

HOLY FAMILY PARISH

Priests and People



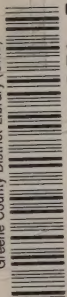
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HOLY FAMILY PARISH

CHICAGO

PRIESTS AND PEOPLE

BY

BROTHER THOMAS M. MULKERINS, S.J.

EDITED AND ARRANGED

BY

JOSEPH J. THOMPSON, LL.D.

CHICAGO

HOLY FAMILY
PARISH HISTORY COMMISSION
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DEDICATION

To the priests, and religious of Holy Family Parish, past, present and future; to the grand army of the clergy and religious of both sexes who claim Holy Family Parish as their home as well as to the sturdy and steadfast laymen and women and their descendants scattered throughout the country but who cherish a fond regard for the old parish, this volume is affectionately dedicated.

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FOREWORD

This story of Holy Family Parish is prepared solely for the purpose of preserving and transmitting to posterity a record of the deeds, virtues, sacrifices and achievements of the priests and people connected with the parish from its foundation to the present time.

The thought may occur to some that faults and errors are little dwelt upon, possibly implying their absence, and it is freely admitted that there has been no attempt to chronicle wrongs of any character inflicted or suffered. It may be a sufficient explanation of the omission of criticisms to say that all wrongdoing on the part of persons in any way related to the parish have no doubt received all the publicity they deserved. At any rate, wrongdoing was a contravention of the purpose and aim of the parish and its leaders and could not and did not influence the course or character of parish activities.

Many blood strains have quickened Holy Family Parish and in times past there was a happy commingling of nationalities. From dear old Ireland came many of the men and women who made the parish notable, but many other races contributed. The parish was especially fortunate, however, in the influx of Irish and correspondingly unfortunate in the loss of large numbers of that nationality.

It is impossible to contemplate the decline of the parish without profound regret. The diminution of the congregation from twenty-five thousand souls to less than five thousand almost spells despair. But as has for centuries been the case with Ireland whose sons and daughters have left her in multitudes carrying the Faith where'er they went, so, too, the members of Holy Family Parish have become the pioneers or props of new and established parishes elsewhere and carried with them unimpaired the Faith and piety instilled by the saintly Father Damen and his successors. With these as leaders or substantial members the pastors have built up sodalities and other pious confraternities patterned after those of Old Holy Family.

These facts afford the consoling conviction that there must be

a Divine Providence watching over and directing the course of events in the interest of the faithful and the advancement of God's kingdom on earth. Let us trust that the Divine plan makes complete provision for the future of Holy Family Parish.

The approach of old age, indeed the near approach, I may say, if nothing else, will perhaps justify a personal word to the readers of this book. For forty-three years I have been a helper in a humble capacity of my own choosing in the parish. My duties have brought me into contact with the priests and people of the parish in a rather unusual manner. It is precisely because of what I have seen and experienced during these many years that I have been anxious to put this record in permanent form.

I could not have succeeded in the publication of this volume but for the inestimable aid of others. I am indebted to Very Reverend Francis Xavier McMenamy, S. J., Provincial of the Missouri Province, for his approbation and encouragement and likewise for the same reasons to Rev. John B. Furay, S. J., former rector, and in a special manner to the present Reverend Rector, William H. Agnew, S. J., who has been most sympathetic and obliging since the very commencement of the work. Next I am indebted to the members of the Holy Family Parish History Commission, volunteers all, and all most helpful. A large part of the burden naturally fell upon Mr. John T. McEnery, the president, and Mr. Frank A. Sloan, secretary. A number of well-disposed people made donations and guarantees in advance and thus made it possible to deal on a cash basis. Advance subscribers furnished the assurance needed of the sufficient popularity of the project to justify its prosecution. All these merit the deepest appreciation.

I am indebted also to many of the clergy and religious both for substantial aid and gratifying encouragement. Rev. Thomas J. Livingstone, S. J., is especially deserving of thanks for the painstaking manner in which he read the manuscript. We are also indebted to Very Reverend Gilbert J. Garraghan, S. J., for valuable advice and information and indeed for the original inspiration to this work. A laborious and most important part of the preparation of this work was performed by the Misses Mary Birmingham, Marie Sloan, Helen Sloan, Catherine Murphy and Agnes Byrne, and Messrs. John Coan, John A. Daly, James

Foley, Ernest Zelder, William Taylor and Timothy Murphy, who assisted in the transcription. I am deeply grateful to them for their valuable aid. I make no claim for style, composition and arrangement of the matter and illustrations or for the form of publication, designing and binding, as all these undertakings were entrusted to Mr. Joseph J. Thompson, who attended to and accomplished the work in a highly satisfactory manner.

Finally, I thank God, and I thank all those who helped and who shall help me to carry out my long contemplated design of putting the notable record of Holy Family Parish in permanent form, and I bespeak the good will of a wide circle of readers for the book.

BROTHER THOMAS M. MULKERINS, S. J

Chicago, July 2, Feast of the Visitation, 1923.

PROLOGUE

A prologue is in popular conception more suitable for a romance than for a history, but the reader will find this work not devoid of romance. If, for the moment, we can concentrate our thoughts upon the first white man and the first Christian missionary that gazed upon the site of what is now Chicago, we may have unfolded to our remembrance one of the most romantic pages of American history.

Let us disassociate, if we can, the course of the south branch of the Chicago river from its environment of huge factories, long stretches of lumber yards, shrieking railroad engines, and all the other commercial manifestations of a great metropolis. Let us see it in its primeval aspect of wooded banks, wending its way through a vista of endless prairie land. Flocks of geese and ducks soar above it, and herds of buffalo and deer swim across its narrow channel. At night the cry of the hoot owl is heard, its melancholy cadence suggesting the loneliness of the human spirit in the midst of the vast panorama of nature. Occasional groups of Indians, armed with bows and arrows, may be seen hunting the wild life that abounds in the region and returning with their spoils to the small Indian village on the Desplaines river, where in their primitive abodes they dreamt of the Great Spirit and the happy hunting grounds.

It was upon this scene that Reverend James Marquette, S. J., and his companion, fellow voyager and discoverer, Louis Joliet, looked, first of all white men,



REV. JAMES MARQUETTE, S. J.
The Apostle of Illinois

in the autumn of 1673. They, in company with five Frenchmen and a greater or less number of Indians, from time to time had journeyed from the Jesuit mission in Michillimackinac, across Green bay, up the Fox river to its source, down the Wisconsin to its mouth, where they discovered the great Mississippi, the father of waters and the objective of all



FATHER MARQUETTE, JOLIET AND PARTY ON THE CHICAGO RIVER IN AUGUST, 1673 (Cameron)

efforts at discovery for at least a score of years. On the broad bosom of the Mississippi they had passed down stream as far as the mouth of the Arkansas, returned to the mouth of the Illinois, and with two stops pushed their canoe up the Illinois and some one of its branches to the vicinity of the head waters of

the Chicago river. Carrying their canoes and baggage, they again embarked in the Chicago river and over the waters of the south branch and the main river, reached Lake Michigan.

Two hundred and fifty years have intervened since the eyes of the first white man saw the site of Chicago, as he drifted past the future site of Holy Family Parish.

But Father Marquette was to have a yet more intimate relationship to Chicago, and even to Holy Family Parish. In fulfillment of a pledge made to the Illinois tribes he returned to the Illinois country to establish the Church. This time the intrepid missionary, accompanied by only two companions, Pierre Porteret and Jacques LeCastor from the mission house, came down Lake Michigan and landed from his canoe at the mouth of the Chicago river, which was then located at what is now the junction of Madison street and Grant Park. This notable event occurred on the 4th of December, 1674. After remaining on the lake front in a cabin which they built or appropriated to their use, for seven days, his canoe was placed upon runners and drawn over the ice of the Chicago river, following the south branch to a point two leagues or about six miles from the lake, which investigators have fixed at what is now the junction of Robey street and the Drainage Canal. Arriving at this point on the 12th of December, 1674, a cabin was constructed in which the missionary and his two companions lived from that time until the 29th of March, 1675.

Here Father Marquette celebrated Mass daily, and made a special point of the celebration of the Mass of the Conception on the 15th of December because it

had been too cold on the 8th of December, when he was temporarily situated at the mouth of the Chicago river. Here his two companions received the sacraments twice a week. Here the little party began a novena, which was concluded on the 9th of February, 1675. Here members of the Indian tribes came for



CABIN IN WHICH MARQUETTE DWELT FROM DEC. 12, 1674 TO
MARCH 29, 1675

At the present site of Robey Street and the Drainage Canal, Chicago

their devotions, and two stray Frenchmen came eighteen leagues to make their Easter duty and receive the sacraments.

We may now indicate the connection between these historic visits of Father Marquette and Holy Family Parish. It is this: The very spot upon which

Father Marquette dwelt during the winter of 1674 and 1675, one hundred and eighty-two years later became a part of the extensive Catholic Parish, then marked out and known as Holy Family Parish.

The little hut, the great missionary with his frail body but indomitable spirit and his two companions are it is seen the precursors of the present Archbishop and of bishops, clergy and religious, churches and people that make up the great Archdiocese of Chicago, and especially the first beginnings of Holy Family Parish. The cabin that gave Father Marquette a wretched shelter had but a brief material existence, but its memory expands with the passing of the years, possessing a vitality greater even than the durable stones that make up the structure of the Cathedral of his own Laon.

We may now turn from the scene disclosed to the view of Father Marquette, and again take stock of the same locality one hundred and eighty-two years later. A change had come over the virgin prairies. The same stars that looked down upon Father Marquette on his lonely vigils now shone upon a growing community of white men. The great lake over whose bosom in the past swept countless fleets of dark-skinned warriors is becoming an important highway of peaceful commerce. Along the river which he navigated the solitude of the wilderness is no more. The fringe of woodland that had adorned both banks of the river by 1857, was cleared away. As far as Robey street men might have been seen loading and unloading vessels. Somewhat more than two miles to the northeast of the site of Father Marquette's cabin and near the intersection of two main arteries

of travel, West Twelfth street and Hoosier avenue, at the corner of May and Eleventh streets, a small church had been recently erected. On Sunday, July 12, 1857, the first solemn High Mass was celebrated in the little church by a brother religious of Father Marquette, the Reverend Arnold Damen, S. J., the



Courtesy Kalal, City Architect, Chicago

CROSS RAISED TO COMMEMORATE THE VISIT OF FATHER
MARQUETTE AND LOUIS JOLIET

father and founder of Holy Family Parish, which at that time and for some years after embraced within its limits the site of the Marquette cabin.

It is fitting, especially in a history of Holy Family Parish, to point out that Father Damen and his associates, and all of those who followed him in the

building up and development of the parish, as well as the founders and teachers of St. Ignatius College, are the direct spiritual heirs of the great missionary who first dwelt in territory that became a part of Holy Family Parish, and first preached the Gospel and administered Christian rites.

Having breathed the fragrance exuding from the sanctified Marquette in the recollection of his all too brief sojourn, the reader will crave a sufficient extension of the romantic story of missionary endeavor to connect the fathers of Marquette's day with the good pastors and clergy of Holy Family and other modern parishes.

It is accordingly proper that it be stated here that after the establishment of the Church in the Illinois country Father Marquette, realizing that his days were numbered, bade his savage congregation farewell and started for the central mission of his Order, to die there or elsewhere as was the will of God. In the prosecution of this homeward journey he used the rivers and lake route, passing this time around the southern and eastern shores of the lake. Having passed thirty-three days on this homeward journey he found that his hour was approaching, and directed his faithful companions to carry him ashore on the banks of a little stream since known as the Marquette river, where on Friday, the 18th of May, with the earth for his bed and the sky for his canopy he yielded his spirit.

As decently as was possible his companions buried him on the spot, but his sacred remains were not to be there held for long. In the summer of 1677 a band

of Kiskacon Indians returning from their hunt discovered the grave and remembering well Marquette, the Black Gown, who had labored with them, they reverently took up his remains and bore them before a procession of thirty canoes to St. Ignace, where, on the 8th day of June, 1677, they were ceremoniously buried by the Fathers of the Mission.

In the course of time the mission chapel was destroyed and the grave of Marquette lost to memory and to sight for two centuries. Finally, however, on September 3, 1877, the grave was rediscovered, the remains disinterred, and parts thereof placed in proper receptacles, one at least of which found its way to the Marquette College of Milwaukee, and is there reverently deposited and cared for. The larger part of the remains, however, were reinterred and a monument erected to mark the spot, which is a familiar object to all visitors of Mackinac and the surrounding territory.

Incidentally, it is of much interest to note that this present year of 1923 is the two hundred and fiftieth anniversary of Father Marquette's first journey to Illinois, during which he passed down the Chicago River and all along the eastern and southern boundary of what became Holy Family Parish.

The immediate successor of Father Marquette in the Illinois country was Rev. Claude Jean Allouez, S. J., a man of almost equal piety with Father Marquette and of vastly greater physical capacity. Father Allouez labored in the Illinois field from 1675 to 1689. The next of the missionaries in succession

to Father Marquette was Rev. Sebastian Rale, S. J., who tended the field from 1692 to 1694; then came Rev. Jacques Gravier, S. J., from 1693 to 1706; Pierre Francois Pinet, S. J., from 1696 to 1704; Rev. Julien Bineteau, S. J., 1697 to 1699; Rev. Pierre



RIGHT REVEREND JAMES OLIVER VANDEVELDE, D. D.
Second Bishop of Chicago, of the
Jesuits



REV. FELIX VERHAGEN, S. J.
Earliest of the modern Jesuits in
Illinois—first visited Alton, later
preached mission in Chicago

Gabriel Marest, S. J., 1699 to 1715; Rev. Jean Mermet, S. J., 1702 to 1716; Rev. Louis Marie de Ville, S. J., 1707 to 1720; Rev. Jean Charles Guymonneau, S. J., 1719 to 1736; Rev. Joseph Francois de Kereben, S. J., 1719-1728; Rev. Jean Antoine le Boullenger, S. J., 1719-1740; Rev. Nicholas Ignace de Beaubois, S. J., 1719-1735; Rev. Jean Dumas, S. J., 1729-1739;

Rev. Rene Tartarin, S. J., 1729-1745; Rev. Philibert Watrin, S. J., 1733-1763; Rev. Etienne Doutreleau, S. J., 1735-1741; Rev. Alexis Xavier Guyenne, S. J., 1736-1762; Rev. Louis Vivier, S. J., 1750-1754; Rev. Julien Joseph Fourre, S. J., 1749-1750; Rev. Jean Baptiste Aubert, S. J., 1758-1764; Rev. Sebastien Louis Meurin, S. J., 1746-1777. These were the regular pastors or missionaries. There were others during this period who visited the region, making temporary sojourns. Amongst these were Rev. Joseph de Limoges, S. J., Rev. Pierre Francois Xavier de Charlevoix, S. J., Rev. Francois Buisson, S. J., Rev. Michel Guignas, S. J., Rev. Paul du Poisson, S. J., Rev. Mathurin le Petit, S. J., Rev. Jean Souel, S. J., Rev. Michel Baudouin, S. J., Rev. Jean Pierre Aulneau, S. J., Rev. Pierre du Jaunay, S. J., Rev. Antoine Senat, S. J., Rev. Jean Baptiste de la Morinie, S. J., Rev. Claude Joseph Vitor, S. J., Rev. Julien Devernai, S. J., and Rev. Nicholas le Febvre, S. J.

In 1763, ninety years from the first visit of Father Marquette to the Illinois country, an infamous, infidel, royal council, under an illegal decree, banished the Jesuits from Mid-America and save for Father Sebastien Louis Meurin, excepted under strong pressure of the inhabitants of the Illinois country, savage and civilized, who continued to minister in the territory until his death in 1777, no Jesuit was seen in the Illinois country for nearly half a century, and none visited Chicago or its vicinity until Right Reverend James Oliver Vandeveld came here as the second bishop of Chicago in the year 1850. The next Jesuits to visit Chicago were the missionaries from St. Louis,

including Rev. Arnold Damen, of whom we are to read in succeeding chapters.

A full account of Father Marquette's two journeys to Illinois is found in Thwaites' Jesuit Relations. Vol. LIX.

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CHAPTER I

ESTABLISHING THE PARISH

In the summer of 1856 Reverend Arnold Damen, S. J., pastor of the Church of St. Francis Xavier in St. Louis, assisted by three associates of his
1856 Order, Fathers Isidore Boudreaux, Bene-
1857 dict Masselis and Michael Corbett, at the invitation of the Bishop of Chicago, Right Reverend Anthony O'Regan, conducted a series of missions or spiritual revivals in Chicago, which were attended by gratifying results, as indicated by a communication to the *St. Louis Leader*, in which the missions and missionaries were described as follows:

“The zeal, the piety and labors of Father Damen and his associates, and his practical and persuasive eloquence, have won for these eminent servants of God the love and veneration of all our citizens, Protestant and Catholic. From four in the morning until after midnight, these zealous priests and the parochial clergymen have been occupied with the duties of religion, yet all this was insufficient, such was the holy importunity of the people whom God moved to profit by their ministry.

It is understood that twelve thousand, at least, have received communion. None of the churches could accommodate the multitude that crowded from all parts of the city. The cathedral, with its galleries, newly put up, being found altogether too small, the mission was transferred to the large enclosure on the north side, known as the Church of the Holy Name, and here, as if nothing had been previously done, a new harvest is found already mature.”¹

¹ This communication appeared in the issue of August 26, 1856, of the *St. Louis Leader* and was apparently written by Rev. Matthew Dillon,

Not only were the missions appreciated by the clergy and laity, but Bishop O'Regan himself expressed gratification and took advantage of the presence of the Fathers in Chicago to renew invitations formerly extended to establish the Order in Chicago.

Father Damen having knowledge of the attitude of the Superior of the Order expressed himself to



RIGHT REVEREND ANTHONY
O'REGAN, D. D.



REV. JOHN P. DRUYTS, S. J.
Vice Provincial, Missouri Province

the Bishop as disposed to accept the invitation, and began at once on his own account an investigation of the situation, especially with a view to determining a suitable location for a new parish.

The bishop offered the still unfinished Church of the Holy Name on the North side, in the most promising part of the city of Chicago, and which was

the pastor of Holy Name church (now the Cathedral) Chicago. Father Dillon was also President of the University of St. Mary of the Lake in 1856.

made the Cathedral Church, but Father Damen was more disposed to start an entirely new parish, and preferably on the West side, where large numbers of Irish Catholic immigrants were finding homes.

A few weeks after Father Damen's return to St. Louis he received the following communication from Bishop O'Regan :

"Chicago, Illinois,
September 15, 1856.

To Reverend Father Damen, S. J.,
St. Louis.

Dear Father Damen :

I have just now written to Father Provincial and I want you to assist me with him that he may grant the request of establishing a House in Chicago. You know its necessity and the prospects before it, and hence I have referred to you as one who can give to the Provincial and others all the requisite information on this subject. May I beg of you to do so? You could not co-operate in a holier work. You would be a most efficient instrument to build up religion in this city and diocese. Land can be had quite near to the locality you wished for, but in a still better place, at a fair price and in large quantities. In one place as much as six acres can be had. By buying all this year, you would, in one year, have two entirely free. The increased value caused by your establishment would effect this.

I am sorry that I did not merit your thanks better whilst you were in Chicago. I can never sufficiently express my esteem for you and your worthy fathers.

I would have written sooner to you and Father Provincial, but I wished to know more about the land.

With kindest regards for Father DeSmet and the earnest wish of seeing you soon permanently at work in Chicago where you are most ardently expected, I am,

Reverend dear Father Damen, very truly yours,

ANTHONY, Bishop of Chicago and
Administrator of Quincy.''²

² This and several other letters relating to the parish may be seen in the archives of the Archdiocese of St. Louis, and have formerly been

Naturally Father Damen was solicitous about the financial situation, and presented that feature to the Bishop. In answer to the inquiries of that nature, Bishop O'Regan wrote:

"I know I cannot do better work for religion, for the diocese or for my own soul, than by establishing here a house of your Society, and this is the reason I have been so very anxious to effect this. It was on this account as also from my personal regard and affection for your institute as for many of your fathers individually, that I so urgently and perseveringly tried to see this work accomplished.

But, as to resources which it would appear you suppose me to have, I have no such, as I think you must know. You are aware how much we are in debt, and how much must be expended before any revenue can be derived from our churches. We have also to erect a hospital, two asylums, a house of refuge, and a house of mercy; we must build schoolhouses, priests' houses, buy lots for churches and build churches. I must also at once provide a cemetery, which will cost at least \$32,000, without any prospect of much revenue in my lifetime. All these wants are known to you, and my inability to supply them, or even a small portion of them. How then, very dear Father, can you talk of my leaving property to my successor? If your Society comes here, I will leave them wealth, a spiritual wealth, practiced by you, and I hope by myself.

What I say to you is this. Let you yourself come here and, keeping your mind to yourself, buy six acres of land, and this is now to be had in a most convenient place. In about twelve months, two or at most three of these acres will pay for all—and thus you will have a fine property free.

I beg of you not to think lightly of this. By adopting it you will be able to effect much for religion and for your Order. My thousand dollars will go to make a part of the first payment."³

published by Rev. Gilbert J. Garraghan, S. J., in his *The Catholic Church in Chicago, 1673-1871*, or his *Beginnings of Holy Family Parish in the ILLINOIS CATHOLIC HISTORICAL REVIEW*, Vol. I, p. 436 et seq.

³ Ibid.

In spite of the Bishop's refusal, on account of inability to aid financially, but believing that he could rely on assistance from the people for whom he expected to labor, Father Damen resolved, with the approval of his superior, to take up the work. In this frame of mind he wrote Reverend John P. Druys, S. J., the Superior:

"The answer from Philadelphia has come about the Bull's head property. They will sell at \$600 a lot, which would make a total of \$24,600 for the 44 lots. The acre which is in litigation cannot be settled yet. With this acre included, there would be 52 lots, and this would make a total of \$31,400. Of this, \$2,500 would be paid by Protestant gentlemen towards the improvement. I went out this afternoon and made inquiries about the number of Catholic families in the neighborhood and I could not find a dozen around the place. I therefore concluded that place should be rejected as one that would not pay us for the sacrifices we have to make. Should your Reverence think differently, telegraph. Bishop still continues recommending this place and says that we will not regret it; but I can not believe that, informed as I am at present about the few Catholics in that vicinity. Moreover, here we would have to put up \$10,000 improvements the first year; that is a part of the bargain.

Now I have accepted the southwest side, three acres at \$5,500 an acre, that is, thirty-two lots. Here we will have a large Catholic population at once, sufficient to fill a large church.

We can put up a frame church, which will answer the purpose until all the land is paid off. Then it will answer for a school, and the rest of the land, which we can sell, will help to build the college and the new church. In my opinion, it is decidedly the only place we can take here.

I will leave here on Thursday the 12th inst. Should you not approve of this, telegraph to Mr. B. J. Caulfield. However, should you not be willing to take this, I am willing to take it on the responsibility of the Sodality investing Jane Graham's donation in this."⁴

⁴ Ibid.

Having settled upon a location for the new church Father Damen returned to St. Louis, and soon thereafter advised Bishop O'Regan that his work in Chicago had received the endorsement of the Superior. Accordingly, Bishop O'Regan further communi-



REV. FRANCIS DI MARIA, S. J.
Noted Missionary of Missouri
Province. Preached mission in Chi-
cago as early as 1850



REV. MICHAEL CORBETT, S. J.
Preached mission in Chicago,
1856. Assistant Pastor 1859-63,
1871-73

cated with Father Damen with respect to plans for the establishment of a parish.

"Chicago, Illinois,
March 21, 1857.

To Reverend A. Damen:
Reverend Dear Friend:

I have received your note with the agreeable news that Father Druyts has confirmed your acts in Chicago. I have given thanks

to God for this great blessing and I pray that he may always aid with His abundant graces the holy work. I would strongly impress on you to come as soon as possible after Easter to collect and commence the work.

Moreover, some one else might be walking over your ground unless you come in good time. I would at once define your Parish, announce it, and you would attend the sick calls from my house and have the emoluments and a better claim in collecting.

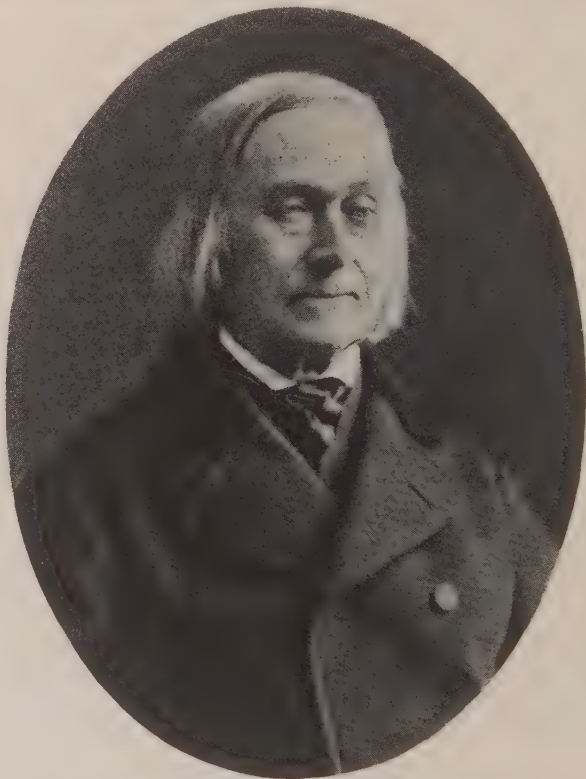
Yours most affectionately,

ANTHONY, Bishop of Chicago."⁵

The property which Father Damen had finally selected as a location for his church, lay a block west of the intersection of Twelfth street with Hoosier, or, as it was subsequently called, Blue Island avenue. It consisted of thirty-two lots, making up the entire block between Twelfth, May, Eleventh and Austin (Aberdeen) streets. N. P. Iglehart and Co., a local real estate firm, were the agents for the property, which was owned by Mrs. Mary Ann Shays, a widow residing in Hamilton County, Ohio. A preliminary agreement to buy the ground, subject to Bernard J. Caulfield's opinion of the title and to Father Druyts' approval, was signed by Father Damen on March 11, 1857. Twenty-five of the lots were to be paid for at the rate of \$600 each. A warranty deed for the property was executed April 20, 1857, by Mary Ann Shays, through N. P. Iglehart, her attorney, in favor of John P. Druyts of St. Louis, for a consideration of \$17,900. The money was to be paid in installments for which Father Druyts gave a series of notes payable in one, two and three years' time. The notes were secured by a mortgage on the property. As a matter of fact, all

⁵ Ibid.

the notes were^a taken up and paid by Father Druyts by September 24, 1857. The circumstances which



REV. PIERRE JEAN DE SMET, S. J.
The noted Indian Missionary who took a deep interest
in the establishment of the Parish

led to this premature payment of the debt throw an interesting light on the great panic of 1857.⁶

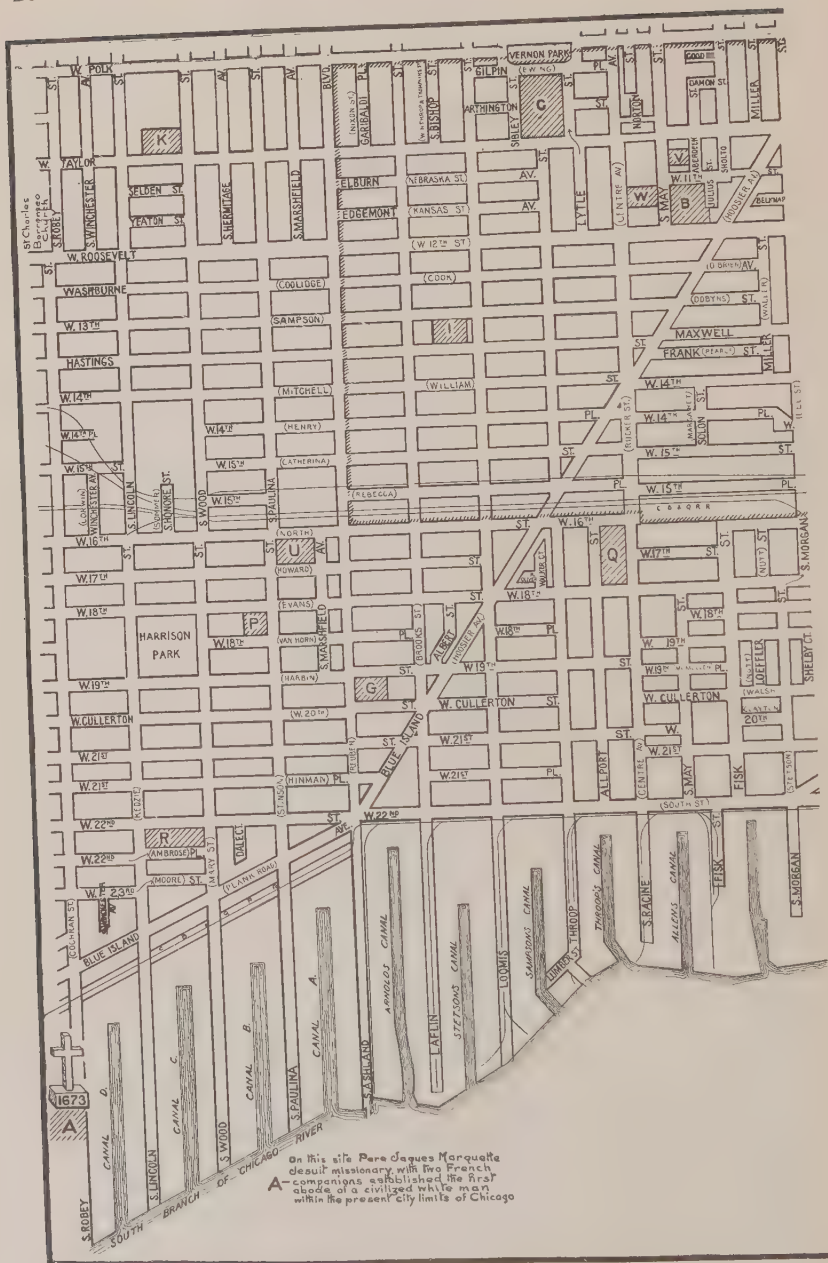
⁶ One N. P. Iglehart held the notes totaling \$9,700.00 and became so hard pressed owing to the panic that he offered to discount them to the extent of \$3,000.00 in consideration of cash payment. The offer was accepted and the balance, \$6,122.00, was paid September 24, 1857. See correspondence reproduced by Father Garraghan in *Beginnings of Holy Family Parish*, op. cit. footnote, p. 446.

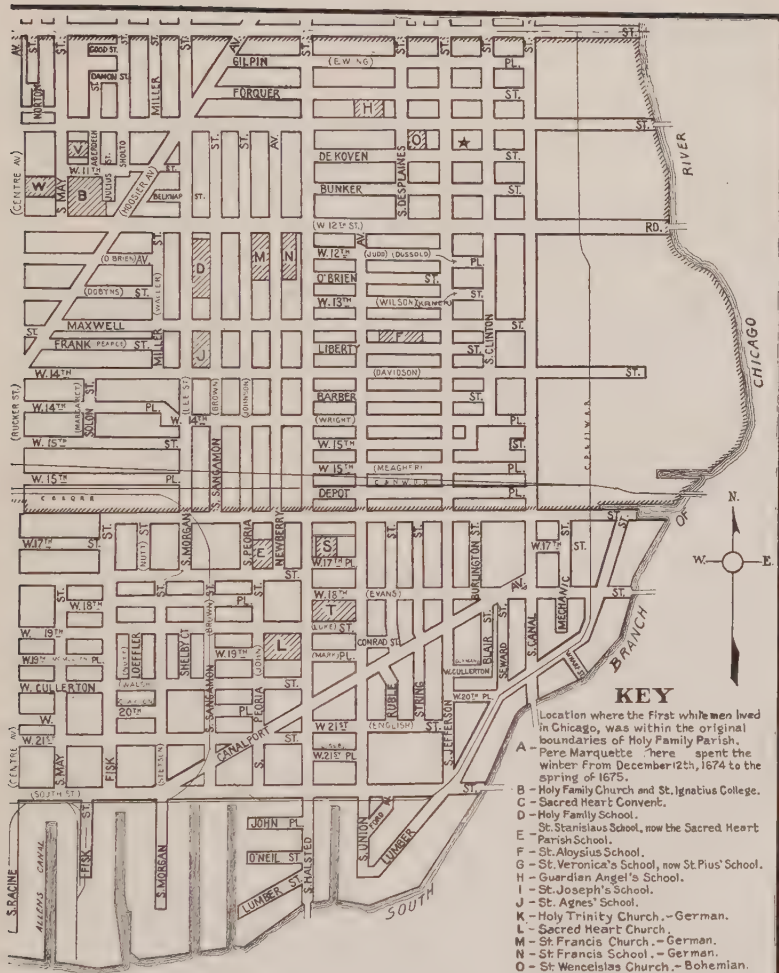
The year 1857 was one of widespread business disaster. One of those periodical business convulsions had swept over the land. Following the unexpected failure of the Ohio Life and Trust Company, a panic occurred in the great Eastern money centers, so general as to completely destroy for the time all business confidence. The sudden and forced liquidation of all debts which followed so lessened values that insolvency became the rule rather than the exception among business men. Trade at the close of the year was completely paralyzed and the new year showed more wrecks than any five years before. Chicago could not and did not come out of the storm unscathed. The sudden withdrawal of all orders for the purchase of her grain and other products of export on which the stability of her trade was built and the great depreciation of all state securities on which rested the solvency of Illinois banks, brought many of her citizens to sudden ruin and forced several of her banks into liquidation.⁷

It was in the midst of this general financial stress that Father Damen took up his work in Chicago. The lack of money, business and commercial depression, the growing number of the unemployed and a general air of restlessness and discontent on all hands, were so many, circumstances to render the task of collecting funds for a new church an appalling one for even the stoutest. Yet Father Damen attempted the task and succeeded. By the end of May, 1857, the subscriptions amounted to \$30,000. "I get along pretty well," he wrote in September to Father Druyts, "and people are astonished that I

⁷ See account of panic in *Munsell History of Chicago*, Vol. I, pp. 128-9.

HOLY FAMILY PARISH





Holy Family Parish

1857 - 1923

V - St. Aloysius Convent.
 W - St. Joseph's Home.
 --- Present Parish Boundaries shown
 ★ - Where the Great Chicago Fire of 1871 originated.

“can get money at all.” In October he wrote again to the Vice Provincial:

“Swift, you are aware, has suspended business, most people say that he is broke. Almost all the Catholics deposited with him and lost considerable by him. This works against us. Two days before he closed I drew out \$1,000 and left with him \$207. However, I will get it all. The man who delivers stone to our building has to pay him \$2,800, and he has taken my check on Swift, to which Swift has agreed, so that I lose only the interest. We find it next to impossible to collect money at present. The people are all afraid in consequence of the many failures all over the country. Still, up to this time, Chicago has kept up better than St. Louis, Philadelphia, Boston and New York. There has been less failure here than elsewhere.”

Territorially the parish was immense in comparison with present day parishes in the city of Chicago. The original boundaries were Polk street on the north, the south branch of the Chicago river on the east and south, and practically unlimited space on the west. The nearest church on the west was at Summit, Illinois. Walnut street (now Robey street) was the farthest west shown on the map of that year, but even that street had not then been laid out. The city limits to the west in 1857 was Western avenue, half a mile from Walnut street (now Robey). There were of course no improvements of any kind west of Halsted street, with the exception of a few clusters of houses and a scattered house here and there south of Polk street.

The March of 1857 had seen Father Damen choose a site for the church. On May 4th following, he arrived in Chicago accompanied by Father Charles Truyens, S. J., to begin work.

By July 12th the temporary church was completed.

CHAPTER II

IN THE TEMPORARY CHURCH

Reverend Arnold Damen, S. J., arrived in Chicago to become a permanent resident of the city on May 4, 1857. He was accompanied by Reverend Charles Truyens, S. J., who was his first assistant.

With all possible despatch, Father Damen entered into contracts for the erection, upon the site selected, of a temporary frame church, a two-story structure, 20 x 48 feet, to be completed on or before July 15, 1857. This first church was located on the south side of Eleventh street about 75 feet east of May street.

The building was completed and ready for occupancy July 12, 1857, and the initial services were held in the new church on that day. These services began with the blessing of the church by Right Rev. James Duggan. A Solemn High Mass, with exceptional music, followed. Bishop Duggan delivered an eloquent discourse on the occasion.

Bishop O'Regan, who had taken the initiative in inviting the Jesuits to Chicago, went to Rome in 1857 and accordingly was not present to participate in the ceremonies.

The church at once proved inadequate for the accommodation of the number of worshippers who flocked thither from the surrounding prairies, and arrangements were at once entered into for its en-

largement. An addition was constructed and completed before the end of the following month.



RIGHT REVEREND JAMES DUGGAN, D. D.
Fourth Bishop of Chicago

The temporary building was but the rallying place for the promotion of the permanent church, the

building of which was pushed with such vigor that, on August 26th, the Feast of the Most Pure Heart of Mary, the corner stone of the new brick church, at the corner of Twelfth and May streets, was laid. On that occasion Right Reverend James Duggan, assisted by a large number of the clergy, and in the presence of a great concourse of the laity, conducted the ceremonies.¹

Simultaneously with the building and equipment of the temporary church and the entering upon the erection of a permanent church, Father Damen was giving his attention to the matter of education for the children of the new parish. As a temporary expedient he caused to be erected a wing or transept on each side of the frame church, to be used as class rooms. These wings were provided with large folding doors opening into the church, which were thrown open on Sunday, making them available for the large congregation.

On August 11, 1857, classes for girls were established in one of the wings, and on September 7th classes for boys were provided for in the other.

The girls' school was taught by the Ghent sisters, namely Misses Mary, Margaret and Sarah Ghent. They were employed under a rather unique contract, and were paid the sum of \$800.00 per year for teaching the girls, playing the organ in the church, and conducting the choir. These same ladies conducted a select school in their own home, which was one of the row of nine famous houses on May street between Eleventh and Taylor streets. These houses were considered in their day as perhaps the finest

¹ Although Bishop O'Regan was responsible for bringing the Jesuits to Chicago it fell to the lot of Bishop Duggan to labor with them in the early stages of their establishment.

in the parish; St. Aloysius Convent now covers the site formerly occupied by several of those houses.

The first teacher in the boys' school was a Mr. Seaman, a converted Protestant minister.

Thus it is seen that, in four months, Father Damen had set in motion his church and school and was proceeding rapidly with the permanent church, a record seldom equalled and perhaps never surpassed.²

Thus far we have been considering only the material side of Father Damen's work. Let us now turn to the spiritual fruits, and going back to the 11th of July, the first day upon which the temporary church was open for use, we find that on that day in addition to his many other duties and obligations Father Damen baptized one convert and two infants. The first baptism in the church was that of Julia Taylor, a convert from the Baptist sect, aged 17. The second was that of Patrick Kelly, two days old; the third was that of Michael Kilbridge, two days old; the fourth was Michael Robert McAvoy, ten days old. The first marriage performed in the new church was that of James S. Wallace and Mary Ann Torpey. Father Truyens, Father Damen's assistant, performed this first marriage ceremony.³

A brief reference to services and incidents connected with the new establishment will prove of interest. The Archconfraternity of the Immaculate Heart of Mary was established on Sunday, August 16th after vespers which were conducted at three

² See account in *Beginnings of Holy Family Parish*, Garraghan, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, p. 436 et. seq.

³ The parish records are complete without a single break from the beginning to the present, and have been drawn upon freely for data for this volume.

p. m.; on Sunday, September 7th, the Altar Society, which has had a long and enviable record in supplying furnishings for the altar, vestments for the priests, and cassocks for the acolytes, was organized. In recognition of the splendid services of the Altar Society, a number of Masses for the living and deceased members are offered every year.

The first Mass for a deceased member of the parish was offered up on August 8th. This was a Solemn High Mass for William McCormick, and was the first of the long series of High Masses that have been daily offered in Holy Family Church from that August morning in 1857 to the present time. It is the marvel of all strangers who visit Holy Family Church that there are so many Masses for the dead announced.

On November 8th, a course of instruction was begun for the children preparing for First Holy Communion. This was but the first of a long series of First Communion instructions, which have always been so thorough and productive of so much good, and especially so under the zealous direction of Reverend Andrew O'Neill, S. J., who personally attended to this part of the ministry for nearly thirty-five years.⁴

On November 9th, a meeting of the ladies of the parish was called to make arrangements for a fair for the completion of the parish church. This was the first of the fairs or bazaars, as they were called in later years, which have made Holy Family Parish famous, and it is to be noted that at this very early day Father Damen selected the ladies to manage the

⁴ The announcement books in which are inscribed all important announcements from the pulpit are also complete and show such facts as the above.

fair, realizing their capacity for such an undertaking.

On November 29th, a novena, in preparation for the Feast of the Immaculate Conception, was begun. This novena has been perpetuated in the parish to the present day, and in later years has been attended with unusual splendor and solemnity, including the carrying of the statue of the Blessed Virgin in the procession. All the clergy attend, together with the acolytes and officers of the various sodalities.⁵

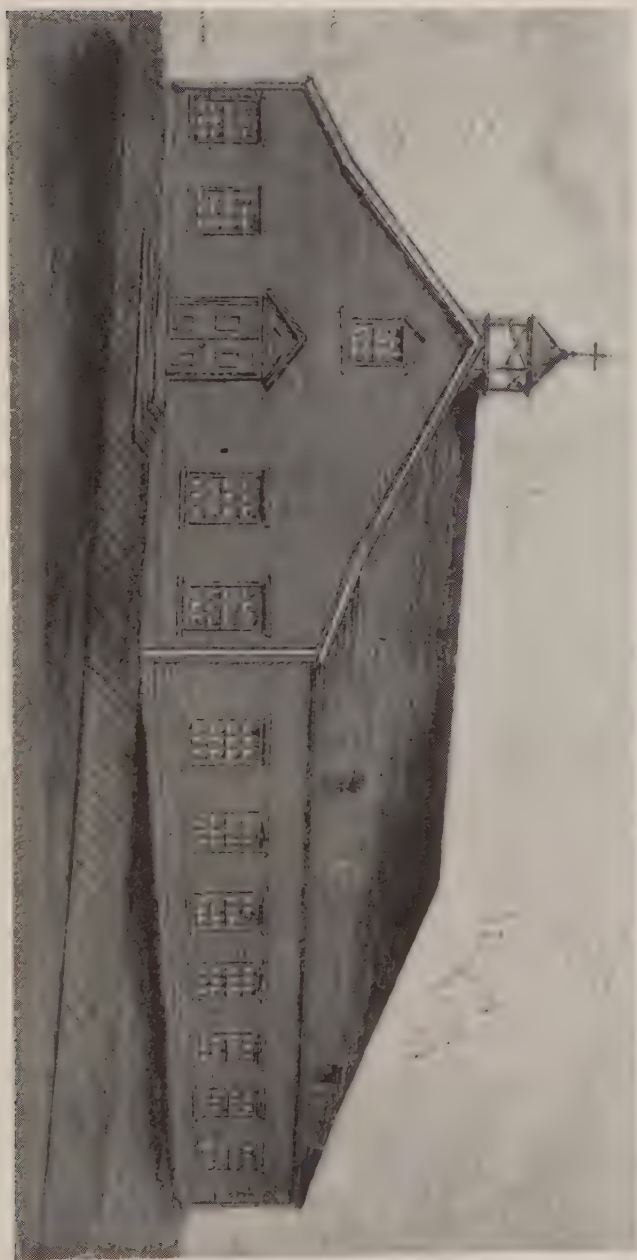
The first Christmas in the new parish was celebrated in the little church with all the solemnity that the limited means of the fathers permitted. The first High Mass was celebrated at five a. m., and there was a succession of Masses until 10:30 a. m., when the second High Mass was celebrated.

The first Christmas collection in the new parish, taken on that day, was for the Bishop's Seminary, the University of St. Mary of the Lake.

Beginning with the second year of the existence of the parish, namely, 1858, arrangements were made to have four Masses on Sundays at the hours of seven, eight, nine and ten-thirty o'clock. The children's Mass was fixed at nine o'clock.

On January 17th, the first effort was made to organize a committee to look after the poor of the parish. This was the virtual nucleus of the St. Vincent DePaul Society in Holy Family Parish. Arrangements were made for two or three gentlemen to call on the parishioners for contributions, either money or provisions for the poor. The provisions were kept at the priest's house until distributed. Four ladies constituted a committee to visit the poor

⁵ Noted in the announcement book.



TEMPORARY CHURCH, ELEVENTH STREET, NEAR MAY

First used July 12, 1857; burned May 10, 1864

to prevent imposition, and give the deserving tickets for supplies. The men who first solicited aid for this worthy work were a Mr. O'Neill and a Mr. Creed. The lady visitors were Mrs. Martin, Mrs. Hickey, Mrs. Matthews and Mrs. Higgins.⁶

On January 31st a meeting was called to establish the Catholic Institute in the parish. This was a very popular society in the Catholic parishes of the early days. Very little record is found of its work in Holy Family Parish, however.⁷

On February 7th, at nine o'clock a. m., the children of the parish made their first Holy Communion. This was the first occurrence of this popular and edifying ceremony, which has been observed with such fidelity throughout the history of Holy Family parish.

It is interesting to learn of the services and exercises in this notable parish during the first Lenten season after the parish was established. The parish records show that during Lent there was a Mass every day at eight o'clock, followed by a meditation read to the people, the rosary, instructions and benediction on Wednesday, and Stations of the Cross on Friday evening, with the regular Sunday night services, although slight mention is made of these.⁸

After Lent, and on the first of May, 1858, the fathers began the beautiful May devotions in honor of Our Lady. These were held every evening at eight o'clock, and took such hold upon the people as to mark an increased attendance every year. The devotions of Our Blessed Lady have never diminished

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

in interest in Holy Family Parish. It was upon that simple foundation, with the poor, plain altar of the frame church that the magnificent shrine in honor of Our Holy Mother was builded, and from that beginning developed the beautiful May ceremonies observed in the church from that time to the present.

On Sunday, May 30, 1858, confirmation was first administered in the church.

During that first month of May for Holy Family parish, a May festival or fair was being held in St. Louis, by Father Damen's friends and associates, to raise funds to assist in building a new church, and Father Damen asked his little congregation to pray for its success.

The pew rents early became the principal source of income for the up-keep of the little church. The pews and kneeling benches must have been very primitive, considering the haste in which the church was constructed. It appears that the first committee to have any sort of charge of the pews consisted of John Comiskey, Matthew Brennan and James Bidwell. These three are mentioned on the parish register as pew rent collectors.

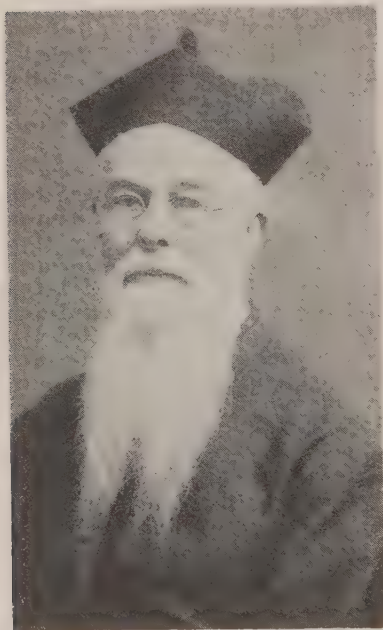
On Sunday, June 20th, there was held a grand celebration, in honor of the Queen of May. On this occasion all the children gathered about her statue, consecrated themselves to the Blessed Virgin, and then crowned her as queen.

On Sunday, July 11th, the ladies of the congregation were requested to meet and clean up the church the following week. It is evident that there was no janitor or other help.

Sometime during the latter part of the year 1857 Father Damen received a new aid in the person of

Reverend James Bouchard, S. J. Father Bouchard must have come as early as September, as his name appears on the baptismal register under date of September 8, 1857.

On August 22nd, after vespers, the Society of the



REV. JAMES MARY CHRYSOS-
TOM BOUCHARD, S. J.
Assistant Pastor, 1857-1861



REV. CHARLES TRUYENS, S. J.
Assistant Pastor, 1857-1860, came
with Father Damen

Holy Family for Men was established. This organization was the foundation of the married men's sodality that has been such a successful factor in Holy Family Parish.⁹

Beginning October 24, 1858, a mission, or jubilee week, was carried out, and soon after this mission a

⁹ Ibid.

collection for coal and stoves was taken up and also for funds to pay for plastering the school rooms.

Beginning November 8th, the second fair was held for the benefit of the church fund. Again the ladies were pressed into service, and urged to their best endeavors.

For the first time in this parish, the devotions to the souls in Purgatory, during the month of November, were practiced. The Mass and devotions were conducted every morning at eight o'clock.

The second Christmas in the frame church was begun with a Mass at four o'clock a. m., with a succession of Masses until 10:30 a. m., when the Solemn High Mass was celebrated.

The year 1859 and most of the year 1860 found the congregation still worshipping in the little old frame church. The regular devotions were carried on in much the same manner as in 1857 and 1858, but on May 15, 1859, the first Sunday Mass was advanced to six o'clock.

Another May festival was held for the benefit of the new church on Sunday, May 29th, and again the children of the parish were consecrated to the Blessed Virgin.

On June 27th and 28th a festival was held in the new church, which, of course, had not yet been consecrated, and was only partially finished. Father Damen exhorted all the members of the congregation to provide themselves with tickets for the festival, and hoped the festival would be a great social gathering of the parish. The ladies were again requested to provide the refreshments for the occasion. The festival over, and being a gratifying success, a High

Mass was offered up on Sunday, July 3rd, for all the workers and contributors.¹⁰

The second milestone of the parish was reached July 12, 1859. The community now consisted of Fathers Damen, Truyens and Bouchard, and Brothers Heilers and Moning. The latter was the cook and house manager.

During the year just preceding, a new addition had been added to the frame church; a Sunday school for the children was established, and a married men's sodality was organized. There were 692 baptisms; 20,000 confessions; 21,520 communions, and 56 marriages.¹¹

On July 10, 1859, a meeting of all the men of the parish was called to form a society of collectors, who were to go from house to house in the parish, to solicit funds for the stained glass windows in the new church. Three Masses were to be offered up in perpetuity for all those who would contribute toward the new church. The names of the men who volunteered for this canvass are fortunately preserved to us.¹²

On Tuesday, July 19th, the Feast of St. Vincent DePaul, all the children of the Sunday school met at the church at six o'clock to join all the Catholic children of the city in a general picnic, apparently under the auspices of the St. Vincent DePaul Society.

On July 24th all the children again made their first Holy Communion, and renewed their baptismal vows after vespers. This beautiful custom is observed to the present day. In later years the cere-

¹⁰ Ibid.

¹¹ *Parish Records.*

¹² Announcement book. See record of collection and names of collectors and contributors in Chapter V.

mony took place in the afternoon. It has been made an annual event of the first importance in the parish school system.

On September 5th, a picnic was given to the children of the parish who attended the Sunday school.

On November 13th, the ladies of the parish were again called upon to prepare for a parish fair. On the same evening a lecture was given in the church for the benefit of the St. Vincent DePaul Society, the first direct appeal by this active organization.

On Christmas day, 1859, at three o'clock p. m., a magic lantern show was given the children of the parish, and an admission fee of ten cents was charged. This was the forerunner of the present day "movie," and was perhaps enjoyed as intensely by the youngsters of that day as are the motion pictures at the present time.

Beginning with the year 1860, the activities proceeded in much the same manner as during the preceding year. The principal events to be noted related to the St. Vincent DePaul Society. March 15th, arrangements were completed by that organization for the celebration of St. Patrick's Day. On June 11th, the Society was aggregated to the Society in France, and on July 19th the Sunday school children were given a picnic by the Society, all of the councils in the city taking part. Donations were requested from the members of the parish to help defray the expenses.¹⁸

On July 26, 1860, the permanent church was dedicated, and the theater of activities, so far as church services were concerned, was thereto transferred.

Such, in brief, is an outline of the activities of the

¹⁸ Announcement book.

parish for the first three years of its existence. Father Damen began his work in the wild, barren prairie, with only a few scattered houses in sight, and no streets that could be recognized by that designation. There was no means of travel, save a dray or an express wagon. The difficulties were innumerable, but, notwithstanding, he kept continually on the move, erecting one building after another; first his frame church, then his little residence, and next the schools, keeping all the time the main object in view, namely, the permanent church. Whatever other work was going on, attention was focused upon the permanent church, which was under roof by the end of the year 1858. During the next year it was floored and plastered. Finally, in the third year, it was completed.

Although Father Damen and his associates were taxed to the limit of their endurance in pushing ahead all this external work, they never lost sight of the spiritual end, which was the motive power of all their actions. This end is seen in the regular ministrations and in the various devotions introduced, the novenas, the confraternities and the sodalities, the courses of lectures and instructions, the Lenten, May and November devotions, the solicitude for the poor, the orphans and the outcast—all these gave testimony of the zeal for God's greater glory and the salvation of their fellow men that flamed within these indefatigable workers.

The spiritual fruits of the first three years may be summed up as follows: Confessions, 60,000; communions, 65,984; marriages, 151; baptisms, 1,462. These figures include only the regular ministrations, and do not take into account sick calls, sermons and

instructions. The administrative forces of these years included Fathers Damen, Corbett, Maes and Bouchard, who were assisted by Brothers Heilers, Hutton and Moning. Brother Heilers and Brother Hutton were carpenters and builders, and Brother Moning was cook and manager of the pastoral residence.¹⁴

The spiritual foundation laid by these first Fathers has been guarded as a sacred heritage by their worthy successors to the present day.

¹⁴ See sketches in Chapter XVI.

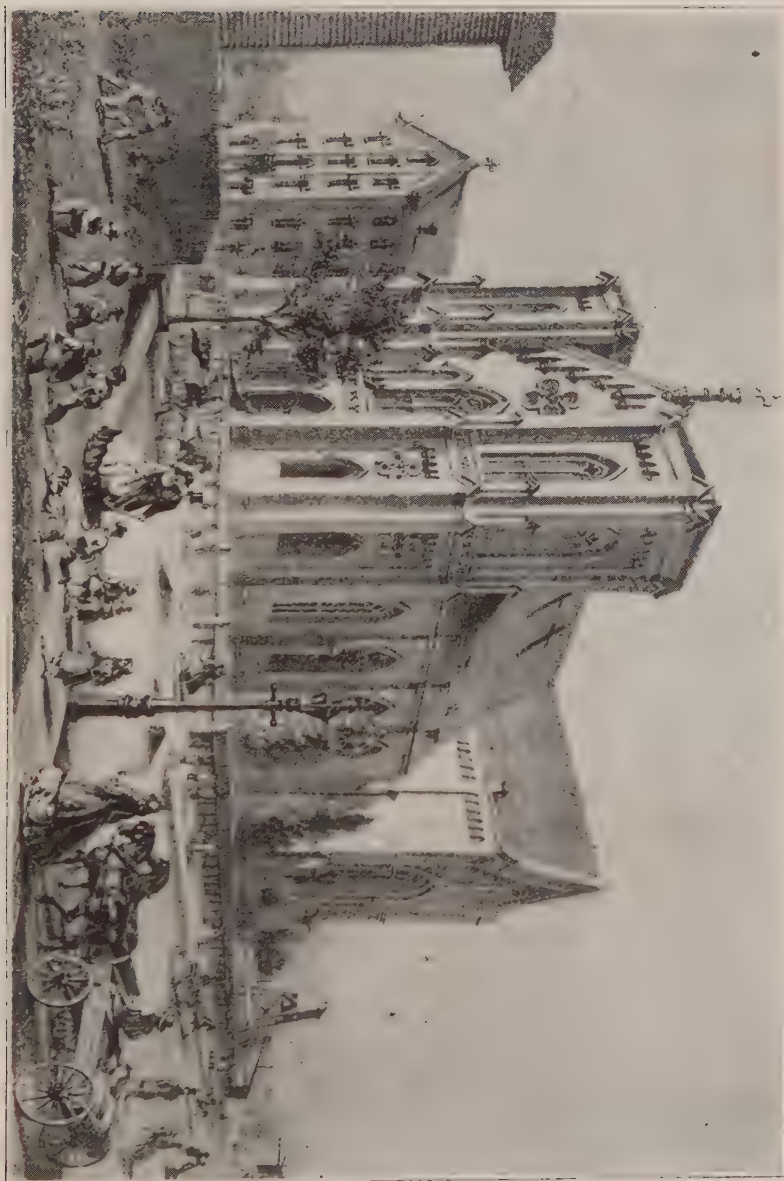
CHAPTER III

THE PERMANENT CHURCH

Three years of effective work, besides having encompassed a remarkably broad field of spiritual endeavor, had produced a splendid parish, **1860** and provided, for the fast growing congregation, one of the best places of worship yet **1865** raised in the city of Chicago.

More or less use of various kinds had been made of the new structure during the summer of 1860, but the great day, that of the dedication of the church, was August 26th. The dedication of a church is always an event of the highest importance, a new earthly dwelling place for the Supreme Good. In large Catholic communities, little difficulty is experienced in surrounding a dedicatory ceremony with the dignity and numbers appropriate to such an important event; but, situated as was Holy Family in the midst of the prairie with few neighboring churches, at a time, too, when conditions of travel were both burdensome and difficult, it could hardly be expected that large numbers of the hierarchy or multitudes of the laity would be in attendance.

In spite of these circumstances, however, the dedicatory ceremonies were notable, even by comparison with similar exercises of the present day. We find no difficulty in following the ceremonies, since there was a set program, which has been preserved in the



THE CHURCH PRIOR TO THE COMPLETION OF THE TOWER

records of the church. This program is so interesting as to deserve reproduction here:

SOLEMN CONSECRATION OF THE CHURCH OF THE HOLY FAMILY

West Twelfth Street,
ON SUNDAY, AUGUST 26, 1860.

CONSECRATOR—Rt. Rev. James Duggan, Bishop of Chicago.
Solemn Pontifical High Mass.

CELEBRANT—Rt. Rev. Dr. Fitzpatrick, Bishop of Boston.

ASSISTANT PRIEST—Very Rev. D. Dunn, V. G., of Chicago.

DEACONS OF HONOR—Rev. Father DeSmet, S. J., Rev. Father Muller, C. S. S. R.

DEACON OF OFFICE—Rev. Mr. Powers.

SUBDEACON—Rev. Mr. Dillon.

MASTERS OF CEREMONIES—Very Rev. P. Hennaert, Rev. Dr. Butler.

CANTORES—Rev. Messrs. Sullivan, Lyons, Muller, Powers, Mager, Jacobs.

CROSSBEARER—Rev. Mr. Terry.

CHAPLAINS OF ARCH-BISHOPS AND BISHOPS

Rev. Fathers Coosemans, Corbett, Maes, Trevis, Calvelage, Donlon, Larkin, Clarkson, Donahoe, Van der Drieschen, Stephens and Lapointe.

Ceremonies Commence at 9 o'clock A. M.

Most Rev'd Archbishop of St. Louis preaches the Consecration Sermon.

SERMONS DURING THE CEREMONY

In English—Rt. Rev. Dr. Carroll, Bishop of Covington.

In German—Rt. Rev. Dr. Henni, Bishop of Milwaukee, Wis.

In French—Rt. Rev. Dr. de St. Palais, Bishop of Vincennes, Ind.

IN THE SANCTUARY AND PROCESSION:

Rt. Rev. Dr. Smyth, Bishop of Dubuque; Rt. Rev. Dr. Junker, Bishop of Alton; Rt. Rev. Dr. Grace, Bishop of St. Paul; Rt. Rev. Dr. Whelan, Bishop of Nashville; Rt. Rev. Dr. Lefevre, Bishop of Detroit; Rt. Rev. Dr. Luers, Bishop of Ft. Wayne; Rt. Rev. Dr. Timon, Bishop of Buffalo.

Mozart's Twelfth Mass was sung, accompanied by full orchestra, the united Choirs of the Holy Name, St. Mary's, St. Patrick's, St. Francis and Holy Family.

Ticket of Admittance One Dollar,"¹

We have an account of this great ceremony by one of Holy Family's most gifted sons.

"The ceremony took place on Sunday, August 26, the Feast of the Immaculate Heart of Mary, a feast in the Church's calendar dear to the heart of Father Damen; for throughout his life he had a very special devotion to the Immaculate Heart of Mary; his last spoken words on his death bed were: 'Immaculate Heart of Mary, I offer my life and sufferings.' The dedication was carried out with a degree of splendor hitherto quite unprecedented in the ecclesiastical history of the Middle West. Thirteen members of the hierarchy were in attendance, Bishop Duggan being the officiating prelate; Bishop Fitzpatrick, of Boston, celebrant of the Pontifical Mass; and Archbishop Kenrick, of St. Louis, the preacher of the dedication sermon; while in the progress of the ceremony sermons were delivered by Bishop Carroll, of Covington, Bishop Henni, of Milwaukee, and Bishop de St. Palais, of Vincennes. Besides the prelates named, there were present in the sanctuary Bishops Smyth, of Dubuque, Juncker of Alton, Grace of St. Paul, Whelan of Nashville, Lefevre of Detroit, Luers of Fort Wayne, and Timon of Buffalo. Mozart's Twelfth Mass, which was rendered under the personal direction of Father Oakley, one of the priests serving the parish, was the musical feature of the occasion. To Father Damen perhaps no day in his career was quite like this in the splendid tokens

¹ Names and titles reproduced as in the printed program preserved.

of success with which it crowned his labors of the preceding three years. 'The Reverend Arnold Damen,' wrote James W. Sheahan of the Chicago Tribune, in 1866, 'is the Hercules who has, in a few years, wrought all this work. To his energy, his ability, his sanctity, his perseverance, and his great practical intelligence, is due, not only the erection of this magnificent edifice, but the great spiritual success which has crowned the labors of the Society.'²

With an opportunity to look about and examine this masterpiece of Father Damen's endeavor, we can learn more of his activities. The new church was built upon ground on the north side of Twelfth street, a short distance east of May street. It measured originally 146 x 85 feet, with a nave 61 feet high. Later two transepts were added, increasing the width to 125 feet, while, in 1866, an extension of 40 feet was made to the length, making the total length 186 feet. The architects were Dillenburg and Zucher, while the interior was designed by John Van Osdel. The style is heavy Gothic and the material brick with trimmings of Illinois cut stone. The main altar, designed and constructed by Anthony Buscher, was not dedicated until 1865, October 26th. Though constructed of wood the massive proportions, richness of detail and general impressiveness of this great work appealed to all lovers of ecclesiastical art. The splendid organ, designed and manufactured by Louis Mitchell, of Montreal, was introduced to the congregation in an elaborate musical recital, October 21, 1870.³

² Garraghan, *The Catholic Church in Chicago, 1673-1871*, pp. 177-8.

³ Ibid.

It may be of benefit, not only to the present generation, but to posterity, to allude to the fact that this magnificent church, as well as the other great structures connected with the parish, did not just sprout from the soil and develop into maturity without trouble or effort. The prayers and pains and sufferings of the indomitable builder brought



REV. JOHN SCHULTZ, S. J.
Pastor 1870-71



REV. DOMINIC NIEDERKORN,
S. J., Pastor 1871-72

them forth. In all time to come, it will be not only of interest, but of benefit, to know what Holy Family Parish cost in toil and moil and worry. This can best be judged by letters still preserved in the archives of the church or of the Province, some of which are here reproduced.

Writing to Father Druyts, his Superior, Father Damen says:

"If you think that Brother Dohan or Brother Heilers could see that the things would be properly executed, you would do well to send either one or the other by the first of July. The house is getting ready for plastering and no money yet. It is too bad.

There is no money in Chicago. I regret I signed the contracts; but it is too late now. We have to go on, and I think it providential that we signed the contract so thoughtlessly, for never could we build the church so low as we get it for; we must only exert ourselves and rely on Providence. It will be necessary to sell the lot of Mrs. Hunt and borrow some money, or sell Jane Graham's property; I will have money enough till the end of July, but then I must necessarily get some. I have borrowed a thousand dollars here, at ten per cent per annum, payable in five years from date, on the property which has been given to me here. Last Monday week we had confirmation in our church. Two hundred and fifty persons were confirmed. We had about one thousand communions in the morning, or perhaps more. Our congregation is really doing wonders; it fills us with consolation."⁴

Under date of June 16, 1858, Father Damen writes again:

"Please send me the remainder of the money of the festival as soon as possible, for I have to make a great many payments. If you cannot get more than \$1,200 for Mrs. Hunt's lot, it is better to sell it for that, because I will be awfully pushed for money; but we just trust in Divine Providence. We have prayed so much and, as it is for God's greater Glory, I feel confident that God will help us. We have just opened our free schools. We have already 300 children and they are pouring in fast. The boys' free school costs us nothing except the board of Mr. Seaman (the converted Episcopalian minister). He does remarkably well, keeps excellent order, is sacristan, etc., etc. He is willing and humble. What he gets from the school is to go towards the payment of his debts slowly. Now, my dear

⁴ Archdiocesan Archives of St. Louis.

Father, what is a debt of seven thousand dollars on such a church, chiefly, when there is twice the amount of property to pay that debt; it seems to me that you ought to see that. I feel confident that the Archbishop would let you have that amount if you were to ask him.”⁵

Again he writes; on July 19, 1858:

“Now, dear Father, try to act cleverly for Chicago. Give me \$6,000 for Jane Graham’s property and I will never ask you again for a cent, for Chicago. Had I \$6,000 I could make all payments and put the roof on the church; and after all what would be a debt of \$6,000, on a church like this, chiefly when there is real estate enough to pay twice the amount; therefore, effect this loan without fear. Had times not turned out as they have done, I would have plenty of money to meet all the obligations; but no one could have foreseen these difficulties.”⁶

And again under date of April 15, 1859:

“Times in Chicago are very bad; no money among the people. I have paid off all of our debts, which were due at this time and I have \$400 over for the July payment. I hope to get ready for that payment of \$1,700, but the Lord only knows how I shall get ready for the other payments, for there is no prospect of times getting better till we have a better crop.”⁷

On May 24, 1859, Father Damen writes again:

“I am working day and night in order to pay off the \$5,000 which is to be paid here this summer, and you know well enough that this is no trifle in these hard times. We think it better to make a sacrifice and have the church finished and do more good and secure a larger revenue than to leave the church unfinished. I have already bought 22,000 feet of lumber and paid for it because lumber is rising in price. The architect is preparing things, and, in a few days, I will give out the contract for plastering; for we have no time to lose if we wish to have it done before the cold weather sets in.

Our congregation is doing wonders. We have the exercises of the month of May at eight o’clock in the morning and the church

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

is full; we have them again at 7:30 o'clock at night for those who cannot come in the morning, and the church and school-rooms are overflowing. On Sundays, hundreds of people are obliged to go away, not being able to get into the church or schools. Fainting takes place often in the church, although all the windows are open. Our collection last Sunday was \$35.00, the largest we have had on an ordinary Sunday since we are here.

We concluded the month of May last night. Perhaps a thousand people had to go away, could not get into the Church. It seems as if the whole city was pouring to us, crowds from all sides procession-like."⁸

These letters add a tragic touch to the triumphal course of the great preacher and administrator, and throw a flood of light on the almost superhuman difficulties he encountered; they present facts almost beyond belief were they not thus incontrovertibly attested. They bring out in bold relief, Damen the man and the servant of God, his abiding faith, his tireless labors, his confidence in the people, and, in turn, the almost magic response to his appeals.

Considering the times—a virtual panic stretching over a number of years—it is not at all difficult to believe that a kind Providence directed and inspired Father Damen especially in selecting the location in preference to two others, both of which at the time seemed more alluring; for, as previously mentioned, the Bishop offered Father Damen the Cathedral and Parish, and upon his declining this offer, the Bishop urged upon him what was called the "Bullshead" property at the corner of Madison street and Ogden avenue.

Indeed, his achievements were marvelous, especially when we consider that, during one of the most

⁸ Ibid.

difficult periods of American history, he established this great parish, and constructed the third largest church in North America, while business of every character was crumbling to ruins, and continued the development of his projects when the country was torn by the calamitous civil war.⁹

But, to take up the thread of our narrative. No sooner had the joyful echoes of the dedication died away, than Father Damen launched forth with his unabated energy to furnish the interior of the church. The stained glass windows had been put in prior to the dedication; next came the heating plant, then the organ, pulpit and the new bell. A communion railing was added and, finally, the new main altar, one of the most artistic ever seen in America.

Next came the new pastoral residence, a new school for boys, while greater encouragement was given to the Ladies of the Sacred Heart in their work of educating the girls of the parish.

More energy was directed toward the formation of a truly Catholic people, by the introduction of sodalities for the children and adults, and especially by the devotion to the Sacred Heart of Jesus.

Father Damen had, by this time, a large force of workers, including Fathers Bouchard, Coveney, Tschieder, Oakley, Smarius, Watson, Converse, Van Goch, Niederkorn, Masselis, Kuhlman, Lawlor, Andrew O'Neill and DeBlieck, and Brothers Heilers and Hutton, carpenters; O'Neill and Corcoran, teachers in the boys' school; Grennan, sacristan; Dipple, cook; and Smith, infirmarian and house manager.¹⁰

⁹ See Chapter II, and notes on panic.

¹⁰ Biographical sketches in later chapter.

It is of interest to know something of the general routine and the special undertakings during the very earliest years of the new church. Much information of this character has been culled from the church records and other available sources, and is here given in chronological order.

In the year 1860, the year in which the church was dedicated, the Ladies of the Sacred Heart opened their school on West Taylor street near Lytle street, with 200 girls in attendance.

On October 29th of the same year, Rev. John Coveney opened a select school for boys, which he taught himself.

During the autumn, soon after the dedication, a steam heating plant was installed in the church.

Late in the year 1860 the large bell was hung in the temporary wooden tower in the churchyard, and blessed.

The first course of advent lectures in the church was begun on Sunday, December 2, 1860.

The Acolythical Society was organized in the year 1860, with thirty members, and began its service by providing twelve members to attend High Masses on Sundays, and on Feast Days all members were in attendance.

The first notable, extraordinary work of the year 1861 was a collection, taken up on March 17th, for a statue of St. Patrick.

On April 7th, a Solemn Novena was begun, in honor of the patronage of St. Joseph, which was the Patronal Feast of the church. St. Joseph was officially the patron of the church, until Pope Leo XIII designated a Feast Day for the Holy Family, which was first observed in 1898, and which is now fixed for

the Sunday within the octave of the epiphany. The novena consisted of devotions, after the 8 o'clock Mass every morning, and a sermon in the evening.

Early in the year 1861, a new pulpit was installed in the church.

Beginning June 23rd the first Mass on Sundays was celebrated at five o'clock a. m.

The Association of the Sacred Heart was established on the first Friday in July. The little offices of the Sacred Heart were distributed after the six and 10:30 o'clock Masses on the first Sunday of the month. This custom was continued for some years.

During the year 1861, the new brick residence on Twelfth and May streets was built.

During the same year the Young Ladies' Sodality and the Holy Angels' Sodality were founded.

On August 11th, the first great mission ever held in Holy Family Parish was begun, and continued for two weeks. During this mission the exercises were as follows: 5 a. m., Mass and instruction; 8 a. m., Mass and sermon; 3:30 p. m., the Way of the Cross and instruction; 7:30 p. m., Rosary, Sermon and Benediction.¹¹

On September 8th, the Holy Rosary Society, of which more will be learned, was established. On October 20th the leaflets of the Mysteries of the Holy Rosary were distributed for the first time, and were thereafter distributed monthly at the meetings of the Society.

On week days, the Masses were celebrated in the basement chapel, during the cold weather, beginning about the 15th of December. This custom continued until about 1888, when Father Higgins, rector of St.

¹¹ Announcement book.

Ignatius College, discontinued it. He argued that the parishioners would be willing to bear the extra expense of having the church heated, provided the Masses were said in the church. His ruling has been observed to the present day.

Passing to the year 1862, the record shows that a picnic was given on June 24th for all the school children, and the families of the parish were requested to provide refreshments.

About this time, June 21st Miss Boulger opened a school on Barber and Jefferson streets, for the accommodation of that district.

During this year also, St. Ann's Sodality, or Society of Married Ladies, was founded, and there was also organized the Married Men's Band.

In the year 1863, an interesting item is noted with reference to the purchase in Europe of a set of gold vestments by Father Cornelius Smarius S. J., which are still in possession of the church, and in perfect condition, having almost the same appearance as when new. It was the first gold set possessed by Holy Family Church. They were remodeled or made over by the Sanctuary Society several years ago, and are still in use.

From other references it is plain that there were many Irish in the new parish, and it appears that on March 17, 1863, a solemn celebration of St. Patrick's Day took place.

It was during the year 1863, that the Boys' Band, organized in the parish, paraded for the first time, on St. Patrick's day, and a collection was taken up on the occasion for the new bell.

On June 21st the Acolythical or altar boys, Society was consecrated to St. Aloysius. On July 5th



CONFIRMATION DAY PARADE

Fathers Damen and Corbett began a tour of the parish, collecting from house to house, to pay for the main altar. All of those who contributed \$2.00 or more were to have their names written on parchment and placed under the altar.¹²

On July 19th confirmation was administered in the new church. A procession was formed of the married men, married ladies and young ladies, to meet the Right Reverend Bishop and escort him to the church. This was the first of those grand processions and outpourings of the people to honor their bishop, which have been a marked feature in Holy Family Parish.

On August 6, 1863, the first altar boys' picnic took place. These altar boys' picnics in the early days were intended not only to secure funds for the upkeep of the Society, but also as a recreation day for themselves and their friends. In later years when they were fairly well supplied with the necessary wardrobe, for service on the altar, the picnics were exclusively for the altar boys and were intended as a sort of acknowledgment on the part of the church and people of their services; the church bearing the expense. More will be heard of the Acolythical Society.

On October 5, 1863, an evening school was opened by Mr. Patrick Eustace, at his residence, opposite the church, for both men and boys who could not attend day school.

On November 9th of that year, a fair was held at St. Patrick's Hall for the Destitute Children's Industrial School. Mrs. Fitzpatrick and Mrs. Grant were in charge of the refreshment table.

¹² See list of contributors, p. 59 et. seq.

The Ladies of the Sacred Heart erected a new school building to accommodate the numerous children who flocked to their school. To assist in financing the project a fair was held during the last week of December of 1863, in Metropolitan Hall.

Proceeding to the year 1864, it appears that from April 11th to 15th, a grand union fair was held in Bryan Hall, under the auspices of the St. Vincent DePaul Society for the benefit of the orphans. The ladies in the parish were again called into service to solicit for this worthy object, and were commissioned for that purpose by Mr. Joseph Lawler.

On April 24th, the children of the parish made their first Holy Communion. They paraded in procession to the church, accompanied by both the Juvenile and the Married Men's Bands.

On May 10th occurred the first disaster. Fire destroyed the old frame church, which was being used as a school. This necessitated the fitting up of the basement of the new church for a school. School was resumed therein within a week or two.

On Thursday, June 9, 1864, a picnic was held, under the auspices of the Men's Sodality, at Downers Grove, for the purpose of raising funds for a new school. This is the first event on record of the activities of the Men's Sodality in behalf of the parish in a financial way. They have certainly made an excellent record in the more than fifty years succeeding.

On Thursday, August 4th, the altar boys held their second annual picnic. It is not clear where this event took place. The notice, still preserved, states that trains would leave the Milwaukee depot at 9 o'clock, and that cars offered gratuitously by Mr. Jones, the superintendent, would take the people to the depot.

On July 17th, the cornerstone of the new brick school, on Morgan street, was laid in the presence of the bishop.

November 6, 1864, is notable for the first mention of the Purgatorial Society. On that date it was announced that High Mass would be offered for the repose of the Souls of the members. At the present writing, there are six High Masses every week throughout the year for the repose of the Souls of the deceased members of the Purgatorial Society.

The fifth year of activity, in connection with the new church, namely, the year 1865, was not notably strenuous. In January of that year the Holy Family School for Boys on Morgan street was opened for classes.

On March 19th, a collection was taken up to place a crown over the altar of St. Joseph. Presumably this is the "gas crown," underneath which appears the words "*Ite Ad Joseph.*"

A fair was held at the new school hall, from May 8th to 12th, and a concert and lecture was given in the hall, of the new school on Morgan street, under the auspices of the Men's Sodality, for the purpose of establishing a parish library.

CHAPTER IV

STEADY DEVELOPMENT

Considering the decade from 1860 to 1870, it will at once occur to the reader that Holy Family Parish, in all its business transactions, and even on **1865** the point of public or political sentiment, **1869** was, as were all other institutions and individuals, seriously affected by the Civil War, which raged during four years of that period. When, however, one becomes well acquainted with the early history of Holy Family Parish, he will feel that the great leader of the parish transcended all material difficulties and triumphed over them, for the work of the parish proceeded satisfactorily, and the necessary improvements and development continued virtually unchecked.

The most important event of the year 1865, relating to Holy Family Parish, was the completion and consecration of the great high altar that had been the object of so much earnest endeavor and pious solicitude during several years.¹ The day of the consecration, October 15, 1865, finally arrived, and all was in readiness for the great ceremony. The Solemn Pontifical High Mass was celebrated by Reverend Michael O'Connor, S. J., former Bishop of Pittsburg, in the presence of seven bishops. Father O'Connor also preached the principal sermon in English.

¹ See full description of altar in Chapter XV.

Bishop O'Connor was one of many men to put his obligation of humility to the test. Ordained a Jesuit, he was called to the episcopate, which he reluctantly accepted, but administered with ability and success. It is said of him, however, that he always longed for the privacy and humility of the priesthood, and it is a fact that, in 1860, he resigned the honors of the bishopric and became a humble Jesuit.



REV. PETER
TSCHIEDER, S. J.
Assistant Pastor, 1860-
63—1880-85



REV. JAMES CON-
VERSE, S. J.
Assistant Pastor, 1863-4
Devout Convert



REV. JAMES C. VAN
GOCH, S. J.
Missioner, 1862-70
Missouri Province

and so remained to the time of his death, October 18, 1872.²

No doubt his affection for the Order which he had entered at ordination, and again embraced after laying down the burdens of episcopacy, influenced his coming to Chicago for the consecration of Father Damen's magnificent altar.

Four of the seven bishops present also preached, each in a different language. The Mayor and other prominent and distinguished guests were present.

² Catholic Encyclopedia.

The music, of course, was exceptional; the choir was reinforced by many volunteers, and full orchestral accompaniment was provided. All the majesty and dignity of the ritual were called to the aid of the ceremonies that they might be the more fitting, and the better to express the importance and solemnity of the occasion.

In order that the preparations and the ceremonies might properly proceed in the main church, the regular Sunday Masses were offered up in Holy Family school, and when the doors were finally opened, admission to the ceremonies was by ticket only. For the purpose of defraying the expenses, and in case anything were left over of adding to the church revenues, a general admission charge of \$1.00 was made, and seats were reserved for \$2.00.³

Thus another great undertaking was brought to a successful conclusion. But there could be no pause. As each new work was completed other necessities arose and pressed upon the workers. Having such a magnificent altar, it was now necessary that the altar railing should be pushed to completion, and by special effort the railing also was completed before the close of the year 1865.

Of these two works of art—the high altar and the altar rail—both of which are quite exceptional, more will be said.

Taking up the chronicle of the parish activities where it was discontinued in the last chapter, the first thing that attracts attention, after the consecration of the altar, is the change made with respect to the Christmas collection. Prior to 1865 that collection was for the benefit of the Bishop's Seminary,

³ Announcement book.

but as that institution, after a most heroic struggle and a most honorable record of twenty years had, owing to the unsettled conditions resulting from the war and other causes, closed its doors, it was permitted that the Christmas collection be applied to the support of the pastor. It was understood that in lieu of the discontinued university collection, a special tax be imposed upon the parishes for educational purposes.

Beginning with the first Sunday in January, 1866, the first Sunday Mass was celebrated at five a. m., and there was introduced for the first time lectures every Sunday evening at 7:30.

Beginning with March 4, of that year, the practice of taking up pew money at the door was introduced.

On April 29th, and thereafter, Mass was celebrated on Sundays at nine o'clock in the new Holy Family School. This Mass was for the children and they were directed to attend there instead of coming to the church, undoubtedly because the church, even at that early day, was becoming overcrowded.

In the first week in June, a fair was held to start a fund for the enlargement of the church.

On June 18th, a branch school (St. Stanislaus), the upper story of which was used as a chapel, was opened south of the railroad tracks. This was the beginning of the future Sacred Heart school.

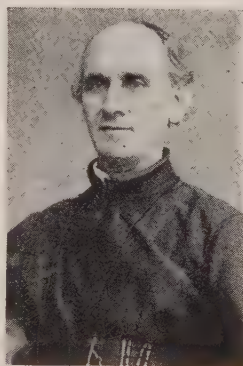
On June 24, 1866, the corner stone of the new St. Francis Church was laid.

The records indicate that on July 18th, the Gentlemen's Sodality gave a picnic, tickets for which were sold at Kelly's Store, opposite the church.

In this year vacation schools were begun. Miss

Ellis continued her classes in the Holy Family School during vacation, and classes were also continued in the branch school south of the railroad tracks.

On August 15th, at three p. m., there was a procession in honor of the Blessed Virgin. All of the sodalities were requested to be present in uniform.



REV. MICHAEL LAW-
LOR, S. J.

Procutor and Assistant Missioner 1866-69, and
Pastor, 1863-79

REV. FLORENTINE
BOUDREAUX, S. J.

Assistant Pastor
1884-87

REV. JOHN S. VER-
DIN, S. J.

First Vice President
St. Ignatius College,
1870, 1878

Presumably this was the annual procession to the Sacred Heart Convent.

Before the end of the year an addition to the church of fifty feet was completed and ten new confessionals were installed. These confessionals are constructed of butternut wood, are beautifully carved, and have two statuettes in niches in the front.⁴

Among the notable events of 1867, was the erection of a statue of St. Joseph on one of the turrets. During the novena, preparatory to the Feast of St.

⁴ See full description of confessionals in Chapter XV.

Joseph, a collection was taken up for the purpose. Early residents may remember, and at least the early pictures of the church show, that there were three turrets on the front wall of the church, on each of which was placed a statue. The statue of our Lord in the center, of the Blessed Virgin Mary on the right, and of St. Joseph on the left. It was this statue of St. Joseph that was placed in 1867. The fate of these statues and turrets is of interest. The statue of the Blessed Virgin Mary was struck by lightning in the year 1882, and it was never replaced. The other two statues were taken down in about the year 1910, owing to their decay, and even the turrets themselves having grown shaky, were removed for safety.

On June 9, 1867, notice came from the Chancery office of a change in parish boundaries. For ten years the boundaries had remained unaltered.⁵ It was now decided that that part of the parish lying east of Jefferson street and north of Twelfth street should be taken from Holy Family Parish and annexed to an adjoining parish. Several events led to this change in parish boundaries. In 1852, the German speaking Catholic residents of the locality east of Holy Family Church, had erected a frame church building at Clinton and Mather streets, which was named St. Francis of Assisi. In 1866 the German Catholics erected a new church at West Twelfth and Newberry avenue. The old church at Clinton and Mather streets was sold to an English speaking parish, newly formed at that time by the Bishop, for the convenience of Catholics of that neighborhood, and was renamed St. Paul's Church. St. Paul's

⁵ For original boundaries of the parish see map, pages 10-11.

Parish continued in existence until 1871, when the great fire destroyed the church edifice. The pastor of St. Paul's, Father Kilkenny, was absent at the time of the fire. Two Jesuit brothers, Brothers O'Neil and Smyth, who were in the vicinity at the time, assisted in the work of removing the vestments and sacred vessels just before the fire claimed the church. Subsequent conditions did not warrant the continuance of the parish. The church was not rebuilt and the territory ceded to St. Paul's parish in 1867, was, after the great fire restored to Father Damen.

The year 1867 was a prosperous year for the schools. On July 16th, of that year St. Aloysius school was opened under the charge and direction of the Sisters of Charity of the Blessed Virgin Mary, who also had charge of St. Stanislaus' school. The schools of the parish opened that year with a registration of 4,000 pupils.⁶

The year 1868 saw the commencement of St. Ignatius College. In that year the corner stone was laid by the bishop and the structure was begun.⁷

By this time, the congregation began to feel the need of a library, and, on May 3rd, a general meeting was held, in the Morgan street school hall, for the purpose of launching a movement for a parochial library.

During the first week in June, 1868, a fair was held, to procure funds for the great organ.

From the time that the new church first came into use there was more or less complaint on account of inability to see and hear the preacher during the ser-

⁶ School publications.

⁷ For St. Ignatius College see Chapter XIX.

mon. All those seated near the western wall had their view obstructed by pillars, and the distance was considerable. Distance was a distinct disadvantage with some preachers, but not so much with Fathers Damen and Smarius, as they had powerful voices and could be heard distinctly all over the church. On account of these disadvantages, pews in the difficult locations were not nearly so attractive, but during this year a movable pulpit was installed, and, on September 13th, the record shows, the people were encouraged to rent pews in what was formerly the less desirable part of the church, as the new pulpit could be brought out into the open part of the church, and all could see and hear the speaker without difficulty.⁸

A very interesting event occurred in the year 1868, namely, the celebration of Father Damen's Silver Jubilee. Needless to say, the congregation and all his friends took a deep interest in this ceremony.

It was in the year 1868, also, that the Sodality of the Annunciation was established.

In 1869, two new parish societies were established, namely, the Young Men's Sodality, and the *Bona Mors*.

St. Aloysius school and convent were completed in the year 1869.

The year 1869 was notable for a mission, thought, by some, to be perhaps the greatest mission ever given in Holy Family Church. Fathers Damen, Smarius, Masselis, Coghlan and Verdin all took part and at least two of these, Fathers Damen and Smarius, were undoubtedly the greatest missionaries in the United States during their day. At the close

⁸ As will be seen the new pulpit did not prove an entire success.

of the general mission, a four days' mission was given for the school children under the direction of Fathers Damen and Verdin in the church, and Fathers Masselis and Niederkorn in the hall of the boys' school.⁹

Thus the routine of parish work was rounded out from year to year, and the weeks and months crowded with worth while work.

⁹ Thus was inaugurated the great missions for which the Jesuits were and remained so noted.

CHAPTER V

DRIVES OF EARLY DAYS

Way back in the '50s and '60s of the last century, "drive" meant sledging stakes or posts, and also, of course, the "gee" and "haw" and cracking
1859 of the whip to urge on horses or oxen, for
1865 there were still some oxen in use at that day. In recent years "drive" has come to mean "get the money."

From what has already been said, it is plain that Father Damen's drives were pretty successful. As above recorded, it appears that in an incredibly short time after he determined to establish a parish, he had subscriptions totalling \$30,000. It appears that Father Damen himself participated in most of these earliest drives, and was no doubt the most successful collector. But, as time passed, it became necessary to draft the parishioners for more or less of this particular service, and, in all the history of the parish, there is perhaps nothing more interesting than items that have been preserved relating to "Father Damen's Volunteers."

In the summer of 1859, Father Damen gathered around him a band of devoted men, who volunteered to assist him in collecting funds for the various necessities of the parish. Of course, the offer was most acceptable, and after organization, registration, etc., plans were made for the purpose of making the volunteers' work more effective. The parish was



THE GREAT JESUIT MISSIONARY FATHERS OF THE LAST HALF OF THE NINETEENTH CENTURY

Trygvens
Boudreaux
O'Neill
Lawlor
Damen
Smarius
DeBieck
Niederhorn
Converse
Van Goch
Oakley

divided into seventeen districts at first, and later into twenty-four, and two volunteers were selected to canvass each district. In addition several others were appointed as "rovers," who were free to go into the outlying districts, business houses downtown, and, in fact, wherever they thought advisable. From their weekly reports the rovers usually more than doubled the receipts of the other collectors.

These volunteers were kept busy; in 1859, they collected for the new stained glass windows in the Church; in 1860, they collected funds for the new bell; in 1861, for the new parish residence; and in 1864, for the new Holy Family School on Morgan street. "By their fruits ye shall know them." Judged by this standard, these volunteers were noble-hearted and self-sacrificing men. Their splendid work deserves the preservation of their names in this history.

COLLECTORS FOR THE STAINED GLASS WINDOWS, 1859 (Regulars)

1st District: Mr. Kelly and Mr. Joyce.

2nd District: —————.

3rd District: Mr. Matthew Brennan; Mr. Patrick Eustace.

4th District: Mr. John Byrne; Mr. Michael Riordan.

5th District: Mr. Patrick Hade.

6th District: Mr. Daniel Tierney; James Clowry.

7th District: Mr. Maurice Prindiville; William Prindiville.

8th District: Mark Dooner.

9th District: James Conlisk; Thomas Greene.

10th District: David Murray.

11th District: George Keeling.

12th District: —————.

13th District: Timothy Ward.

14th District: Thomas Dolan.

15th District: John Comiskey; Patrick Rafferty.

16th District: John Comiskey; Patrick Rafferty.

17th District: P. J. Gannon.

THE ROVERS (1859)

James McGrath	Mr. McDermod
James Conway	M. J. Brennan
William I. Granger	Thomas McMahon
Henry O'Connor	Mr. Casey
Thomas Dwan	Mr. Bridgman
Matthew Donaher	Richard Clarke

The collection of ten weeks for stained glass windows amounted to \$1,004.00.

COLLECTORS FOR THE BELL (1860)

- 1st District: Messrs. William Kelly and McDonnell.
- 2nd District: Messrs. M. Donaher and Costello.
- 3rd District: Messrs. John Byrne and M. Riordan.
- 4th District: Messrs. Patrick Hade and Barclay.
- 5th District: Messrs. Hinch and James Barry.
- 6th District: Messrs. Brady and Patrick Leigh.
- 7th District: Messrs. Brennan and Eustace.
- 8th District: Messrs. William Raleigh and Martin Brennan.
- 9th District: Messrs. John Martin and Simon Ryan.
- 10th District: Mr. Mark Dooner.
- 11th District: Messrs. Stephen McAvoy and B. Quinn.
- 12th District: Messrs. Nolan and Shanley.
- 13th District: Messrs. Ward and Rafferty.
- 14th District: Messrs. Gannon and McCarthy.
- 15th District: Messrs. Murphy and Hickey.
- 16th District: Messrs. McGrath and Farley.
- 17th District: Messrs. Creed and Conway.

ROVERS (1860)

Mr. Dowling	Mr. Nolan
James Sullivan	Mr. Feeney
James Lawler	Mr. O'Connell
William Gordon	Mr. Pontsain
Mr. Spain	Mr. Menard
Mr. Quigley	Mr. Geis

COLLECTORS FOR THE DWELLING HOUSE (1861)

Messrs. Granger	Messrs. Lynch
Leigh	Lordan
Eustace	Byrne
Brennan	Boulger
Creadon	Carbine
Riordan	O'Dwyer
Yore	Ryan
Conerty	Quinn
Herbert	McAvoy
Griffin	Ward

COLLECTORS FOR THE SCHOOL (1864)

Murray and Donner, Riley, Walsh, Michael Healy, Riordan, Patrick Leigh, John Costello, Mr. Coughlin, Wall, McCann, Lynch, Hartrey, Greene, Walsh, Fleming, Byrne, Carbine, Henesey, McCarthy, Clancy, Cummins, Flynn, Walsh, Spain, Bradley, Tobin, Hull, McCarthy, Kelly, Byrne, Sheahan, Durkin, McGlinn, Ford, Duffy, Creed, Gorman, Reilly, Carmody, Feeney, Turner, Healy, Curtin, Farley, Coyne, Dunne, Duffy and Horan.

The list of names is given exactly as found in the record, with Christian names omitted in many instances.

Another notable collecting campaign was conducted in the very early days of the parish, extending over a period of nearly three years—1863, 1864 and 1865. This long continued campaign was carried on for the purpose of securing the funds to erect the magnificent main altar. Besides the spiritual benefits promised contributors, each donor was to have his or her name engrossed on parchment and placed under the altar.

It was a beautiful thought that influenced Father Damen to distribute the privilege of helping to erect the altar as widely as possible. It very often happens that a rich family or a rich man or woman

takes advantage of the opportunity to donate the altar, which is, of course, a commendable display of generosity, but such a course deprives the worshippers of the opportunity of lending some effort towards furnishing the principal material instrumentality of the Divine Service.

In the case of Holy Family Parish an opportunity, indeed, a pressing invitation, was extended to all, and the list of contributors still preserved faithfully, and kept under the altar as promised, proves that opportunity was widely taken advantage of. In all there were some eight hundred contributors, and their contributions ranged from a low mark of \$1.00 up to a high mark of \$100.00. It will be seen that there was but one \$100.00 contribution; one \$75.00 contribution; three \$50.00 contributions; seven \$25.00 contributions; and three \$20.00 contributions, a considerable number of tens, a larger number of fives, many threes, and a very long list of twos, with a larger number of ones.

There is perhaps nothing more interesting, in connection with the early history of Holy Family Parish, than this contributors list, and accordingly its reproduction in the original order seems fully justified:

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John Grubeled, \$2.00.
James Darley, \$2.00.
Patrick Hoonigan, \$2.00.
George Foley, \$2.00.
Jefferey Donohue, \$2.00.
John Riedy, \$2.00.
W. Cleanan, \$2.00.
J. A. Beck, \$2.00.
James Caraher, \$3.00.
Owen McCarthy, \$3.00.
Michael Downs, \$3.00.
Tim Hanlon, \$3.00.
Patrick Leddy, \$3.00.

Anne O'Grady, \$3.00.
James Sutton, \$3.00.
John Foley, \$3.00.
Patrick Cassidy, \$3.00.
Michael Hanlon, \$3.00.
Bernard Kennedy, \$3.00.
Michael Carroll, \$2.00.
Eugene McCarthy, \$2.00.
Patrick Ryan, \$2.00.
John Costello, \$2.00.
James Lemon, \$2.00.
Edward Kennedy, \$2.00.
George Brown, \$2.00.
Patrick Ready, \$2.00.
Julia Compton, \$2.00.
W. Sheridan, \$2.00.
M. Flemming, \$2.00.
Michael Rearden, \$2.00.
John Murphy, \$2.00.
John Barry, \$2.00.
John Corbett, \$2.00.
Michael Cronin, \$2.00.
W. Coatch, \$2.00.
John Powers, \$2.00.
Larry O'Gready, \$2.00.
Maurice Flynn, \$2.00.
John Kennedy, \$2.00.
John Bailey, \$2.00.
Catherine Gorman, \$2.00.
Michael Connors, \$2.00.
Thomas Boyle, \$2.00.
Michael Boyle, \$2.00.
J. Corby, \$2.00.
Carl O'Meara, \$2.00.
John Long, \$2.00.
James Hennebery, \$2.00.
Patrick Dean, \$2.00.
Mrs. Ahern, \$2.00.
Frank Murphy, \$2.00.

James Casey, \$2.00.	Patrick Cooney, \$2.00.
Martin Dargan, \$2.00.	Hugh Kelly, \$2.00.
Charles McArd, \$2.00.	James Grant, \$2.00.
M. Lonergan, \$2.00.	John Connell, \$2.00.
Patrick Minahan, \$2.00.	John Rielly, \$2.00.
James O'Brien, \$2.00.	Cecelia Williams, \$2.00.
James Fitzgerald, \$2.00.	Fred Diectch, \$2.00.
Bernard Reynolds, \$2.00.	Owen Conway, \$2.00.
N. McNamara, \$2.00.	Richard Blake, \$2.00.
John Tracey, \$2.00.	J. Sheakaw, \$2.00.
Larry Barry, \$2.00.	Maurice Douney, \$2.00.
W. Prindiville, \$2.00.	Martin Mullaney, \$2.00.
John Moran, \$2.00.	P. Ross, \$2.00.
Peter Brew, \$2.00.	W. Connell, \$2.00.
James Higgins, \$2.00.	Patrick Dowling, \$2.00.
Martin Higgins, \$2.00.	Michael Gilooly, \$2.00.
Thomas Carey, \$2.00.	John McKean, \$2.00.
Mrs. Kennedy, \$2.00.	John Ryan, \$2.00.
John Sherlock, \$2.00.	Patrick Brown, \$2.00.
Nicholas Roch, \$2.00.	Michael Ward, \$2.00.
James Banks, \$2.00.	Patrick Carbery, \$2.00.
Peter Gallagher, \$2.00.	M. Hogan, \$2.00.
Edward Delaney, \$2.00.	John Madden, \$2.00.
Patrick Burke, \$2.00.	Francis Dahman, \$2.00.
Patrick Rafferty, \$2.00.	W. Bryaston, \$2.00.
James Conway, \$2.00.	John Larkin, \$2.00.
W. Creed, \$2.00.	Thomas O'Reagen, \$2.00.
James Kent, \$2.00.	B. Scanlon, \$2.00.
W. Horan, \$2.00.	Thomas Murphy, \$2.00.
Francis Carter, \$2.00.	Michael Clarke, \$2.00.
Mrs. Quinn, \$2.00.	Mrs. Lawler, \$2.00.
John Harris, \$2.00.	W. Quilty, \$2.00.
M. Cushing, \$2.00.	John Quinn, \$2.00.
W. Ryan, \$2.00.	Thomas Flanigan, \$2.00.
Patrick Mailer, \$2.00.	Patrick Holahan, \$2.00.
Patrick Kennedy, \$2.00.	Alexander Glendie, \$2.00.
John Carroll, \$2.00.	Thomas Flynn, \$2.00.
Thomas Dooly, \$2.00.	Daniel Sheahan, \$2.00.
Daniel O'Connell, \$2.00.	Mrs. Connell, \$2.00.

Charles Moran, \$2.00.
Nicholas McAdam, \$2.00.
P. Doherty, \$2.00.
Mary Walsh, \$2.00.
P. Sheridan, \$2.00.
W. Connors, \$2.00.
Michael Maroney, \$2.00.
John Collins, \$2.00.
J. McCullogh, \$2.00.
John Buggy, \$2.00.
Edmund Hogan, \$2.00.
Patrick Cummins, \$2.00.
Tim Donovan, \$2.00.
Thomas Cavanagh, \$2.00.
Patrick Trahey, \$2.00.
Peter Connor, \$2.00.
Patrick Carr, \$2.00.
John Doyle, \$2.00.
Christopher McCue, \$2.00.
T. Byrne, \$2.00.
Patrick Burke, \$2.00.
Peter Moran, \$2.00.
John McAuliffe, \$2.00.
James Grennan, \$2.00.
Michael Crane, \$2.00.
Owen Burns, \$2.00.
Patrick Tracey, \$2.00.
Bernard Corcoran, \$2.00.
Dennis Punch, \$2.00.
Mrs. Russell, \$2.00.
W. Tobin, \$2.00.
James Sullivan, \$2.00.
John Forker, \$2.00.
Henry Browne, \$2.00.
James Dargan, \$2.00.
Patrick Laughlin, \$2.00.
Patrick Gorman, \$2.00.
Richard Whelan, \$2.00.
Bart. Cahill, \$2.00.

Edward Murphy, \$2.00.
Peter Riely, \$2.00.
Patrick Brennan, \$2.00.
Robert Lahey, \$2.00.
Michael Harty, \$2.00.
James Carly, \$2.00.
Luke Meehan, \$2.00.
Dennis Lordan, \$2.00.
John Shea, \$2.00.
Joseph O'Hearn, \$2.00.
Con. Shea, \$2.00.
Patrick Marcon, \$2.00.
Michael Cronin, \$2.00.
Thomas Dalton, \$2.00.
Daniel Greene, \$2.00.
Patrick Kennedy, \$2.00.
Daniel Sullivan, \$2.00.
Patrick Russell, \$2.00.
James Russell, \$2.00.
Thomas Smith, \$2.00.
Patrick Kearney, \$2.00.
Thomas Redmond, \$2.00.
Daniel Millan, \$2.00.
Michael Riedy, \$2.00.
Thomas Thompson, \$2.00.
John Connors, \$2.00.
Patrick Keating, \$2.00.
Edward Flynn, \$2.00.
Michael O'Hara, \$2.00.
John Suter, \$2.00.
James Lynch, \$2.00.
Mrs. McGahn, \$2.00.
Michael Cary, \$2.00.
Anne FitzPatrick, \$2.00.
Thomas Farrow, \$2.00.
Michael Donard, \$2.00.
John Daly, \$2.00.
Simon Maddigan, \$2.00.
Thomas McHale, \$2.00.

Barth Cahill, \$2.00.
Patrick Kernin, \$2.00.
John Feely, \$2.00.
James Hannan, \$2.00.
Patrick O'Hare, \$2.00.
Tim Hardly, \$2.00.
Tim McGraw, \$2.00.
Daniel Hardly, \$2.00.
John Lynch, \$2.00.
James Young, \$2.00.
Martin Scully, \$2.00.
John Rielly, \$2.00.
Patrick Carley, \$2.00.
Lawrence Keffe, \$2.00.
James Galvan, \$2.00.
Thomas Hacket, \$2.00.
Thomas O'Connor, \$2.00.
Arthur Coyle, \$2.00.
Peter Graham, \$2.00.
John Kerns, \$2.00.
Widow Cagney, \$2.00.
W. Holton, \$2.00.
John Foyle, \$2.00.
W. Barrett, \$2.00.
Thomas Nealon, \$2.00.
John Robinson, \$2.00.
Thomas Roberts, \$2.00.
Samuel Barry, \$2.00.
Tim Larkin, \$2.00.
Martin Mullen, \$2.00.
John Sheedy, \$2.00.
John Lynch, \$2.00.
Michael Ryan, \$2.00.
Patrick Leavring, \$2.00.
Michael Scully, \$2.00.
John O'Brien, \$2.00.
Dennis Doherty, \$2.00.
Andrew Whealan, \$2.00.
Christopher Decer, \$2.00.

W. Rule, \$2.00.
Brian Carey, \$2.00.
Richard Carbery, \$2.00.
Simon Hadee, \$2.00.
Patrick Dillon, \$2.00.
Thomas McDonald, \$2.00.
Michael Ryan, \$2.00.
John McNery, \$2.00.
Bernard Foy, \$2.00.
Jacob Grace, \$2.00.
Charles Claussen, \$2.00.
Patrick Brennan, \$2.00.
John Rafferty, \$2.00.
Mrs. O. Leonard, \$2.00.
Michael Morgan, \$2.00.
James Doyle, \$2.00.
Tim Mahoney, \$2.00.
John Gilshannon, \$2.00.
John Sheahan, \$2.00.
Patrick Gallagher, \$2.00.
Patrick Collins, \$2.00.
Patrick Mahoney, \$2.00.
James Shanley, \$2.00.
James Mangan, \$2.00.
Patrick Feeney, \$2.00.
Philip Cluard, \$2.00.
John Ready, \$2.00.
Patrick Leahy, \$2.00.
Mrs. Redmond, \$2.00.
James Heam, \$2.00.
Dennis Regan, \$2.00.
Michael Clarke, \$2.00.
John Hurley, \$2.00.
John Prindiville, \$2.00.
Thomas Healy, \$2.00.
Thomas Carse, \$2.00.
Patrick Fagan, \$2.00.
Michael Cavanagh, \$2.00.
Edward Hand, \$2.00.

Francis Murphy, \$2.00.
 Tim McCarthy, \$2.00.
 Honora Reily, \$2.00.
 Bridget Grady, \$2.00.
 James McCaffery, \$2.00.
 Martin Gorman, \$2.00.

Michael Downey, \$2.00.
 James McGlinn, \$2.00.
 John Sheridan, \$2.00.
 John McGeon, \$2.00.
 Charles Dempsoll, \$2.00.
 Michael Handley, \$2.00.

PEWS

While pew renting differs materially from special collections, yet the pews are rented and the rentals collected as revenues of the church, and it is entirely appropriate that they should be considered in the same connection as other collections; and there can be little doubt that a list of the pew holders in the very earliest days of the parish will prove very interesting.

After the new church was open rules were announced respecting pew holdings. These were given out under the heading:

"REGULATIONS TO BE OBSERVED BY THE PEW HOLDERS IN THE CHURCH OF THE HOLY FAMILY, CHICAGO

All pew rents must invariably be paid quarterly in advance. The experience of the past has proven that unless this regulation be strictly adhered to, the pew rent in many instances is either directly lost or collected with great difficulty.

On the 1st of March the pew rent becomes due. Any pew which is not paid a quarter in advance before the Sunday after the first of March will be locked with the Sexton's key, or rented to the first applicant. When a pew is locked with the Sexton's key it cannot be opened with ordinary keys.

We are obliged to adopt these measures in order to enable us to pay the interest on the money borrowed for the completion of the church.

Persons who wish to give up their pews will please return the key before the first of March."



HOLY FAMILY CHURCH
Prior to street improvements

The subjoined list of pew holders covers the years 1861-1863, and is thought to be of special interest as showing the large number of pew holders at that time, and also that the names of those pioneers who co-operated so helpfully with the founder of the parish may be transmitted to posterity. Many others undoubtedly who came after them were just as helpful, but it would not be practical to list all pew holders in this volume.

LIST OF PEW HOLDERS

1861-1862-1863

NO. OF		NO. OF	
PEW HOLDER	PEW	PEW HOLDER	PEW
John Quigly	1	Thomas Kiely	24
Toussaint Menard	2	Daniel Lordan	25
William Donohue	3	David Walsh	26
William Kinsella	4	Donnelly	27
Patrick O'Connor	5	Charles Turner	28
Michael Keogh	6	Peter Martin	29
William Fielde	7	John Gorche	30
McEvoy	8	Scully & Thomas O'Neill..	31
Reed	10	James Dalton	32
Henry Williams	11	Patrick Martin	33
Thomas Clowry	12	Connor & Cosgrove.....	34
Blackburn	13	Francis Periolat	35
Edward Quade	14	Robert Brennan	36
Tailor	15	Patrick Connerty	37
M. Condon and John Mur-		Mrs. Steers	38
phy	16	Peter Bracken	39
Mrs. Scollay	17	Matthew Kehrig	40
Carrigan & Comiskey.....	18	John Corcoran	41
Patrick Tenney	19	McCarthy & O'Donnell..	42
Patrick Brennan	20	Patrick Conerty	43
Monohen	21	Francis Daily	44
Brennan and Rekiral.....	22	John Pauley	45
James FitzGerald	23	Patrick Hogan	46

NO. OF		NO. OF	
PEW HOLDER	PEW	PEW HOLDER	PEW
M. McGuire	47	Martin Higgins	101
Oliver Fanier	59	Louis Wisner	102
M. Reuter	63	John Branick	103
Pat & Richard Cagney....	67	Edward Kerwin	104
Thomas Tracey	68	Rosaline Chapman	105
Peter Martin	69	John Griffin	106
Daniel Riardon	70	Patrick Kilbridge	107
Hickey & Waldron.....	71	Eliza McGrath	108
Thomas Harold	72	Dennis Feery	109
James Colloton	73	William Hughes	110
Daniel O'Connell	74	Patrick Kennedy	111
Bernard Quinn	75	Tim Riordan	112
John Lordan	76	Alice McCarthy	113
George Buggy	77	Jno. Redden & J. Hackett..	114
Edward Madden	78	Patrick Karney	115
McCann	79	Daniel McCarthy	116
James McGrath	80	Christopher McCue	117
Granger	81	Jas. Coyne & J. Kincade..	118
Thomas McEnery	82	Martin Higgins	127
James Sullivan	83	Louis Haesarer	128
Mrs. Madden	84	Mr. Bracken	129
Dennis Lordan	85	William Ryan	130
John O'Neill	86	Mrs. Jameson	131
Thomas Green	87	Peter Rourke	132
John Taylor	88	James FitzGerald	133
Mat Donoher	89	Patrick McCormick	134
Henry Keller	90	Michael Donnelly	135
Matthew McElroy	91	Patrick Brady	136
Jeremiah Coyne	92	John FitzPatrick	137
Lawrence McKin	93	Matthew Sullivan	138
James Matthews	94	Mary Doherty	140
Mark Dooner	95	William Clarke	142
James Ryan	96	John Butler	143
John Tracey	97	William Keegan	146
Michael Considine	98	John Norton	148
William Creed	99	Richard Clarke	150
Francis Shanley	100	Michael Rierdan	156

PEW HOLDER	NO. OF PEW	PEW HOLDER	NO. OF PEW
James Looby	161	Patrick Dargan	206
John Butler	162	Catherine Monihan	209
James Looby	182	Daniel Carney	210
Bernard Tulley	171	Patrick McGarry	212
David Murray	175	Mr. Walsh	213
John Kennedy	176	James Meagher	214
John Burns	177	James Halpin	216
James Upton	178	John Branigan	220
Thomas McCarthy	179	Michael Shinnors	221
Edward Norris	180	John Riely	225
Timothy McCarthy	181	Dennis Keefe	226
John Touhy	182	James Looby	227
Conrad Geis	183	Martin Murphy	228
Peter Yore	184	Peter Barthulie	229
Tim Ward	185	Martin Mullaney	230
Pat Kilbridge	186	Dennis Sullivan	231
Mr. Matthews	185	John Cain	232
Moses Walsh	186	Mrs. Kearney	233
Mrs. Cassidy	187	John Durkin	234
James Hickey	188	O'Mara	235
Edmond Lee	189	Hanah McNamara	236
Michael Burns	190	Mr. Walsh	5
John Halpin	191	Mrs. Field	7
Pat Branick	192	Mr. Reed	10
Ellen Gibson	193	Widow McGuin	11
Mary FitzPatrick	194	Thomas Clowry	12
John McAuliff	195	Richard Blackburn	13
Michael Rooney	196	A. D. Taylor	15
Edward McNamee	197	Captain Yates	16
William Riordan	198	Pat Caraher	18
James Kelly	199	Patrick Feeney	19
Thomas Murphy	200	Mr. Monehan	21
Martin O'Meara	201	Thomas Walsh	23
John Burke	202	Mrs. Higgins	25
Thomas Holton	203	Lyman and Mrs. Gavin . . .	27
Jno. Cosgrove-McDonnell . .	204	Hoy	29
Michael Shinnors	205	John Gorche	30

PRIESTS AND PEOPLE

77

NO. OF		NO. OF	
PEW HOLDER	PEW	PEW HOLDER	PEW
Mr. Brady	32	Michael Considine	98
Pat Gallagher	35	William Creed	99
John Branick	36	Mr. Hoyne	104
James Kincade	38	John Griffin	106
Mr. Korig	40	Bernard Danvers	107
James Snowhook	41	Mrs. Hughes	108
William O'Kelly	42	Mr. Dederick	110
Condon	43	Mrs. Mongold	111
Francis Daly	44	Edward Hogan	112
James Tracey	47	Michael McCarthy	113
H. R. Cagney	67	John Redden	114
Thomas Tracey	68	Mrs. Fitzpatrick	115
John Flanagan	69	David Farrell	116
John Riordan	70	John Fallon	120
Pat Hickey	71	James Kelly	119
Harrold	72	Laurence Walsh	120
Cudmore-O'Shea	73	Mrs. Hanly	121
Daniel O'Connell	74	John Long	122
Quinn and Dolan	75	John Suter	123
John Lordan	76	John Fallon	124
George Boggs	77	Timothy Nolan	126
Edward Hayden	78	David Hayes	127
Matthew Donohar	79	W. Ryan	128
James McGrath	80	C. F. Keely	129
Granger	81	John Gorshe	130
Thomas McEnery	82	Mrs. Jameson	131
James Sullivan	83	Peter Rourke	132
John O'Neill	86	Thomas Brown	133
Thomas Greene	87	Patrick McCormick	134
John Taylor	88	Michael Donnelly	135
Hart & McInery	89	Patrick Brady	136
Dennis Curran	90	John Fitzpatrick	137
Matthew Mulroy	91	Matthew Sullivan	138
Jeremiah Coyne	92	John Durkin	141
Lawrence McKenna	93	Cornelius Flynn	142
Mr. Matthews	94	John Boxwell	143
Mr. Dederick	95	Michael Breen	144

NO. OF		NO. OF	
PEW HOLDER	PEW	PEW HOLDER	PEW
John O'Grady	145	Timothy Reardan	207
William Keegan	146	John Lahy	209
John T. Murphy	147	Daniel Kearney	210
John Norton	148	James Shanley	211
Richard Clarke	150	Widow McGarry	212
Thomas Carey	154	Christopher McCue	213
M. Cagney & M. Bailey	158	Mrs. Carey	214
James Hickey	159	Michael Fagan	215
Mrs. Field	161	Thomas Larkin	216
John Butler	162	Peter O'Hara	217
James Looby	163	John Kennedy	225
John McGough	166	Mrs. Bulger	226
Mrs. Móngold	167	Catherine Hogan	227
John Long	168	Peter Barthulie	229
Mr. Tierney	174	Louis Merit	230
David Murray	175	Daniel Murphy	231
John Kennedy	176	Mrs. Duffy	232
John Burns	177	Mrs. Steadman	1
Andrew Boulger	178	James Keenan	1
Thomas McCarthy	179	Mrs. O'Connor	1
Edward Norris	180	William L. Conohan	5
Edward Lee	189	Mr. Sherwin	10
John Murray	190	Fitzsimmons	11
Andrew Farrell	191	John Paddock	19
Mrs. Gorman	193	Rerkin	22
William Clarke	194	P. Haughey	29
John McAuliff	195	Mrs. Gubbins	29
John Howard	197	Donecan	33
James Payne	198	Luiekem	33
Anne Lorden and M. Hart- ing	199	Pat Carracher	31-35
Thomas Murphy	200	William O'Kelly	42
Martin O'Meara	201	Thomas Lawler	45
John Durkin	202	James Maloney	46
Mrs. Hickey	203	George Powell	47
Patrick Kennedy	204	John Waller	48
Edmund Walsh	205	James O'Dea	49
		John Frawly	51



RIGHT REVEREND EDMUND M. DUNNE, D. D.
Bishop of Peoria. For many years closely associated with Holy Family
Parish and St. Ignatius College

PEW HOLDER	NO. OF PEW	PEW HOLDER	N ^o . OF PEW
Mr. Carroll	72	Charles Turner	188
Mr. Cudmore	73	John Howard	197
Mrs. John Taylor	88	Mrs. Sherlock	199
O'Donnell	89	Michael Fagan	215
Joseph Ulrich	97	James Conlisk	217
Gotthard Schaaf	100	Arthur Manly	231
Mr. Hayden	105	John McGarry	241
James Henneberry	109	Thomas Clancy	242
Patrick Rafferty	112	Walter Philburn	244
Owen Farley	(154) 118	John Kyle	248
John McBride	115	Mary Carwell	252
Michael Breen	128	Mr. Armstrong	258
Peter Casey	137	Patrick Ronan	257
Mr. Samed	139	Patrick Barclay	259
Mrs. Colier	144	Michael Morrissey	264
John Flynn	147	Patrick Fitzgibbons	265
Mrs. Powers	178	R. Purcell	268
Robert Brennan	179	Patrick Kenny	271
Edward McJohn	182	Morgan O'Brien	275
Timothy Ward	185		

The data for this chapter including the names are from the various sources mentioned, supplemented by the announcement books and other parish records.

CHAPTER VI

SHADOWS AND SUNSHINE

On March 1st, in the year 1870, the brilliant and gifted Father Cornelius Smarius died, after a protracted illness, spreading gloom, not **1870** only over Holy Family Parish, but **1877** throughout the confines of the state, and even the nation.

Perhaps no better place could be selected to review the life and works of Father Smarius than just here, in conjunction with the chronicles of the parish.

Rev. Cornelius Smarius, S. J., the renowned missionary, was born at Thilburg, North Brabant, Holland, March 3, 1823. From his earliest years he was noted as a model of piety and edification, especially to his fellow students, whom he incited not only by precept, but also by example, to the love and practice of virtue.

Even during his early years he gave indications of the remarkable powers of oratory which in after life so distinguished him.

In 1841, in company with four other young men, he embarked for America with the purpose of entering the Jesuit Novitiate at Florissant, Missouri, and on the 13th of November, 1843, at the age of twenty, he took the usual vows of poverty, chastity and obedience.

Prior to his ordination in 1849, he gave a course

of Sunday evening lectures in St. Louis, which drew large audiences.

For many years he was Professor of Rhetoric in St. Xavier College, Cincinnati, and afterwards held



REV. CORNELIUS SMARIUS, S. J.
Missioner and Orator, 1861-70

the same professorship in St. Louis University. In 1852, he was sent to St. John's College, Fordham, New York, where he spent two years in close application to those studies which were deemed necessary to complete his training.

In 1855 he returned to St. Louis, where he attained great fame as a pulpit orator. In 1858 he was appointed pastor of St. Francis Xavier Church in that city, and, during a pastorate of about two years he delivered a course of lectures on religious subjects, remarkable for brilliant oratory and profound erudition. Several of these lectures were published in a volume entitled, "Points of Controversy," of which a number of editions were issued.

The last ten years of his life were employed in missionary work. During nine months of each year he was accustomed to preach often three and four times a day, for weeks, together, to immense audiences; the three remaining months of the year were occupied in giving retreats to the clergy of different dioceses and to the inmates of religious houses throughout the country. It was, no doubt, owing to these severe exertions in the performance of such arduous duties, that his death occurred at the early age of forty-seven.

In person, Father Smarius was a very large man, weighing over three hundred pounds. He was gifted with a commanding presence and a voice of unusual depth and volume. Besides being an orator of the first rank, he was an accomplished musician, and remarkably talented in many ways.¹

One of the greatest of the many addresses of Father Smarius has been preserved to us, and both, by reason of the composition itself and the occasion of its delivery, is of deep interest. The address was delivered at the funeral ceremonies of the Honorable

¹ The best sketch of Father Smarius available is found in the special history edition of the *New World* of April 14, 1900, p. 64.

William H. Bissell, former governor of the state of Illinois, and was as follows:

ORATION ON THE OCCASION OF THE FUNERAL OF
GOVERNOR WILLIAM H. BISSELL OF ILLINOIS

By Rev. Cornelius Smarius

"Blessed are the dead who die in the Lord."—Apocalypse, xiv, v. 13.

"Fellow Citizens: Were I to echo the plaintive murmurs of the immense multitude by which I am surrounded on this solemn and impressive occasion; were I to answer, sigh for sigh, and sob for sob, as they come from the feeling hearts of the sympathizing friends and relatives of the illustrious departed, whose earthly remains lie enshrined within the tabernacle of death before me, I should have to choose another text than that which I have selected for this well-deserved, but alas, imperfect tribute of gratitude and love to the memory of William H. Bissell, the late governor of your flourishing state. For, considering that the urn of grief has been opened, and that it is fast being filled with the tears of respect and admiration, mixed with friendship and with love; considering that a whole state, nay, the nation, stands weeping over a loss which cannot immediately, perhaps never, be repaired, I should, consulting your natural feelings alone, find myself obliged to exclaim, in the language of seeming despondency, as did the King of Amalec in the days of yore, 'Doth bitter death separate in this manner!' or, in the equally melancholy expression of inconsolable grief, 'O, death how bitter is thy memory!' But when I reflect on the peculiar circumstances in which I find myself placed before this wreck of earthly greatness, and in the midst of this scene of man's extreme littleness—the sepulchres of all the departed—I am forced to change the keynote of unavailing sorrow into the sounds of buoyant joy, and to cry out, with the angel of the Apocalyptic vision, 'Blessed are the dead who die in the Lord.'

"Yes, fellow citizens, blessed the illustrious dead whose demise you deplore. Blessed the faithful soldier, the dauntless

warrior, who, in days gone by, when the honor of his country was at stake; when the national insult was to be avenged, and foreign justice forced to an equipoise of her balance, drew his ready sword in defense of all her rights, and in defiance of all her boasting enemies; who girded himself with heroic courage and martyr fortitude for the battle, and modestly enjoyed the victories in which he had so large a share. Blessed, I repeat, is the faithful warrior, the dauntless hero, who, when his hour was come, yielded himself, a calm, a nobly resigned, captive into the hands of that ingenious Conqueror of our race, whose resistless power strikes with the same unsparing force against the marble palaces of the great as it does against the thatched shanty of the lowlier and less favored subject. Blessed the dead who, like Governor Bissell, after having legislated for others, are willing to fold up the scroll of laws, which, as the representatives of their nation, they had the happiness to make or to approve for the prosperity of their constituents, and to submit themselves, without repining, to a higher law and a higher Law-giver, whose stern decree was issued into this world under the shade of the beautiful and lovely trees of Paradise—‘Dust thou art, and unto dust thou shalt return.’ Blessed the dead, who, like his excellency, now leveled down to our commonalty, although once filling the high places of power, and seated, as it were, on the throne of relative sovereignty, are nevertheless willing, yea, happy, to come down from those often dazzling heights and deceitful thrones to obey the summons of a Governor who ruleth not one state alone, but the heavens with all their magnificence, harmony and beauty, and the earth with all her varied scenes and sceneries; yea, ‘Blessed are the dead who, like this great, this beloved man, died in the Lord.’

“Blessed the dead who die a death, whose every circumstance but enhances the intellectual, moral and political worth of the departed. Blessed the dead whose memory, like that of his excellency, the late governor, shall remain in benediction among his children, and their children’s children throughout succeeding generations, because of the examples set them, at the impressive hour, of every domestic, parental and Christian virtue.

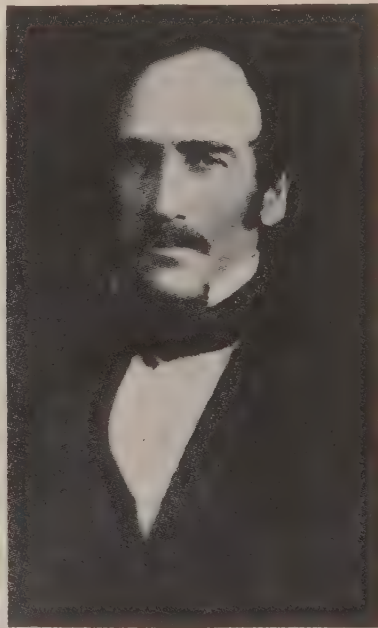
“Physicians, ye have lost a brother who graduated with honor in your schools. Teachers of youth, ye deplore a co-laborer in

the great work of educating future generations to usefulness, to honor and renown. Members of the bar, ye have come to weep over a man of your distinguished profession, whose sterling integrity was above all suspicion, while his talents for debate were almost above competition. Soldiers, your brave hearts sympathize with a captain and a colonel whose bravery



HON. STEPHEN A. DOUGLAS

Baptized on his deathbed by one of
the Jesuit Fathers from Holy
Family Parish



HON. WILLIAM H. BISSELL

Highest type of Catholic laymen,
buried with all the rights of
the Church

is as immortal as the memory of Buena Vista. Legislators, you gaze upon the countenance of a departed brother, whose services in the council and the chamber of your state, you regarded as worthy of your admiration. In fine, magistrates and rulers of the land, your tears flow over the grave of an officer of state, who teaches you in death what is the common lot of all, of the great and little, of the ruler and the ruled. Loving children of a loving father, the source of your filial happiness lies here,

suddenly dried up before his time, and the staff of your advancing years, bereaved widow, lies broken by your side.

"Yet, with all these ruins so sadly strewn around me; with all these hopes, so prematurely blasted, I repeat once more—Blessed is the illustrious dead, whose mortality we deplore—blessed, because he died in the Lord.

"Christianity, too, weeps over the loss of a worthy disciple of her school, and the Church dons her robes of mourning over



TWELFTH STREET (ROOSEVELT ROAD)

Looking west from Blue Island Avenue

a loving and distinguished son, but her tears are not the tears of hopeless sorrow—her sobs are not the echoes of despair. The Church feels her loss, but she is also conscious of his gain. She knows that, in parting with the children of her bosom, such as William H. Bissell, she parts with them in the well grounded hope of a happier meeting and a longer enjoyment of mutual bliss in the land of the living. She feels that the mortality,

which she deplores, is to be exchanged with immortality, and that the dreaded corruption is one day to give way to incorruption and undying glory.

“You are aware, fellow citizens, that the object of our common regret and our common tears died, a firm believer in the doctrines of a Church, whose cradle was at Bethlehem, whose growth waxed strong with the growth of ages, and whose immortality was fitly dignified by the rock upon whose foundation she was built by her Divine Founder, and against which the gates of hell shall never prevail. Much, as many of you may wonder, Governor William H. Bissell died a true, a sincere believer in the doctrines and practices of the Church of Rome. His was the faith of the Constantines of Rome, the Charlemagnes and Louises of France, the Alfreds and Edwards of England, the Sweanys of Denmark, and the Stephens of Hungary. His was the religion of the Commynes and the Richelieus—the religion of the Sobieskies, Kosciuskos and Pulaskis, of the Carrolls of Carrollton, the Gastons and the Taneyes. Strange as it may appear to those who are either ignorant of the real nature of that Church’s doctrines, or prejudiced against her practices, the late Governor Bissell believed it possible to be a good Catholic child of Rome and at the same time a true and loyal citizen of a republic which secures to all men, not only the possession of their inalienable civil and social rights and privileges, but moreover, perfect and untrammelled freedom of conscience to worship God according to the dictates of their conscience.

“Nor do I doubt but your surprise would cease were you, like him, convinced of the motives which held and bound him to the Faith of nineteen centuries. Had you, like him, studied the claims and titles which she has to the respect and veneration of all who desire to secure the welfare of their soul through endless ages as earnestly as they long to secure the interests of fleeting time, you would cease to wonder and you would admire the wisdom which guided his choice.

“I shall not dwell upon each and every motive which made him cast his religious anchor beneath the rock of St. Peter and trust his immortal destinies to the bark of the fishermen of Galilee. Suffice it to say, that he did not do so without suffi-

cient reason. A man of his intellect and intelligence could not, without due reflection and a thorough conviction, exchange one form of religion for another, especially at an age when the ardor of youth has cooled down into the calm composure of age—when the enthusiasm of the heart has given way to the contemplation of the mind, and the imagination yielded respectfully to the empire of reason. Governor Bissell became a convert to the faith of Rome at a period of life when neither the impulsiveness of a dashing nature nor the forwardness of a passionate soul is any longer the only inducement for a change in so vital a judgment as that of religious faith and religious practice. His late excellency became a member of the Roman Catholic Church in 1854, in the city of Washington, D. C. The Rev. James Donelan, then pastor of one of the Catholic churches of that city, baptized him, and the Rev. Father Early, president of Loyola College, Baltimore, admitted him to his first communion. However, his convictions of the truth of Catholicity dated back as early as the year 1840, when he was at the residence of General James, in Monroe county. From these circumstances, you may judge, fellow citizens, that his was not a hasty step, nor a rash enterprise. He joined the Church of Rome from sheer conviction; no earthly motives could have influenced a man of his standing and his relations to society. On the contrary, consulting his human interests only, he ought to have shrunk with fear and dread from the resolution. He knew full well that the Church which he was about to join was not, what we are accustomed to call, a popular Church. He knew that strong prejudices, degenerating at times into hatred and vindictiveness, militated against its doctrines and its practices. He knew that its members were not generally either the favorites of fortune, or the successful candidates for political and national honors. He knew all this, and yet he courageously resolved to be true to the convictions which had grown upon him with his years, and to the grace of God, which never ceased to prompt him to realize it in its immediate execution.

“Dare I dwell on some of the leading motives which determined William H. Bissell to beg admission into the Church of the Vatican? Was it not, in the first place, the very nature of her Constitution—so symmetrical in all its proportions—so har-

monious in all its dependencies? Was it not that unity and variety, the greatest beauty of the supernatural, as it is of the natural order of things? There was Christ, the Founder of the institution—the ‘Author and Finisher of’ its ‘faith,’ ever provisable head of his own divine establishment, ratifying it by His own mysterious presence, and presiding as well as watching over its immortal interests. Christ sending his plenipoten-tiary Ambassadors, who were, at the same time, His divinely commissioned teachers and Apostles, into the whole world to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever He had commanded them, ‘and promising them, in the very same breath, that He would be with them, teaching, baptizing and commanding even to the consummation of the world.’ Then, there was the Divine Spirit, the Paraclete, whom, after His own physical departure from among them, He would send down upon them, to abide with them forever; to teach them all truth and to bring back to their minds whatever he had taught them. As is true of an intelligent and logical mind, Governor Bissell wanted a religion which would not be the creature of mere caprice, the child of whim, but the offspring of a Mind which changeth not; upon whose nature is impressed the Divine character of immutability. He wanted a faith which should not depend upon the shifting notions and ever varying ideas of fallible and erring men, but upon the Rock of Eternal Truth, against which neither high-handed violence nor individual wilfulness should ever prevail.

“He craved a religion which, while it would leave him all his individual rights as a subject of a nature’s and of reason’s empire, would make him own his dependence on the higher law of grace, whose voice although imperious, can become tyrannical or despotic. Governor Bissell was too keen a logician, too practical a statesman, not to see that religion, when left to the option of every individual, in such a manner, as not even to recognize the sovereign authority of God who reveals it, and in the manner in which He reveals it, would resemble your state or your republic, on the hypothesis that there should be no state sovereignty, but a mere arbitrary self-government of every individual for himself. Religion without Supreme authority in

matters of faith, he looked upon as state government without a legislature or executive.

“Then he looked back through the brilliant past of that glorious Church. He unrolled her parchments and deciphered her tell-tale hieroglyphics. He read of her as she was ushered into existence, 1,900 years ago, in the cenacle or supper-room at Jerusalem. He followed her gradual expansion under the scourges of the Sanhedrim; the stones of the Jewish mob; in the prisons of kings; in the arena of emperors, and on the rack and torture, presided over by wicked governmental minions. He beheld her gory with the blood of thousands of confessors and millions of martyrs.

“He followed her down the meandering avenues of the catacombs, and came forth with her from those subterranean caverns, to seat himself by the side of her on the throne of the Constantines. He went with her on her difficult mission of civilization. He stood by her when she drove the Attilas back from the gates of the Eternal City, and when she bade Genseric respect her rights and those of her subjects. With her he was wondering at the more than human success with which he built on the ruins of ancient Rome another city of immortal memory. Then again he gazed upon her with mixed sentiments of fear and surprise, when she met the barbarian Frank, and Goth, and Vandal, and kept them at bay for centuries, or, when no longer able to resist them, she took to the happy policy of making spiritual children of her temporal masters.

“Descending the stream of time he beheld along its banks the ruins of the mightiest dynasties, empires and kingdoms that ever swayed the destinies of nations; whose very names were wont to smite the heart of the bravest warrior with terror; he gazed upon those ruins and exclaimed in astonishment, ‘How are the mighty fallen!’ And then he turned himself to the proud monuments which the Church of Rome had built by the side of those ruins—monuments against which the powers of earth had leveled all their skill, spent all their fury—monuments at which tyranny had aimed all its missiles of destruction, slander all its empoisoned shafts of envy, and has asked himself the question: How has Rome, Pagan Rome, perished, and how has Catholic Rome survived the cruelty of ten Pagan emperors, the savage

vindictiveness of Goth and Visigoth, of Heruli, and Vandal of Sueri and Almi? How stands she still, that despised, that execrated mistress of the Churches?

“Then he turned his attention to Mahommed and his sanguinary Caliphs. He saw them overrun the fairest portions of Asia, the most populous part of Africa, he heard the tramp of his Arabian steeds in the valleys of Spain, and heard their clattering hoofs along the Pyrennean mountains. He saw, he heard, he wondered! He saw their aim was conquest of the world. He heard ‘whoever believeth not the Khoran let him die by the scimitar.’ He wondered that Catholic Rome, the only earthly power to oppose the fanaticism of the Prophet of Mecca, should have succeeded in driving back from Tours, in France, his formidable legions, and defeated his unconquerable naval power in the battle of Lepanto. He read, he wondered, he said, as every judicious reader of history must say, ‘The finger of God is there! The God of armies is with the Church of Rome!’

“Floating down the same stream of ages, he beheld the power of intellect, of science, of literature, of art, arrayed against the Church of the Vatican. He read the lucubrations of a seeming philosophy, whose sages, like those of Pagan Rome in its decline, sharpened their wit, and stirred up their bitterest sarcasm against the so-called absurd mummary and pomperly of the religion of the Popes. He had analyzed all the intricate fallacies of Hobbes and Tyndal, tasted all the venom of Voltaire and De Holbach; he had mastered all the sophistry of the encyclopaedists, and the mystic nonsense of the German schools, Kant, Siegel, Fauchte and Schelling; nothing could shake his deep-rooted convictions; nothing could break his strong, masculine faith in the Church of Rome.

“Amid dissensions, he beheld her one and the same. Amid self-contradicting sects, he found her still the one Holy Catholic Apostolic Church. When Napoleon vented his wrath of disappointed ambition against a defenseless old man, seated on the throne of the Caesars, he watched the issue and he saw a mighty tyrant lose the mightiest empire of the world, while Rome retained her own, her immortal empire of faith and love.

“He next turned himself to the contemplation of her relations to the liberties of nations and individuals, and he found

her in every age and clime, the nurse of rational freedom, the mother of rational liberty. He found her bravest generals and soldiers in the Roman army, defending with their best life-blood the declining hopes of an empire on the verge of ruin. He saw her fight the fierce Northman and his cruel hordes and when worsted in battle, he saw her ply her every care to soften the hardness of their untutored nature, and to smooth down the angularity of their uncouth, unpolished manners. He saw her stand up the advocate of the down-trodden of every grade and rank of life; he heard her anathemas against the tyrants of England and Germany, against the oppressors of the feudal peasant. He remembered the Magna Charta of England, and the brave Catholic hearts who wrested that document from an unyielding despot. Then he directed his inquisitive eye to the mountains and plains of Switzerland, and he heard the solemn oath of those who swore at Mythenstein and Ruthi, the destruction of their despotic master. William Tell, the Werners and the Melchtals stood before him crowned with the halo of freedom. The Republics of Genoa and Venice, of Pisa and others, in the north of Italy, rose in all their prowess and glory upon his wondering vision. San Marino, embossed for ages in the Alps, and Ancona, resting on the Pyrenees, elicited from his heart the well-merited tribute of his admiration. Republican to the very core, he looked for models among his own countrymen. Was not Carroll of Carrollton one of the signers of the Declaration of Independence, and was not that nobleman of nature a staunch believer in the Church of Rome? Who was Lord Baltimore, the first to establish religious freedom in this happy land? Was not he, too, a subject of Rome? Then the martyred heroes of the Revolution; was there no Barry in the service, no Pulaski, no Kosciusko, no Fermoy, and many others among the heroes of those days? Was the Catholic soldier ever faithless to his trust in those trying days? Was there an Arnold among the Catholic leaders of those times? Ah, no, Washington himself owned it. Catholic France sent her Catholic armies, and Catholic native and immigrant fought and bled by the side of those who respected, though they do not profess her religion.

“He studied the history of that reproduction, after many ages, of the Alexanders and Caesars of yore. He studied the career

of that ambitious conqueror, who struck his iron heel against the walls of the Vatican, and presented himself before the old man who sat on the throne of the old emperors. He thought he could control the destinies of the empire of the old man of the Vatican, as he did those of the world. For that purpose he offered him his purple, and the half of his empire, so the old man would condescend to yield his portion of expected concessions. But the old man of the Vatican yielded not. Then the conqueror of nations threatened the old man, and hoped to intimidate by fear one whom he could not conquer by promise and flattery. Then the mighty conqueror waxed wrathly against the old man of Rome, and he drove him into exile; and he rejoiced, hoping that his power was come to an end. But the old man of Rome dies not. Napoleon dies, on a barren island, deploring his folly, and acknowledging that the happiest days of his life were when he made his first communion and when he received the last rites of the Church. And the old man of Rome survives, and is welcomed home, amid the huzzas and plaudits of a thankful people. And in connection with Napoleon I., he watched and studied the course of his nephew, Napoleon III. He, too, following in the footsteps of his uncle, is insidiously assailing the old man of Rome; but Governor Bissell conjectured what you will realize, that Napoleon the Third will fail, as did Napoleon the First, and that the old man of Rome will live, even when his eldest, but rebellious son, shall have ceased to be.

“Then again, he beheld the trials of the Church in the revolutionary movement of 1848. He saw that all the counsels of the revolutionists were aimed against the Church, and yet the Church, and the Pope of that Church, triumphed over the banded conspirators.

“Departed hero, I call heaven and earth to witness, I swear by your honored remains, never, never was the Roman Catholic soldier disloyal to thy cause when, standing side by side, he fought the battles of your country on the heights or in the plains of Mexico. Never did he shrink from his share in the labor and toil which won the contest of Buena Vista.

“Immortal spirit, whose flight to better worlds is now accomplished, forgive us if before consigning thy mortal remains to the silent tomb, we shed one more tear of respect, of love, or

sorrow and regret, for in thee we lose a worthy, a distinguished citizen, an able advocate of our rights, a brave soldier, an honest and accomplished magistrate, and a true and sincere Christian." ²

On the occasion of Father Smarius' own funeral, which occurred on the 3d of March, 1870, the funeral oration was preached by Rev. F. P. Garesche, then of Milwaukee, and the interment was in Calvary Cemetery, Chicago.

Amongst numerous tributes published at the time was the following sympathetic poem:

IN MEMORIAM

ON THE LATE FATHER C. F. SMARIUS, S. J.

Toll, toll, ye bells; the tidings
Of our great loss impart!
Death's angel, darkly gliding,
Has stilled a hero's heart.

He is no more, the great one,
On whom religion leant!
He is no more, the late one,
To whom the sinner bent!

Hushed now the voice of thunder,
That waked repenting groan,
That wrapt the soul in wonder
Up to the cloud-girt throne.

The breast to which confided
The wretch his bitter tale,
The youth, whom ill betided
His danger and his ail;

² The foregoing address is published in the *New World* as above cited.

Which kindly soothed the grieving,
Had balm for every woe—
Has stilled its vital heaving,
Is deaf to all below.

Earth, thee his form in keeping,
We trust,—O softly press!
While, sad the mound upheaving,
The hand that struck, we bless.

The flowerets kindly nourish,
Which love plants on his breast;
Their balm is, as they flourish,
Like thought of him at rest.

And, thou, sweet soul ethereal,
Beyond all doubts and fears,
Oh, from thy throne empyreal,
Be mindful of our tears.”

Father Smarius was the first Jesuit to die in Chicago, and, within a few months after his death, on June 19th, arrangements were completed for the erection of a monument to his memory. This memorial consisted of a modest headstone, which can be seen at his grave in Calvary Cemetery.

With some more or less notable events the parish activities continued through the year 1870.

On the ninth Sunday, after Pentecost, a meeting was held to organize a temperance society, of which more will be heard. On August 15th, on the Feast of the Assumption of the Blessed Virgin Mary, a statue of our Lady of Help was blessed. It is said that Father Damen announced that he had placed that statue in the niche in the east transept wall to protect that wing, which had developed a defect,

from falling down. On August 22nd, a fair was held in the new college hall. The college itself was opened that year, with thirty-seven students.

On October 27th, the great organ was at last completed, and opened with a sacred concert in the church. This was perhaps one of the happiest events since the church was built, and so notable were the proceedings on the occasion as to demand full attention here. The inauguration of the organ was pronounced a success. It was recognized as the largest church organ in the United States at that time. The great instrument was formally opened by Louis Mitchell, of Montreal, the son of the builder of the organ. The other organists invited to be present and participate were Mr. A. J. Creswold and Dudley Buck, the festival organist, who was then considered America's greatest organist and composer. Dudley Buck wrote very many beautiful compositions, both for the Catholic and Protestant service, which have become famous. Other artists that took part in the program were Miss Antonia Knaack, Soprano, Mr. A. Bischoff, Tenor, Mrs. Frank E. Craig (Alice Cummings), Miss Libbie Farrell and Frank G. Rohner.

The instrument had created a great sensation on account of its size and tonal qualities, and was the center of attraction for musicians, musical celebrities, singers, organists and prominent members of the clergy, who came from everywhere to see and hear the new organ. There was also a great outpouring of the laity and of music lovers. The program which was one of the most enjoyable ever rendered in the church was as follows:

HOLY FAMILY PARISH

INAUGURATION CONCERT

OF THE

LARGEST CHURCH ORGAN IN THE UNITED STATES

AT THE

CHURCH OF THE HOLY FAMILY,

12TH STREET AND BLUE ISLAND AVE.,

THURSDAY, OCTOBER 20TH, 1870.

PROGRAMME—Part One.

1. Opening of the Organ, by SAMUEL MITCHEL, Son of the
Organ Builder, Louis Mitchel, of Montreal.
2. Overture to "Semiramide" *Rossini*
A. J. CRESWOLD.
3. "Inflammatu8," from "Stabat Mater" *Rossini*
MISS ANTONIA KNAACK.
4. Rondo Grazioso *Spohr*
DUDLEY BUCK.
5. "Cujus animam," from "Stabat Mater" *Rossini*
A. BISCHOFF.
6. Sonata, No. 2 (C Minor) *Mendelsohn*
A. J. CRESWOLD.

Interlude (BY REQUEST).

Vesper Hymn. By the Young Girls' Vesper Choir of the Holy
Family Church.

PART TWO.

1. Grand Offertoire (in F Minor) *Batiste*
DUDLEY BUCK.
2. "The Heavens are Telling," from the "Creation."... *Haydn*
FRANK G. ROHNER, with a full chorus.
3. Improvisations, ... *Creswold*
A. J. CRESWOLD.
4. "Quis Est homo," from "Stabat Mater." *Rossini*
MRS. FRANK E. CRAIG (ALICE CUMMINGS)
and MISS LIBBIE FARRELL.

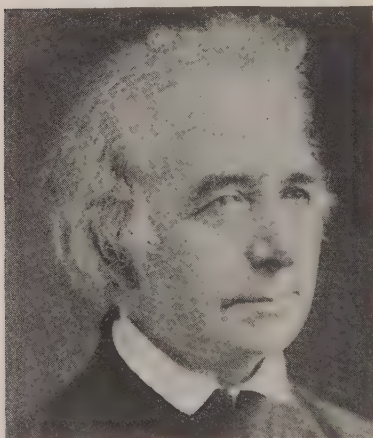


THE GREAT ORGAN OF HOLY FAMILY CHURCH

The Organists: Thomas Moore, F. G. Rohner, E. Di Campi, Leo Mutter,
Robert J. McGuirk

5. Fugue on "Hail Columbia," *Buck*
DUDLEY BUCK.
6. Hallelujah Chorus *Handel*
FRANK G. ROHNER with a full chorus."³

It is pleasant to recall that the first use of the great organ, after its inauguration, was in connection with a vocal concert given on October 30th, three days after the grand opening, for the benefit of the orphans.



REV. FLORIAN SAUTOIS,
S. J.
Assistant Pastor, 1873-4



REV. PATRICK J. MULCONRY,
S. J.
Assistant Pastor, 1894-5

Besides these two great events, namely, the death and burial of Father Smarius, and the inauguration of the great organ, some very important improvements were brought about in the year 1870. The basement of the big church was not at first intended to be used for any public service and was not planned

³ From the printed program preserved. See full account of the organ in Chapter XV.

for any such purpose. It was only by degrees that it came into general use, first one small portion, then another portion, and then another, until finally, in 1892, it was fitted up as it stands at the present time. In the year 1870, however, the basement chapel was considerably enlarged and much use was made of it.

The year 1871 is most memorable in the history of Chicago. It was in that year that the great fire took place. Much has been written concerning the great Chicago fire, but an item is found in the "Messenger," one of the Holy Family Parish publications, that contains much of interest, especially for all those interested in the Parish:

THE FIRE

"As this is the first number of the Messenger since the terrible fire of October the 8th and 9th, some notices of the sad event may be looked for in its pages. We cannot say anything about that fire which you may not have heard already. It will serve at least as the record of an event, the like of which was never before witnessed. That terrible fire passed over an area of about five square miles in the course of a few hours, destroyed about twenty thousand houses, and left about one hundred thousand persons houseless. We do not attempt to give a description of the conflagration, its course and consequences; that has already been given in the daily papers.

Amongst the many left destitute by the fire were the orphans of St. Joseph's Asylum, corner of State and Superior streets. They were merely saved with the clothing which they had on them. Great praise is due to the good Sisters who had the care of them, that not one of them was lost. They had to carry many of them in their arms for about a mile, and protect the others that were able to walk as they hurried along in the crowd that was fleeing in wild confusion before the pursuing fire, which sent its fire-brands in showers, sometimes a square ahead of it, to hasten the work of destruction.

Exhausted and terrified, for they were not out of danger, they took refuge in the old cemetery near Lincoln Park. It was night, but oh! it was a dreadful night, lit up with lurid glare, then darkened by the clouds of smoke from the raging sea of fire. With a few pails of water carried from the lake by the orphan girls, the orphans and Sisters were partially refreshed, and in the morning the Sisters of the Good Shepherd invited them to their Convent at the corner of Market and Hill streets. But they were there only a few hours, when the fire was perceived to draw nearer and nearer to the convent, and again they had to make their escape, which was far more difficult than the first, as the panic was greater and the streets more crowded with people and all kinds of vehicles taking household furniture and merchandise to places of safety. The Sisters and orphans, about two hundred in number, pushed through the distracted crowd as well as they could, and directed their course to northwest, toward the church of St. Columbkille, and remained there during the afternoon, receiving all the care and attention possible. They were then invited to the Holy Family Parish, and the best means that could be obtained were sent to carry them to St. Aloysius School, where the people had hastily prepared refreshments and bedding for them. Sleep soon gave rest and forgetfulness to the weary orphans, but that night was a sleepless one to thousands on the open prairie, and full of fearful anxiety to those who trembled at the danger which threatened the remainder of Chicago, should the wind change its course; and the fear was greatly increased by the flying reports of frequent arrests for attempted incendiarism.”⁴

Holy Family church and the surrounding neighborhood escaped the fire and the following, written many years afterwards is most interesting:

“For fifty years seven lights have burned day and night in front of a statue of the Blessed Virgin in the Holy Family church, Roosevelt Road and May Street. These lights commemorate the escape of the edifice from destruction in the fire of 1871.

Jefferson and DeKoven streets, the starting point of the fire,

⁴ *Sunday School Messenger*, Vol. IV, p. 26.

were just across the boundary lines of the parish. With a strong wind blowing from the east, it looked for a time as if nothing could stop the flames from sweeping the entire west side of the city.

It is a matter of history that the wind veered and drove the fire eastward across the river, thence to the lake, and north for a distance of more than three miles.

Father Arnold Damen, who, in 1857, founded the Holy Family parish on the bleak prairies, was holding a mission in Brooklyn at the time. His assistant telegraphed him there was grave danger of his beloved church being destroyed. The message was handed to Father Damen in the confessional at St. Patrick's Church.

PRAYS FOR HIS CHURCH.

Father Damen went to the altar and remained there alone the greater part of the night; praying for the safety of his church and the homes of his parishioners. For many years he had struggled to pay off the debt on the church, often making long journeys to procure funds for that purpose.

With tears streaming down his cheeks, he made a vow that if his petition were answered he would, for all time, keep seven lights burning in front of the statue of the 'Lady of Perpetual Help.'

A curious fact is that not one of the parishioners of the Holy Family church lost his home through the fire, although the prairie was dotted with thousands of frame cottages. Iron, brick and stone structures melted like snow before the flames, but the wooden dwellings were unscathed by the providential shift in the wind.

HURRIES HOME TO FLOCK.

Taking the first train for Chicago, Father Damen arrived to find the main part of the city in ashes. Gathering his flock about him, he held a Mass of thanksgiving, and in a voice often choked with sobs, told his hearers of the vow he made.

'My vow must be kept,' he impressively said, 'so long as this

church stands. Let those seven lights be lighted today in front of the Blessed Virgin's statue, and I charge you, my children, to keep them burning until time has erased this house of God. To my successors, I bequeath this vow as a legacy, and to you, my beloved flock, see to it that my wishes are respected.'

The statue stands in an obscure corner of the old edifice and before it is a triangular shaped candelabrum. For several years candles were burned, but it was such a task to keep them lighted during the night that gas jets in the form of candle sticks were substituted."⁵

In the chronicles of parish events, for 1871, it appears that on March 17th, St. Patrick's Day necessitated some changes in the regular procedure. St. Patrick's Day falling on Friday, the lenten devotions were held on Thursday, due to the fact that the Sunday school association wished to celebrate St. Patrick's Day.

Classes were first held in St. Ignatius College on September 5, 1870, and in 1871 Father Damen was made Vice-Rector.

The school of St. Veronica on Van Horn street near Ashland avenue was opened in the Fall of 1871. Though originally belonging in Holy Family Parish this school was later incorporated into St. Pius' Parish.

The Christmas day services, and especially the Solemn Pontifical Mass at 10:30, was exceptionally well attended. It is noted that the church had never before been so crowded.

In 1872 the records show the new boiler house was

⁵ John Kelly in *New World*, October, 1921. The fact that Father Damen stated he had promised to keep seven lights burning in recognition of the deliverance of the church and parish from the fire is verified by many men and women still living who heard him so state as appears in various chapters of this book, and it is a fact that the lights have been kept burning and are now lighted.



RIGHT REVEREND THOMAS FOLEY, D. D.
Fifth Bishop of Chicago

erected and boilers installed. The upper story of this building was used as a hall for meetings of the acolytes, rehearsals and wardrobe storage.

During the year 1872 Right Reverend Bishop Thomas Foley made his home at the college, as the Cathedral and residence had been destroyed in the great fire. During the course of his stay at the college he performed all the ceremonies of Holy Week and other solemn functions in Holy Family Church.

On March 17, 1872, the St. Patrick's Day procession countermarched past St. Ignatius College, and was reviewed by Bishop Foley and the clergy from the college balcony.

During the year 1872, the parish of the Sacred Heart was established, and a large part of the southern extremity of Holy Family Parish was assigned to that parish.

This year six novices went to Florissant to join the Jesuit Order.

In this year, the Museum of Natural History was established and housed on the top floor of the college. This museum, containing many specimens, gathered from all over the United States, and from other parts of the American continent, was first placed in charge of Father Francis Shulak, S. J., who collected most of the specimens. It is probably one of the finest private collections of its kind in America.

The records give us an idea of the spiritual fruits of the year 1872, showing 1,460 baptisms; 209 marriages; 90,000 confessions; 98,400 communions, and 730 first communions.

The outstanding events of the year 1873, were the establishment of the new Parish of St. Pius, which

took from Holy Family much of its southwestern territory, the laying of the corner stone of Sacred Heart Church, a fair held on October 28th for the benefit of Sacred Heart Church, the erection and blessing of new Stations of the Cross for Holy Family Church, and of new side altars.

In that year there were 6,000 children in the parochial schools.

In 1874, the great church tower was built. There was also an addition built to St. Ignatius College—the west wing. St. Pius Church was organized and turned over to the Right Reverend Bishop, side altars were placed in the basement and blessed, the Guardian Angel School was built and became a branch school for children under twelve years of age.

In 1875, fifteen new imported statues were placed in position in the Sanctuary and other parts of Holy Family Church.⁶

In 1876 a temporary school was opened in the western part of the parish. This was the commencement of St. Joseph's School, which was finished two years later.

In the same year, a house was opened for working girls on May and Eleventh streets, and placed in charge of the Ladies of the Immaculate Heart of Mary.

The forty-hours' devotion was introduced in Holy Family Parish in 1876.

In 1877 a new clock was placed in the tower. In the same year Reverend Ferdinand Cooseman died.

Toward the end of 1877, Father Damen was made superior of the missions, and from this date his active connection with Holy Family Church ceased.

⁶ See description of statues in Chapter XV.

Thus having passed in review, in this and the several chapters preceding, the outstanding events of Holy Family Parish during the pastorate of Father Damen, and the intimate relation of the parish to its founder, we may now, with propriety, examine, in some detail, Father Damen's career.

CHAPTER VII

THE FOUNDER AND FATHER OF THE PARISH

An entire volume could be devoted to an interesting recital of the life and labors of Reverend Arnold Damen, S. J. Throughout his career, as **1875** priest, administrator and missionary, there **1890** were no dull days. His activities were continuous, so much so, as to astonish those cognizant of them.

Were we preparing a formal biography, the usual, standard forms should be followed, but it seems more in keeping with the work in which we are engaged, to approach, as closely as possible, to the conditions and circumstances surrounding Father Damen in his lifetime; and, accordingly, advantage is taken of materials fortunately available and eminently worthy of introduction here.

It will be conceded on all hands that William J. Onahan was a leading figure in church, parish and community during his long and exemplary life.¹ He was also a close observer, a gifted writer and an eloquent speaker. Amongst his productions he has left us a quantity of materials respecting Father Damen that will, we think, be most appreciated if employed as prepared by him.

Accordingly, a "Sketch of the Reverend Arnold Damen, S. J., by Hon. William J. Onahan, on the

¹ See complete biography of Count Onahan in Chapter XXIV.



HOLY FAMILY CHURCH—ST. IGNATIUS COLLEGE

occasion of Father Damen's Golden Jubilee, November 21, 1887," is here reproduced:

"Rev. Arnold Damen, S. J., was born in the province of North Brabant, Holland, March 20, 1815. In 1837 Rev. Father Pierre-Jean De Smet, the illustrious missionary among the Indians of the Rocky Mountains,² returned from Belgium to the United States, having made arrangements to accompany Rev. David Duparc a secular priest, who was returning to the diocese of Bardstown, Kentucky. They were joined by Messrs. Arnold Damen, Francis D'Hope and Adrian Hendricks, all of whom made the journey through France to Paris and thence to Havre by stage coach. At the latter place Rev. John S. Gleizal was added to the party. They were detained at the hospital at Havre de Grace for five days, owing to the sickness of Father De Smet; but, though his physician forbade his attempting the voyage, he and Rev. David Duparc engaged a boat and joined the others after the vessel, in which they were to sail, weighed anchor. Damen and his young companions reached Florissant, Missouri, and were admitted as novices November 1, 1837.

After his novitiate, Damen was transferred to the St. Louis University, where he served as a teacher and, at the same time, pursued his studies of philosophy and theology, until 1884, when he was ordained priest. He was then assigned to parochial duties, and subsequently became the pastor of the College Church in St. Louis, where he remained until 1857, and, while occupying that position, established sodalities for the young men and young women of the parish and also built a hall for special use.

In 1857 Bishop O'Regan invited Rev. J. R. Druyts, provincial of the Jesuits in Missouri, to establish a parish church and school in Chicago. To the sagacious provincial the offer was one furnishing an opportunity full of future promise, and he judged that a priest better qualified for the work than Rev. Arnold Damen could not be found. Father Damen was, therefore, chosen for the mission and, accompanied by Rev. Charles Truysens, reached Chicago early in May, 1857. The location selected for the new church was on Twelfth street between May street

² Father De Smet was one of the most illustrious of the modern American Jesuit Missionaries. His life and works have been written of extensively.

and Blue Island avenue. The cornerstone of Holy Family church was blessed by Bishop Duggan, August 25, 1857, and the church was dedicated August 15, 1860. A dwelling for the fathers was located on the corner of Twelfth and May streets in 1861, and St. Ignatius College was begun in 1867, and classes were organized in it in September, 1870. Five parochial schools were erected, in which 5,000 children each year receive elementary education.

When Father Damen first organized the parish, in 1857, almost all that portion of the city was still unsettled prairie, while there was, in 1900, attached to the Holy Family Church, a congregation of upwards of 25,000 souls. All that locality speedily was, in fact, settled by a population drawn thither largely by the great Church and Father Damen. His style of preaching and eloquence were peculiarly adapted to the tastes and understanding of the masses who thronged to hear him, and whether as a missionary in the large cities of the East or in his own capacious Holy Family Church, he was equally powerful and convincing.

The Golden Jubilee of Father Damen's religious life was celebrated in the Holy Family Church on the 21st of November, 1887.

The services were very impressive. Nearly three thousand people crowded on the floors and galleries of the church. The great altars were lighted up by hundreds of candles and high above the main altar, flamed in letters of fire, the names of the Holy Family, Jesus, Maria, Joseph.

Soon the organ swelled into a march and a gorgeous procession swept up the aisle. Preceded by long lines of surpliced acolytes, came the priests clad in heavy gold vestments, Father Damen in their midst. After them came the Most Rev. Archbishop Feehan in full pontificals. They proceeded to the sanctuary and the grand Solemn High Mass began. Father Damen, a kindly faced old gentleman of seventy-three years of age, was celebrant. Father Tschieder, Deacon, Father Lalumiere, sub-deacon, Father Edward Kelly, now Monsigneur Kelly, assistant priest, Fathers Shulak and Van Hulst, Deacons of Honor, Father Nussbaum, Master of Ceremonies.

Father Damen intoned the Mass with full resonant voice and the service was made doubly grand by the music, the choral

and orchestral effects being admirably handled. Surpliced acolytes swung silver censers before the altar, sending forth clouds



REV. ARNOLD DAMEN, S. J.
Taken soon after Ordination

of aromatic incense high above the altar, which floated like a halo with lights.

The sermon was preached by the Rev. Thomas Fitzgerald of Marquette College, Milwaukee, who is regarded as one of the foremost orators of the Church. He took his text from the

thirty-ninth and fortieth Chapters of Ecclesiasticus. It referred eulogistically to the priest who built up and strengthened the Church of God.

The young Ladies' Sodality presented a beautiful bouquet of flowers for the altar and the Married Ladies' Sodality had immense floral designs wrought in immortelles and roses which were ranged along the communion railing and on which were wrought appropriate mottoes. The rest of the day was given over to receptions and addresses.

In the evening, another celebration took place. At the reception, Hon. William J. Count Onahan delivered the following address:

'Reverend and venerable Father Damen :

On this interesting and happy occasion, the fiftieth anniversary of your admission to the Society of Jesus, the preparation for and forerunner of the solemn consecration of your life to the sacred and elevated duties and responsibilities of the holy priesthood, on this, your golden jubilee, the members of the parish and congregation of the Holy Family have assembled, in this sacred edifice, to testify their love, gratitude and veneration for you, their old-time pastor, friend and benefactor.

They have come to congratulate you in their own name, in behalf of all your parishioners present or absent, and in the name of the entire city, which has been blessed and benefited by your labors.

They rejoice to see again your well-known figure within this holy sanctuary, and to listen, once more, to the welcome and familiar voice, which so often resounded through these aisles.

They have come together to do you honor, to express their gratitude for your past labors in their midst, to bear public testimony of their appreciation of your memorable services to religion, to the cause of charity, to society; and finally, to thank God that you have been preserved in health and strength and vigor to do His work—a favor and a blessing which, they pray, may long be continued to you, so that you may yet, for many years, carry on your precious labors in His service—for His greater honor, for the glory of religion, and for the general good of society.

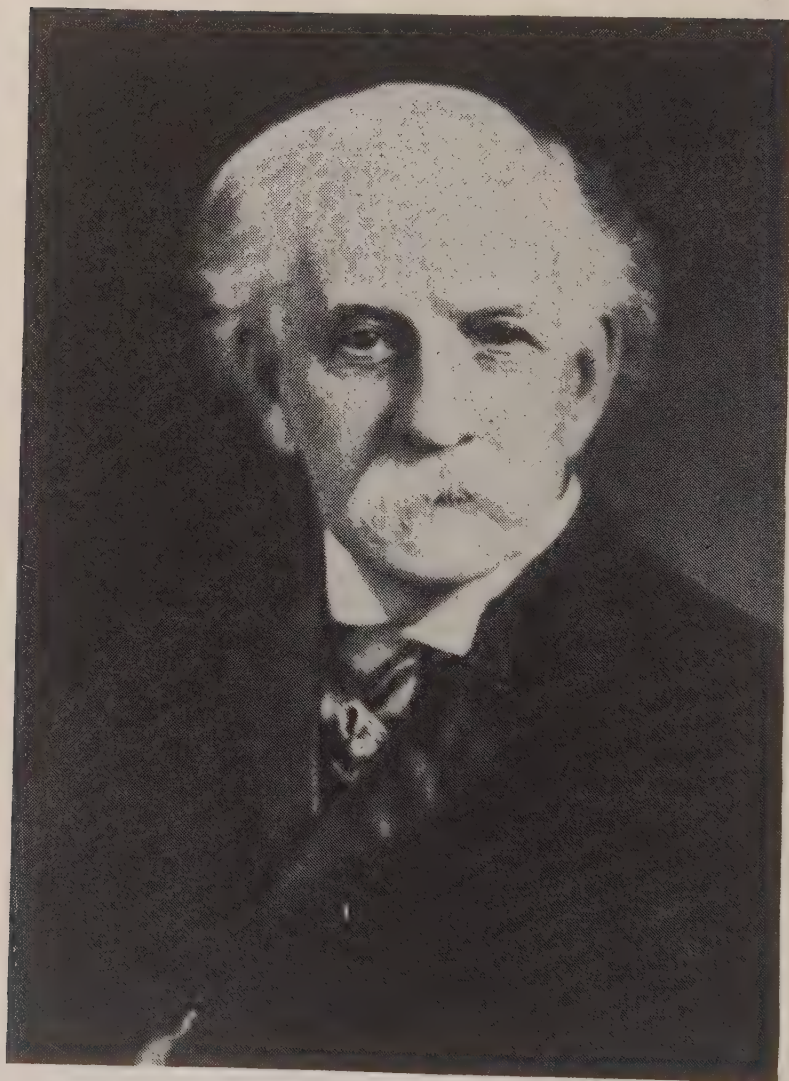
Thinking of fifty years ago, reminds us of the great debt of

religious obligation the Catholics of America owe to your native province, Brabant, and to the other Catholic provinces of the Netherlands for the bands of zealous missionaries, many of them your companions and co-laborers, who devoted themselves, especially during the first half of this century, to the missions in the United States. The annals of the Missouri province of your society, and the history of the Catholic Church in the United States, bear witness to the ardent zeal, the generous and heroic labors and sacrifices of these devoted missionaries. The homes and the families, from whence these ardent young apostles came forth, must surely have been the scene and center of an earnest, simple, practical faith and piety, such as happily is still to be found in Catholic countries, among peoples and communities not wholly given over to the pursuit and the phantoms and passions of the material age in which we live.

Fifty years ago, in obedience to the call of Divine Grace, you gave up home, family, friends, associations, ambitions, to devote your life, your labors, and your talents to the service of God, in the Society of Jesus. The motto of the Society, "*Ad majorem Dei Gloriam*" became your watchword from that moment. How faithful you have been to it the records of your subsequent career will abundantly demonstrate.

Fifty years is not a great space in history, but it seems a long span in the activities of modern life. Few of the world's famous warriors were allotted half that period for their campaigns and conquests. But you have been enabled, under the favor of Divine Providence, to carry on your campaigns and conquests well nigh fifty years—campaigns in the interest of religion and charity, conquests for God and Virtue.

This is no time or occasion for merely personal panegyric. This holy place, the solemn religious environments, your sacred office, a priest of God's Church, forbids that we should employ, in this address, any language of extravagant eulogy. This address is to a priest. We seek to pay a just tribute to your priestly character and office, to your pastoral and missionary labors, to your charitable works and monuments, in the presence of a people to whom all the facts of your life are known as are the pages of an open book, among whom you have lived and labored so long, and who would be quick to discern, as they would be sure



HON. WILLIAM J. ONAHAN

to condemn, every inaccuracy of statement and any exaggeration of compliment. The bare and unvarnished facts of your life and labors will be your fitting and ample eulogy.

Thirty years ago (1857) you came to Chicago, with companions of your society, to establish a parish and to undertake the religious work which was destined to be so beneficent to the people and to the city, and result in monuments so glorious and enduring. Other more inviting localities in the city were offered or suggested; the entire field lay open to your choice and selection. This southwestern part of the city was then, for the most part, a prairie, dotted here and there with unpretentious cottages and humble shanties, the homes of the working classes.

Putting aside the advantages and attractions of more favored and inviting neighborhoods, you decided to cast your lot and begin your work here among the poor and lowly. You came to Chicago, not to seek riches or pleasant surroundings, not to find ease and comfort, not for the sake of the smiles and rewards of the wealthy, or the favor and applause of the public. No, your mission was to do good, to save souls, and wisely, in this regard, did you choose your foundation. You were then (permit us to recall the fact) in the prime and vigor of manhood, untiring in zeal, indomitable in resolution, irresistible in energy. Already your reputation as pastor, organizer and administrator had been established in St. Louis; your success and renown as a missionary and pulpit orator were widely recognized throughout the country.

These qualifications, with an abiding faith in Providence, and in Chicago, were your resources and capital for the mission to which you were assigned and the work which you were about to undertake.

It is unnecessary to trace, in detail, the growth of this parish under your administration, its churches, its schools, its institutions of learning and charity. What a crusade of religious zeal, what increasing activities, what unexampled energies and resources were brought to bear to carry forward the parish institutions, church, schools, college!

Energetic and untiring as the people of Chicago were in those days, a characteristic which they seem in no way likely to surrender, you, sir, gave them an example of push and perseverance,

of general "go-ahead" which were at that time the marvel and admiration of the city, rarely before witnessed in the West. Those of our citizens who recall the conditions of the population in this part of the city prior to your advent here and the conditions to which in a short time you elevated the people by your missionary labors, will acknowledge that even in a material sense the city is under enduring obligations to you.

Facts are sometimes unwelcome truths, but this is a fact which requires to be told, and the moral, as well as the material improvement in the habits, conditions and prospects of the early settlers in this part of the city, the consequence of your labors and teachings, is a fact too well known to ignore or pass in silence—as the influences that tend to make men good Christians as surely will make them good citizens.

The limits of a parish and the routine of parochial labors were not sufficient to satisfy your ardent zeal and untiring energies. The work of the missions, in which you had already been engaged with so much success, could not be neglected. In the great center of human life and activities, men needed to be moved and stirred to a realizing sense of fear and duty. Piety was to be re-enkindled in torpid and sluggish hearts, religious fervor stirred into life, the depths of the Catholic Faith sounded. From every part of this wide country, from New York to New Orleans, as well as from the cities of Canada, came appeals for missions and missionaries. With a chosen band of fathers of the society, you went forth on these religious crusades. Your voice was heard in every city, preaching to assembled multitudes, lecturing, exhorting, instructing, championing the principles and doctrines of our holy religion, and engaging with your societies in all the arduous duties and labors for the missions. Others may have been more eloquent and learned, but your power as a pulpit orator and your force as an effective controversialist was everywhere recognized and universally acknowledged. When we recall the gigantic labors, necessitated by the countless missions which you carried on all these years, the physical strain to which you were subjected, traveling in all seasons, under all sorts of conditions, in all kinds of weather; and when we consider, moreover, the never-ceasing routine and the exhausting work of the mission itself, well-known to Catholics, the marvel is that human

endurance should have been equal to so constant and so tremendous a strain. Who can estimate the results of these missions all these years? Who can enumerate the souls that were rescued from spiritual death, the numbers of the erring won back to religious duty, the vices reformed, the houses and families restored to happiness, the converts gained to the Faith!

When we remember, also, the works of charity in behalf of which your voice has been raised, and is still heard, the poor you aided and lifted up; when we think of the churches you assisted to build, the hospitals and the asylums for which you so often pleaded, and, not least of all, the great number of young and zealous ecclesiastics trained and educated for the service of the Church through your endeavors; when we think of all these labors, these multiplied generous works fostered and encouraged by and through your zeal and teachings, we are justified in exclaiming that the entire Church, that the society itself, is your debtor; nor should we forget your constant and earnest appeals in behalf of sound Catholic journals.

And what, the world may ask, has been the motive, the spur, the inspiration for this generous long-enduring, self-sacrificing apostolate? Not worldly honors, surely? You sought no office, acquired no power, exercised no command. Not wealth or comforts. A Jesuit can possess no property for himself. You are still, as always, a poor man, without money, without lands, without possessions, and sharing, as we know, few of the comforts and none of the luxuries of modern life. Not human favor or popular applause! Few men better know, or more thoroughly realize, the hollowness and inconstancy of this phantom reward.

No. The motive is to be sought in none of these paltry and fleeting considerations. It is to be found in the suggestion of the motto of your society, already indicated—the greater honor and glory of God, the salvation and elevation of your fellow men.

This, we can justly claim, has been the life-long motive and inspiration for a life of self-denial, of hard and exacting labor, of great and persistent sacrifices; and this is, or should be, equally the motive and prompting of every priest who gives his life to his work. And it is essentially and distinctly true of the Jesuit, who must be, as an eloquent authority, Bishop Spalding testifies, equipped for every mode of spiritual warfare. "It was



REV. ARNOLD DAMEN, S. J.
The Giant of the Pulpit in middle life

not enough for him to be a theologian; he was required also to be versed in literature and sciences. To the austerity of the monk, he was to add the grace and self-possession of the gentleman. It was little that, in the company of his brethren, and in the seclusion of the cloister, he was able to lead a life of prayer and self-denial; this he must also do in the courts of kings, amid the gay throngs of the worldly, in the hut of the savage, and in the corrupt atmosphere of the effete semi-civilization of Eastern Asia. He was to be the guide of those pure and heaven-seeking souls, who seem to be born into the world only to scorn it and return unsullied to God. He was to preach penitence to the fallen and (yet more difficult task) to seek to bring, into the narrow way, the lower natures who tread the primrose path of dalliance. Nothing by which mankind may be enlightened, purified, strengthened, guided to the end of their creation—God's greater glory—was foreign to his purpose, and hence, there is nothing worthy or exalted which is without a representative among the followers of Ignatius.

Such is the Jesuit and such his mission. We, who are here, living witnesses, have seen and known in this church and college distinguished examples of the learning, the wisdom, the eloquence, the zeal and the piety which have been conspicuous characteristics of the society in every period of its history, in every city where its missionaries have labored, in every institution by its professors.

And surely, we who have known the society through the opportunities of more than a quarter of a century, who have been privileged to see the routine of the daily life of its members, have been edified by their example and teaching and been benefited by their labors, surely we may justly claim to know them better and judge them more truly than those who know the 'Jesuit' only by the slanderous tongue of rumor!

Your life, your labors, your character, ought to be a sufficient refutation of the calumnies which ignorance and malice sometimes seek to fasten to the name 'Jesuit.' Your life is a model for every priest—an example for all men.

It would be a welcome and grateful duty to bear testimony to the labors of these fathers, your honored and worthy successors, who, trained under your eye, and influenced by your example

carry on the great mission and works which your zeal created and made possible.

But the present is not the fitting time to do so. Gratitude, however, calls for mention of the dear and venerated missionary fathers who have passed to their reward, who labored with you and among us in years past—Truyens, Smarius, Coosemans, Lawler, De Blicke, Filling, Van Goch, Schultze and Oakley—a precious necrology of hallowed and consecrated memories, always to be cherished in affectionate and grateful remembrance in this church and parish.

In this busy and rushing age men are soon forgotten when they are gone, no matter how exalted their station, howsoever shining their talents and qualities. Their memory will hardly be long kept in recollection outside of the faithful fond hearts nearest and dearest in life. And in our own time and country, it seems to be the rule that the people pass out of sight and memory even before they have passed from earth, if at all removed from the public eye. Nor will tablet or obelisk, the 'storied urn or animated bust,' serve to keep alive the memory and fame of the dead beyond the circle of the curious few, who, now and again, seek food for meditation on graveyard philosophy. No; man's work alone survives the tomb, for good or evil. You, sir, have 'builded beyond the grave.' Your memory cannot perish; your monument shall endure in the hearts and affections of a grateful people. This church, the monument and testimony of your zeal, will perpetuate it. The schools of the parish, which you first created, will recall it from time to time, and hand it down to coming generations. The charities which you established and nourished will preserve your memory and character in the hearts of the poor and afflicted. And this great college, the hope and the pride of the Catholic youth of our city, will remain a perpetual memorial of your zeal for learning, as for religion.

Not to Chicago, nor to this congregation alone, will the joy, and grateful emotions, aroused by this golden jubilee, be confined. From countless homes and hearts, all over this land and across the sea, before many altars, in the asylums for the orphan and the foundling, in the homes for the aged, and the refuges of Magdalen, in the hospitals of the Sisters of Mercy, and the institutions for the afflicted deaf and dumb, in convents and

monasteries of every order and every community, prayers of thanksgiving will ascend to heaven today for all the multiplied blessings and benefits you have conferred on mankind by your precious labors during the past fifty years. Nor is the account finally closed. Fifty years of labor, and upwards of seventy years of time, have made their marks and laid their heavy impress on your vigorous frame. Your step is not so alert, your voice is no more ringing and powerful as of old; the penalties of time and toil are visible in your stooped form and venerable gray hairs. But, notwithstanding the growing infirmities of age, you are still persevering in the strenuous crusade of religion and charity.

Long may you be spared to this congenial and beneficent mission. Long may you continue to spread the light and blessings of Christian faith, the sweet fruits and favors of charity and brotherly love throughout the land, for which you will be more and more entitled to the gratitude of mankind and the assured favors and blessings of God.”³

In response Father Damen said:

“I am embarrassed to appear before you because I have received today so many compliments and congratulations which I think I do not deserve. But my heart is full of joy for all the good that has been done here for the last thirty years.”

He then recounted his experiences and the circumstances of the foundation of the Church in a place covered with water lilies and on a street that was rather a canal. His narration of some of his early experiences was very humorous and excited hearty laughter. He closed as follows:

“Today I lift my heart in gratitude to God for the blessings he has bestowed upon our labors during the last thirty years. I never expected so much gratitude as I have received from you today. And I thank you very much for it.” He then pronounced the

³ From the original manuscript of the address.

Papal Benediction, permission having been especially granted for the occasion.

On Monday morning, the parish of the Sacred Heart took up the celebration with a solemn High Mass, a large congregation in attendance.

In the afternoon, Father Damen visited the various schools of the two parishes, received the addresses of the children and gave them his blessing.

In the evening, the Sodalities of the Sacred Heart parish assembled in the church and read addresses to him, to which he responded with touching words, ending by imparting the Apostolic Benediction.

As suggested in Count Onahan's address, the account was by no means closed at the time the jubilee was celebrated and the address was made. Indeed, Father Damen was yet to spend many active and remarkably useful years of faithful endeavor.

As a matter of fact, much of the work which gave Father Damen the greatest fame was performed subsequent to this time, namely, his missionary work. It is true that even during the very busiest years of his building and development of the parish, he found time to give numerous missions, but having brought to fruition his plans for the parish, the schools and college, and having been succeeded in the pastorship, he was at greater liberty to devote his chief energies to the mission field.

Of his work on the missions we have a description by one well qualified to speak:

"His merits as a preacher of rugged eloquence and remarkable driving power, the Catholic Beecher, he was called by one of the great metropolitan dailies, soon met with recognition in Catholic circles throughout the land and his services for the conduct

of parochial missionary revivals, became, accordingly, much in demand.

Associated with Father Damen in this ministry was Father Cornelius Smarius, also a Hollander by birth, and a distinguished pulpit orator, who, after a few years of residence in the United States, wrote and spoke English with an idiomatic ease and propriety and a wealth of diction extraordinary in one to whom the language was not an inherited gift but a laborious acquisition. His funeral oration over Governor Bissell of Illinois, and his address to the Union soldiers at their St. Louis camp, during the dark days of the Civil War, are examples of an oratory singularly dignified and impressive, if somewhat too overwrought for the simpler taste of more recent days.⁴ Every visible token of undoubted success marked the parochial missions preached by Fathers Damen and Smarius. During the twelve months, September, 1861, to September, 1862, each of the two had conducted eighteen missions, resulting in 600 conversions to the Faith and in 120 reclamations of fallen-away Catholics to the Church. Moreover, they distributed during the same period 50,000 Holy Communions, at least one-fifth of these being to persons who had long neglected their religious duties, some for as many as ten, twenty, thirty and even fifty years. The two missionaries were destined to pursue their ministry of the spoken word with undiminished zeal up to the very period of their decease. Father Smarius died in Chicago, March 1, 1870, being only forty-six years of age, while Father

⁴ Most readers will agree, we think, that the funeral oration is at least a near classic. Of course the style of forensic address has changed somewhat but this oration reads as well as it could have sounded and that is a very searching test of the merit of an address.

Damen, conducting a mission in Wyoming, at the advanced age of seventy-five years, was stricken with paralysis and died in Omaha six months later, January 1, 1890.”⁵

To this estimate of his own Father Garraghan adds the following:

“A transient visitor at Chicago, in 1875, remarked that ‘a letter which arrived while I was there, announced to Father Rector, the happy conclusion of a mission at Scranton, with 12,000 Communions, 19 converts, 200 adult First Communions, etc., but I found it was scarcely noticed such items being commonplace there. In 1879, after twenty-two years of excursions from Chicago, it was reckoned that Father Damen had conducted in person 208 missions, averaging two weeks time for each; he had traveled on an average of 6,000 miles each year; he and his different bands of companions together had given 2,800,000 Holy Communions and had made 12,000 conversions to the Faith. At one church, in New York, a party of his missionaries, in the course of four weeks, distributed no less than 42,000 Holy Communions.’⁶ It may be interesting to note that General Longstreet was converted during a mission given by Father Damen in New Orleans, in February, 1877, and that twenty-seven of the Father’s converts had been Protestant ministers.”⁷

Father Damen’s name was connected with every parish movement for twenty years. He was the head and front of all parish activity, and also the chief proponent and founder of St. Ignatius college. This institution, founded at a time when the University of St. Mary of the Lake had but lately closed its doors, became the timely successor of that venerable institution in dispensing to the youth of Chicago the ad-

⁵ Garraghan, *Beginnings of Holy Family Parish*, Illinois Catholic Historical Review, Vol. I, pp. 456-7.

⁶ Thomas Hughes, S. J., Manuscript notice of Father Damen, cited by Father Garraghan in *Beginnings of Holy Family Parish*, op. cit.

⁷ Garraghan, *Ib.*, p. 457 foot note.

vantages of higher education. Father Damen became the first rector and started this institution of learning on its eminently successful career, but St. Ignatius college gives us the subject of another chapter.

In the fall of 1877 Father Damen was appointed Superior of the Missions, with headquarters at St. Ignatius College, Chicago, and the pastorate of Holy Family Parish was transferred to Reverend Peter C. Koopmans, S. J., former assistant. Thus, at the age of 62, and twenty years after taking up the burden of establishing the parish, he laid that burden down to assume others.

In 1879, two years later, Father Damen was appointed Superior and Pastor of Sacred Heart Church at Nineteenth and Johnson streets, a church in the building of which he had been instrumental.

After Father Damen concluded his golden jubilee celebration, he led his band of missionaries for still another year until finally, in the summer of 1888, he was sent to Creighton College, Omaha, to enjoy its healthful climate. He still continued at times to give missions, and whilst thus engaged in the special work of his heroic life, he received the stroke that finally carried him to the grave. While in the act of giving Communion at the end of a mission in Evanston, Wyoming, he received the fatal stroke of paralysis, on June 4th, 1889. He was brought to Omaha where he lingered until January 1, 1890.

Fortified by the last rites of the Church and surrounded by his religious brethren he gave up his heroic soul to Him for whose honor and glory he had labored for fifty-two years.

Father Damen's remains were conveyed to Floris-

sant, Missouri, by the rector of Creighton University, Rev. Thos. Fitzgerald, S. J., where they repose near



REV. ARNOLD DAMEN, S. J.
The Grand Old Man

those of the Jesuit pioneers of the Middle West, Fathers Van Ashe, De Smet, Isidore Boudreaux, Bishop Van de Velde and the other saintly priests, scholastics and Brothers, founders of the Province.

Father Fitzgerald was rector of Creighton College at the time of Father Damen's fatal illness. He gave him every attention. Brother Patrick Delaney, S. J., was Infirmarian, and had the care of the distinguished missionary. He used to wheel him out to the chapel for Mass daily. Brother Delaney says that Father Damen was very patient and prayerful, and that he (the Brother) was with him when he died.

The foregoing account chronicles, but briefly, the main incidents of the exceedingly busy life we have been considering, yet throws a flood of light upon the character of the man. Without further information the reader will, at once, judge that Father Damen was a man of the people in the best acceptance of that term. His sympathy with and understanding of, the struggling masses is established beyond controversy. From the foregoing, one can reconstruct a more or less faithful picture of this distinguished priest. Coming from Holland in his young manhood, and entering the Jesuit College at Florissant on the borders of the thriving city of St. Louis, he learns to speak the language of the Americans from Americans, and is versed in American customs and procedure before he enters upon the ministry. Although well educated, Father Damen, in his language and conduct, put himself on a level with the average men and women of his day, and to a certainty never soared above the heads of his auditors. His was a rugged sort of eloquence, powerful in the extreme, and perhaps more mingled with terrorism than is now thought advisable, but in his day and circumstances most fruitful.

The quality of approachableness, which he possessed in a very great measure, endeared him to those who knew him. Every man or woman now living, who had the happiness to know Father Damen in his lifetime, will repeat, with pleasure, some anecdote or incident concerning him, and pleasant incidents or experiences, in connection with the good priest, are handed down from generation to generation. A number of narratives, traditions and anecdotes have long been current concerning Father Damen, some of which will bear repetition here.

Of course Father Damen in the early days and, as a matter of fact, throughout his pastoral career, took a personal part in the collection of the funds that made the parish possible. It is related that on one occasion Father Damen called at the home of a very great friend of his, Thomas O'Neill, who lived on Halsted street, near the river. O'Neill was the owner of a large tract of wooded land, extending from Halsted street west for several blocks, and from the river north to Twenty-second street. O'Neill street, which was the terminus of the Halsted street cars north of the river for many years, was named in his honor. The time of Father Damen's call coincided with dinner time at the O'Neill house, and Mrs. O'Neill, in her hospitable manner, invited Father Damen to have dinner with the family. He modestly declined, but remarked that he would appreciate a helping from the sugar bowl, pointing to an old-fashioned China bowl above the fire place. The good Mrs. O'Neill, without hesitation, handed him the sugar bowl, and invited him to help himself, whereupon Father Damen took out a quantity of the "sugar," sufficient to discharge sev-

eral pressing bills, after which he expressed himself as feeling much refreshed.

When Father Damen was in hard straits for money to pay church bills, which was most of the time, for in those days scarcely a day passed that there were not pressing bills—but when the pressure was especially heavy, and all other sources were exhausted he would announce an auction and put up the “pony,” the only quadruped owned by the community, and the single buggy, for sale. The horse and buggy usually brought a good price, for two reasons: first, because of a desire to help Father Damen to procure funds, and secondly, because it was quite a distinction to have Father Damen’s horse and buggy. With the funds realized he would pay the pressing obligation, whatever it might be, and then trudge on foot over his vast parish. It would not be long, however, until some of his good friends would get together and purchase a new horse and buggy, for they thought it too hard to require him to travel on foot for miles to make sick calls and other necessary errands, for there were no street cars, autos or busses in those days.

Another well authenticated collection story is told. Once when in great perplexity for means of meeting a pressing obligation, Father Damen went out and stood on the corner of a nearby street. He thought and prayed, and the name of a good old lady came to his mind, and he at once determined to call on her, which he did, and frankly recited his troubles. Going to her bureau she pulled out an old stocking, and gave him the funds needed, which was quite a considerable sum.

On another occasion when Father Damen was in

great need of money he visited one of his most prominent parishioners to ask for some assistance but his friend happened just then to be in a very hilarious mood and after hearing Father Damen's plea he willingly gave him all he had, emptying his pockets and saying: "Take it all Father, it's for a grand cause." Father Damen had scruples as to taking the money under such circumstances, but after mature reflection concluded that if he did not take it then, the saloon-keeper would soon be the undisputed possessor. On sobering up the next day and discovering where his money went the parishioner went to the pastor's residence, took the pledge and became a leading light in the Holy Family Temperance Society.

The good pastor was not partial in his calls, and did not confine himself to his own Church people. A story is told, illustrating conditions in those early days. Musical instruments, it must be remembered, were very scarce, as were performers. In the neighborhood of the church there were only two families who had pianos, and both of these were non-Catholic. The Kniseley family was very friendly to Father Damen, who used to call in occasionally. On the occasion of one of his calls, when he was again hard pressed for funds, the piano caught his eye, and he at once connected it with a project for raising funds. So without preliminaries he exclaimed: "Say, Mrs. Kniseley, can we have the use of your piano for a concert?" Mrs. Kniseley was perhaps taken aback, and, of course, a piano was a precious thing in those days, but she readily gave her consent, and the piano was duly brought to the hall, and performed a good office in helping to raise a considerable sum.

In connection with the state of musical talent in those early days, it is interesting to draw attention to some of the musicians, itinerant and otherwise. Among the violinists of that day were the Gearnys, the Dorneys, Blind Conway and the hunchback wit, called Humpy Carey. Humpy was quite a violinist, but not so much of a financier. Amongst others he owed a certain Mr. Mack a sum of money, which had been standing for some time, and Mr. Mack had been pressing Humpy for payment. One day Mack met Humpy on Twelfth street and Blue Island avenue, and, as the latter made a dash to evade his creditor, Mack called out: "Say, Humpy, what about that bill?" "Sure, Mack, sure, I'll pay you as soon as I get straightened out." Thus Humpy gave himself plenty of leeway.

Father Damen had his peculiarities, even as some of our millionaires, and others of less financial pretensions, and in the earlier days he was afforded an opportunity to indulge some of those peccadillos, so to speak, without disturbing his neighbors. As the houses were scattered over the wide prairies and considerable distances of time and space existed between them there was ample room for chicken yards where ducks and geese and even pigs, if desired, might be kept. There was no lack of water for fowl, as the ponds on the prairies and ditches on either side of the street, afforded a very convenient natorium, where the water fowl were free to float about to their heart's content. Father Damen was very fond of fowl, so that turkeys and chickens were cared for in the spacious yard on the premises around the church. It was quite necessary in the early days to make such provision, as fresh meat was

scarce and difficult of attainment. A story is related by Miss Gorman, of Fifteenth and Racine streets, to the effect that Father Damen used to keep a lot of turkeys in a rear section of the basement of the church, which was cut off from the part used as a chapel, and the relator declares, that it would happen at times that, during the services, when the people were wrapped up in prayer, the turkeys would inaugurate a service and chorus of their own, to the great annoyance of some of the worshippers and greater merriment of others.

Father Damen kept two or more milk cows, which supplied his household with fresh milk and butter. The cows were kept as late as 1881 or 1882, as Brother Mulkerins remembers to have seen them in the barn and upon the grounds at Eleventh and Aberdeen streets. In the earlier days, they were probably driven out on the prairies by a drover, as were all of the cows in the neighborhood.

A pleasant story is told, which illustrates Father Damen's strength and skill. Father Damen and Father Truyens frequently were accompanied on their walks about the parish by Mr. Christopher Turner, who would introduce them to the parishioners and otherwise assist them. On one occasion when some of the young men were weight casting, Father Damen happened to pass their playground, and the near athletes challenged him for the game. Instantly Father Damen accepted the challenge. Taking off his plug hat and grappling the heavy rock, he indulged in a twirl or two, and then gave the stone a powerful heave, which sent it far beyond any mark made by the players. It is interesting to recall the names of some of the young men, but later

well known in the parish. They were Peter Yore, Patrick Byrne, Edward Curry and Philip Reilly. Needless to say, the bystanders were elated with Father Damen's victory, and the defeated athletes were correspondingly depressed.

A volume could be written relating the good deeds of Father Damen. There are men and women yet living who are firmly convinced that there were many incidents and events in Father Damen's life which resembled the superhuman or miraculous, and one quite well authenticated tradition has to do with the two figures of acolytes, to be seen over the entrances to the sanctuary, these having been placed, as the tradition has it, to commemorate what seems to be a supernatural occurrence.

One stormy night, the door bell of the pastor's residence rang, and, as the porter opened the door, two young boys stepped in and inquired for the priest, requesting that he accompany them on an urgent sick call. The storm was so severe and Father Damen's work had been so trying during the day that the porter, thinking to spare the priest, asked the boys if it would not be possible to wait until morning. The boys assured him that the woman was so ill that she could not live through the night. Father Damen, overhearing the conversation, at once prepared to accompany the lads, and started out with them. The boys preceded the priest and led him to a tumble down house in a remote part of the parish, where they told him the patient would be found in the garret. Father Damen climbed the rickety stairs and found the dying woman lying on a poor bed in a corner of the room. When he entered, she looked up with astonishment, but Father Damen

heard her confession, and gave her the last sacraments. As he was about to leave, the old lady said, "Father, may I ask who called you to me. I have been very ill and I have wanted a priest, but I had no one to send." Father Damen replied that two young boys had come for him, neighbors no doubt, he suggested. "No, Father," said the old lady, "there is none near, and no one knows of my sickness." Father Damen was accordingly puzzled. "Have you no boys of your own?" said he. "None living," answered the poor woman. "I had two boys who were acolytes of the Holy Family Church, but they are dead." Father Damen told her, so it is said, that he believed that those two boys had come for him that night. The woman died before morning, and the two statues, the story runs, were erected over the entrance to the sanctuary in memory of the incident.

This is one of many versions of this particular sick call story, and tangible evidence, in the shape of the two statues, may be seen by any one visiting Holy Family Church.

This popular tradition emphasizes the fact that Father Damen was a firm believer in the power of prayer. Many items of interest, chronicled in this volume, impress the fact that he not only thought prayer was beneficial as a matter of discipline and as evidence of good dispositions, but that it was effective. He believed his prayers and those of the faithful were answered. For evidence of this belief reference may be had to his prayers for means to meet the necessities of the church, his novena for the banishment of the disturbing echoes in the church, his earnest prayer for the deliverance of the church

and the parish from the disastrous Chicago fire, and, too, his erection of the Statue of the Blessed Virgin for the protection of the east wall of the church.

Of course, his position on prayer, from the standpoint of logic, is unassailable. Why pray if prayer be unavailing?

Mrs. John Griffin, still living, relates the following occurrence:

"My little girl had a sore on her neck. She cried continuously for about three days and nights. She went into spasms. I took her to the doctor, who said that it would take at least three months to cure her, and even then there would be likely some after effects. The little thing seemed to get no relief—crying almost continually. Some said, 'Why not bring the child to Father Damen and have him bless her?' It was no sooner said than done, I carried my little darling to Father Damen. He was saying his office in the yard or garden, but received me with that patriarchal kindness which always distinguished him—looked at the baby and said, 'Why not take her to the doctor—I have no medicine?' 'Well,' said I, 'Father, bless her anyway.' 'Well, just a minute—I will bless her.' He put on his stole and prayed over her and said 'get some St. Ignatius water and apply it,' which I did. The affected part grew as big as a pear in three days, when it broke. The child stopped crying immediately after the blessing, the pain left her and she slept for about twenty-four hours, not having slept before for three days. I took her to the same doctor who said three months' treatment would scarcely cure her. He was surprised at what he saw."

Years after it was the happy fortune of the little girl who recovered after Father Damen's prayer to make her profession at the close of a retreat given by Father Damen at the old Mother House of the Sisters of Charity of the Blessed Virgin Mary at Dubuque, Iowa, under the name of Sr. M. Sylvester.

Respecting the story of the two altar boys calling Father Damen to a sick call, Mrs. Griffin says: "I

heard that story some time in the seventies. I either heard Father Damen himself mention it, or heard that he mentioned it in his sermons from the pulpit."

CHAPTER VIII

THE PARISH IN NEW HANDS

The successor of Father Damen had a large place to fill. The many years of Father Damen's pastorate, and his stupendous activities, had not **1878** only endeared him to his people, but had **1888** demonstrated his great capacity. His successor, therefore, had cut out for him a man-sized job.

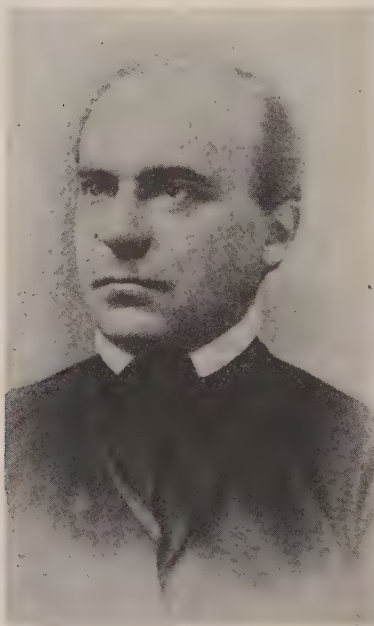
The new pastor was Reverend Peter C. Koopmans, S. J., who had come to the parish, as assistant to Father Damen, in 1875.

The first extraordinary function, performed by the new pastor, was the laying of the corner stone of the Sodality Hall, in June of 1878. This ceremony was attended by the Right Reverend Bishop Thomas Foley. In the fall of the same year, St. Joseph's School, on Thirteenth street, near Loomis, was completed, and classes established.

On the 19th of February, 1879, occurred the death of Right Reverend Thomas Foley, Bishop of the diocese. He had been a great favorite, with both priests and people of Holy Family Parish, especially since his residence at St. Ignatius College after the fire, as noted in former chapters.

During the month of October, 1879, a bazaar was held, to secure funds for the completion of Sodality Hall.

On December 8, 1879, the Silver Jubilee, the twenty-fifth anniversary of the definition of the Immaculate Conception was celebrated, with unusual solemnity in Holy Family Church. A chorus of two hundred voices, together with the great organ, made the occasion one long to be remembered.



REV. PETER C. KOOPMANS, S.J.
Assistant Pastor, 1872-83;
Pastor, 1877-79



REV. HENRY BRONGEEST, S.J.
Organizer and Administrator
Pastor, 1879-84

In the afternoon there was a procession of the ladies' and Girls' Sodalties, and in the evening of the Men's and Boys' Sodalties. In this connection, it is appropriate to direct attention to the fact that many of the Jesuit Fathers were noted for their special devotion to the Immaculate Conception. One

hundred and eighty years prior to the declaration of the doctrine as a dogma of faith, Reverend James Marquette, S. J., named the Mississippi river, upon its discovery by him, the River of the Conception, and, moreover, consecrated the first mission in the Illinois country to the Immaculate Conception.¹

In May, 1880, Right Reverend John Hennessy, Bishop of Dubuque, confirmed a class of 1,500 in Holy Family Church. The number was augmented by reason of confirmation having been omitted in the year 1879, owing to Bishop Foley's death. This beautiful ceremony was mingled with a degree of terror, as the main altar caught fire during the Solemn High Mass. Reverend Henry Bronsgeest quieted the congregation by ringing the gong. The Bishop also helped to reassure the people. There was little damage done, as the firemen arrived on the scene in a few minutes and removed all the draperies. The fire was caused, it was thought, by the dropping of a spark from a lighted taper.

In the fall of 1880, Right Rev. Monsignor Nugent, of England, made a tour of the larger cities of the United States, in the interest of temperance, and on October 1st, a notable reception was tendered him at Holy Family Church by all the temperance societies of the city. There were present, at the reception: Most Rev. John Ireland, D. D., Archbishop of St. Paul; Rt. Rev. John Lancaster Spalding, D. D., Bishop of Peoria, and Rt. Rev. James Ryan, D. D., Bishop of Alton. Father Nugent was not only interested in the promotion of total abstinence among the Irish people, but also in Catholic colonization, which

¹ See letters of Father Marquette in Thwaites, *Jesuit Relations*, Vol. LIX.

was then being worked out with the help of Archbishop Ireland, Bishop Spalding and Hon. William J. Onahan.

On October 8th, Bishops Ireland and Spalding spoke in St. Ignatius College Hall, to the men of the parish on the subject of colonization in the United States.

On October 11, 1880, another fair was held for the purpose of raising money to pay for the building of Sodality Hall. This was the first function held in the new Sodality building.

During the Christmas Holidays, the altar boys staged a melodrama entitled, "The Dumb Orphan," the proceeds of which were for furnishing their wardrobe. The play was so successful, that it was repeated in the following February, for the benefit of the poor of the parish.

Near the close of the year 1880, Reverend Francis Nussbaum, S. J., inaugurated a sodality for working boys, of which more will be learned. In the course of several years, Father Nussbaum succeeded in gathering together nearly five hundred working boys, newsboys, etc., through his sodality. He began by instructing the boys for First Holy Communion and Confirmation. He would then have them join the sodality, and assisted them in various ways.

In the year 1880, the diocese had been raised to an archdiocese, and Most Reverend Patrick Augustine Feehan, D. D., was named as the first Archbishop. His first visit to Holy Family Parish was for confirmation, when he confirmed a class of 877. In honor of the archbishop's visit, the societies of the parish marched to the boundaries of the parish to receive him. They were accompanied by bands, car-

ried banners, and wore the full regalia of their respective societies.

The Archbishop honored the priests and people of Holy Family Parish, by setting apart two solemn occasions during the year for visiting the church. These were the Feast of the Patronage of St. Joseph (the patronal feast of the Church prior to the appointment of a special feast in honor of the Holy Family), and the Feast of St. Ignatius. On these occasions he frequently celebrated the Mass. His Grace did not confine his visits to those two occasions, however, but honored the parish on other occasions during his episcopate.

We have now arrived at a point in the parish chronicle, where, by reason of the solicitude of the pastor, we can take a quite complete view of the parish.

In the summer of 1881, the pastor, with two objects in view, took a census of the parish. The first object was to determine the growth of the parish, and the second, to collect money to defray the expenses of decorating the church, in anticipation of the Silver Jubilee, to occur in the following year—1882.

To systematize the work, the parish was divided into four districts. The northeastern portion was assigned to Father Maurice Oakley, S. J., the southeastern portion to Father Peter Tscheider, S. J., the southwestern portion to Father Peter C. Koopmans, S. J., and the northwestern portion to Father Henry Bronsgeest, S. J., who performed their duties with great care.

The results of this visitation are found recorded in a folio in an old record book, rather carelessly jotted down, sometimes with pen and ink and often



MOST REV. PATRICK AUGUSTINE FEEHAN, D. D.
First Archbishop of Chicago

with pencil. The record is, by no means, as carefully made as was the visitation, and it may not have occurred to the recorders that future generations would be much interested in what was written. It is, however, the only record of a parish visitation that has been preserved, though it is certain that many such were made.

Father Bronsgeest is given credit for being the driving spirit in this work, and it is said that the work was thorough, like everything that he undertook. Every street in the parish is recorded, together with the number of families on each street, and the number of persons in each family, as also the number of school children, with a notation as to the number of children attending the public schools.

The present day reader will be interested to note how thickly settled the eastern part of the parish was at that time, and how sparse the western part. The parish was then twenty-four years old, and this census gives a correct idea of its development and population up to that time.

To better understand the situation, as it then existed, it must be remembered that there was, at that time, no church directly west of Holy Family, so that to the west the parish extended indefinitely. The first church due west of Holy Family, St. Charles, was founded by Reverend P. D. Gill in 1885, and it was not until this parish was created that Holy Family Parish had a western limit. At that time the western limit was fixed at Ashland Boulevard, and that boundary has remained unchanged to the present. It has already been noted that the parish of the Sacred Heart, which was originally a part of Holy Family, was taken out in 1872, and that of St.

Pius, in 1873, thus reducing both the adult and school population by several thousand. It may be noted, however, that many of the children were sent from these parishes and from outlying districts to the boys' school on Morgan street, and this helps to account for the large number of children in the school beyond what the census would seem to warrant.

So interesting is this census that it is here reproduced in full:

CENSUS OF HOLY FAMILY PARISH—1881

Name of Street	Number of Families	Catholic Population	School Children	Public School Children
Aberdeen St.	43	227	41	4
Ashland Ave.	(Not visited)			
Arthington Pl.	2	16	3	0
Barber St.	59	267	0	3
Beach St.	2	10	0	0
Belknap St.	4	16	5	0
Better St.	28	119	15	0
Blue Island Ave....	74	364	64	6
Brown St.	163	808	0	17
Bunker St.	51	237	0	14
Canal St.	51	252	0	10
Center Ave.	120	569	83	7
Clinton St.	19	84	0	0
Damen St.	19	95	18	1
DeKoven St.	98	475	0	23
Desplaines St.	30	132	0	5
Dussold St.	14	85	0	1
Eleventh St.	7	35	5	1
Ewing St.	156	739		46
Forquer St.	149	678		20
Frank St.	20	117	22	5
Fifteenth St.	159	810	108	13
Fourteenth St.	132	734	110	38
Gilpin Pl.	1	7	4	...
Halsted St.	64	293	0	7

Name of Street	Number of Families	Catholic Population	School Children	Public School Children
Hastings St.	75	397	71	19
Henry	80	419	96	15
Idaho St.	(Not visited).....			
Jefferson St.	112	550	0	8
Johnson St.	113	584	0	9
Judd St.	8	38	0	1
Kansas St.	66	335	60	8
Kramer St.	12	74	16	6
Laflin St.	12	56	7	1
Liberty	64	310	0	1
Loomis St.	20	124	29	7
Lytle St.	54	252	42	20
Margaret St.	27	133	28	4
Marshfield Ave.	5	27	2	9
Maxwell St.	112	558	37	16
May St.	78	458	57	2
Meagher St.	35	166	0	3
Miller St.	45	225	46	8
Morgan St.	192	933	164	4
Nebraska St.	100	525	95	7
Newberry Ave.	52	276	0	3
Nixon Ave.	7	31	4	2
Norton St.	(Not visited).....			
O'Brien St.	32	166	0	0
Paulina St.	(Not visited).....			
Polk St.	122	549	53	13
Rebecca St.	64	313	55	4
Sholto St.	72	362	64	17
Steward Ave.	42	230	0	11
Thirteenth Pl.	179	945	182	55
Thirteenth St.	184	944	191	44
Taylor St.	288	1,422	145	59
Throop St.	32	170	38	6
Twelfth St.	187	916	168	19
Union St.	45	199	0	3
Waller St.	70	314	45	0
Wilson St.	17	91	0	0
Winthrop Pl.	10	62	10	7

HOLY FAMILY PARISH

Name of Street	Number of Families	Catholic Population	School Children	Public School Children
Wood St.	(Not visited)			
Wright	161	775	0	9
Total	4,108	19,578	2,079	577
West of Ashland Ave. 117				...
	4,225			

Where there is no entry under the heading, "Number at Schools," the number of children at schools was not inquired into, but only the number at Public Schools.

It is to be noted that 2,262 families give 2,240 school children, practically one to each family.

Hence we may conclude that there were about 4,000 school children at that time in the parish. The totals appear as follows:

Number of families visited and entered.....	4,267
School children	4,000
At Public Schools.....	592

Children in Catholic parish schools and living

in the parish	3,408
Total population of the parish in 1881.....	20,320
Total number of families	4,267
Total number of children going to Catholic schools	3,408
Total number of children going to public schools..	592

In this period it is important to take note of some separate church organizations and some of the parish institutions.

The corner stone of the Church of the Sacred Heart was laid with impressive ceremonies on Sunday, June 22, 1874, and the exercises attracted a vast concourse of spectators. The number present, on this occasion, was estimated at 15,000. Some twenty sodalities, benevolent and temperance societies and

military units assembled in the neighborhood of St. Patrick's Church, and marched in procession to the



SACRED HEART CHURCH
Nineteenth and Johnson Streets

site of the new church, at the southeast corner of John and Luke streets. The Rt. Rev. Thomas Foley

was in charge of the ceremonies, and he was assisted by Rev. Ferdinand Coosemans, S. J., President of St. Ignatius College, Rev. J. McMullen, D. D., Rev. P. J. Conway of St. Patrick's Church, Rev. Patrick Murphy, D. D., Rev. Arnold Damen, S. J., Rev. James M. Converse, S. J., Rev. Rosenbaur, Rev. Molitor, Rev. Fischer, Rev. Andrew O'Neill, S. J., Rev. B. Masselis, Rev. Van Loco, S. J., Rev. V. Putten, S. J., and others.

When the ceremonies were concluded Rev. J. McMullen, D. D. began to preach the dedication sermon. Others were to have preached in German, French and Bohemian, but scarcely had the first speaker entered upon his address, when a heavy thunder and rain storm terminated the exercises, and forced all speedily to seek shelter.

St. Francis of Assisi, the oldest German parish on the west side, was organized in 1853. The first church building was a frame structure, situated on the corner of Mather and Clinton streets. It served as a place of worship for the German population of the west side, until the new brick church was built on the corner of Twelfth street and Newberry avenue. After the occupation of the new St. Francis Church, the old one was sold to an English-speaking congregation, and renamed St. Paul's, the Right Reverend Bishop placing a section of the parish in that neighborhood under the jurisdiction of that church. This church was one of the first that was burned in the great Chicago fire of 1871. As it was never rebuilt, that part of Holy Family Parish assigned to it, reverted back and was restored.

St. Wenceslaus Church, the oldest Bohemian Church in Chicago, was organized within the north-

eastern portion of the parish, and located at Desplaines and DeKoven streets. It was built in the early part of 1866, but no Bohemian priest could be secured as permanent pastor, until October of the same year, when Rev. Joseph Molitor took charge of the parish. Previous to his coming, Mass was celebrated by the priests of Holy Family Church on Sundays for the congregation. Father F. X. Shulak, S. J., who was sent to America to preach missions among the Poles and Bohemians, attended the church for some time.

St. Joseph's Home, at 1100 S. May street, was founded by Rev. Arnold Damen in July, 1876. Desirous of helping young working girls and those coming to the city without friends or means, Father Damen purchased a small portion of the present site, upon which was a frame cottage, and here under the patronage of St. Joseph, to whom Father Damen was especially devoted, the little home was begun, and given in charge of the Ladies of the Immaculate Heart of Mary, whom Father Damen invited here from New York. Gradually the little cottage was replaced by a substantial brick building, and when that was outgrown, ground was bought and other buildings erected, so that at the present day it is quite commodious for the accommodation of hundreds of working girls and women.

The Little Sisters of the Poor, under the direction of Rt. Reverend Thomas Foley, D. D., with the assistance of members of the St. Vincent DePaul Society, founded their institution in 1876. Six sisters of this Order arrived in Chicago on the 15th of July, 1876, with Sister Marie de St. Helene as their superior. On February 2, 1880, Mass was celebrated

for the last time at the old house on Polk and Halsted streets, and on February 3rd, the following day, Mass was celebrated for the first time in the new house on West Harrison and Throop streets. The Little Sisters were housed, for the first two years, in what is now Hull House, the Sisters paying \$75.00 a month to Mr. Hull for rent.²

The big event of the year 1882, was the celebration of the Silver Jubilee of the parish. The exercises consisted of a Solemn High Mass in Holy Family Church with an appropriate discourse. Also a bazaar was held in the Holy Family school, for the purpose of raising funds to pay the cost of an addition to St. Aloysius School on Maxwell street.

On Thanksgiving evening, an entertainment was given by the pupils of the Sacred Heart Convent, in Holy Family school hall, for the purpose of securing funds to pay for the reflooring of the school rooms. The records disclose that the pastor, when announcing the entertainment, remarked that the fact of the floors being worn out shows that they have been well used.

An event closely connected with the parish, in its initial stages, was the organization of the Catholic Order of Foresters in the year 1883. Particulars of this event will be found in a later chapter.³

Another important organization had its inception in this year, when Reverend James M. Hayes, S. J., organized the American League of the Cross which, in the first year, grew to a membership of 2,200. The society did not impose total abstinence absolutely, but adopted certain rules by which temperance and

² Very few now are aware that "Hull House" began its public career as a Catholic Orphanage.

³ See full account of Catholic Order of Foresters in Chapter XXII.

sobriety could be attained and maintained, such as approaching the sacraments, no treating, no visiting of saloons, etc. Father Hayes achieved excellent



SACRED HEART PARISH RESIDENCE
Nineteenth Street near Halsted

results with this simple society, and maintained it successfully for about twenty-five years.*

* Father Hayes was also the guiding spirit of the Catholic Order of Foresters.

A sad event occurred in this year, in the death of Father John de Blieck.⁵

The month of October, at the behest of the Holy Father, Pope Leo XIII, was observed with special devotions, and the Litany of the Blessed Virgin was recited daily, after the eight o'clock Mass, and rosary, litany and benediction in the evening.

During the month of October, a bazaar was held in the hall of Holy Family school, for the benefit of the parish schools.

We are again able to refer to the spiritual fruits of the ministry, which for the year 1883, were as follows: Baptisms 883; Marriages 201; Communion 159,316.

The most interesting item recorded for the year 1884, relates to the number of Masses for the deceased, offered up at the instance of the Purgatorial Society. From November, 1884, to November, 1885, there were 713 such Masses. In some weeks there were as many as seventeen High Masses.

In October, 1885, a bazaar was held, the proceeds of which were used to enlarge the Sacred Heart Convent Girls' School. It is noted that, while the pastor was speaking of the bazaar to the congregation, Father William Ronan, S. J., founder of Mungret Apostolic College, was permitted to plead the cause of the Apostolate of the parish priesthood for the Foreign Missions. This college, to which Holy Family Church contributed its share, has sent many excellent priests to the various countries of the world, including the United States.

The Golden Jubilee of Father Maurice Oakley, S. J., was celebrated, with great pomp and splendor on

⁵ See full account of Father De Blieck in succeeding chapters.

February 2, 1885, in the presence of the Most Reverend Archbishop. Rev. Isidore Boudreaux, S. J., who was one of the deacons of the Golden Jubilee Mass, contracted a cold during the day, from which pneumonia developed, and he died six days later—February 8th. His remains were taken to Florissant for burial, as a token of respect for a former Master of Novices.

During the year 1886, an addition was built to the Sacred Heart Convent School, which included a chapel on the upper floor of the building. The cost aggregated \$16,000, of which Holy Family Parish contributed \$4,000.

The members and residents of Holy Family Parish had a terrifying experience on August 29, 1886, which was described in the Chicago Tribune as follows:

“A wild flash of lightning, followed by what seemed to people in the city very like the crack of heavy artillery, at 9:20 yesterday morning, was succeeded by a trembling of the earth, that shook buildings all over town, smashed plate glass windows to smithereens, threw dishes from their shelves to the floor, and created such widespread havoc that it was generally attributed to an earthquake shock. Before long, however, it was learned that an electric bolt had exploded the dynamite and powder magazine of the Laflin and Rand Powder Company at the intersection of Archer avenue and Forty-seventh street.

The explosion at Brighton came near causing fatal results in this city. While Mass was being said, in the basement of the Holy Family Church, at Twelfth and May streets, the building was suddenly rocked, the windows rattled, and some of the congregation were almost thrown from their seats. At the same time a vivid flash of lightning and a loud rolling clap of thunder occurred, all combining to startle and terrify the large and closely packed congregation. And to intensify the situation, a man rushed up the stairway, leading from the basement, and

yelled, 'Fire, Fire.' The firemen across the way, at 18's house, whose building was also shaken, supposing that lightning had struck the church and set it on fire, rushed with a hose to the chapel.



SISTERS' RESIDENCE, SACRED HEART PARISH
Eighteenth Street near Halsted

Mass was being celebrated. For a moment their entrance added to the terror, but, seeing there was no fire, the firemen at once commenced efforts to calm and quiet the panic-stricken worshippers. For two or three minutes, the scene in the church

was indescribably wild and alarming, and it is alike wonderful and providential that no one was killed or seriously injured. When the first sensation of fright and horror was over, 'save himself who can' became the impulse and cry of every human heart, and men and boys, and even women, mounted the seats to reach and climb to windows. Many made their escape that way, from what they believed impending death. Not a whole window was left in the basement, and they leaped and pushed their way through not only glass, but crashed through the frames and even tore away, in their mad efforts to escape, the strong wire screens outside several of the windows.

Through the efforts of the priests and a few cool heads in the congregation, quiet was at length restored, to those who had been unable to get out, in a fainting condition. No fatal injury, as far as could be learned, was sustained by any one, but many were seriously crushed and nerves unstrung and the paleness of death was in many a face for hours afterwards.

The church was strewn with the shawls and bonnets and pieces of finery of the escaping crowd. The shock was so severe that most persons, at the time, thought it was an earthquake. It threw the night watchman of the church, in an adjoining building, out of the bed. The church had a very narrow escape from the lightning bolt, as it struck a small tower on Sodality Hall at the rear of the church.

Rev. Constantine Lagae, S. J., was celebrating the Mass in the Basement Chapel at the time. He said that Father Coghlan, the pastor, arrived on the scene and helped to calm the people. Gradually the empty church filled up again, and all had a good laugh at their own expense, seeing that the excitement was all for nothing.

FATHER TIERNEY'S STORY OF THE EXPLOSION

The parish was so large, that the Sunday Masses for the children were celebrated at the Sacred Heart Convent on Lytle street, and the Holy Family School Hall on Morgan street, and St. Aloysius School on Maxwell street. At the Holy Family School, Mass began at nine o'clock. The hall was literally packed with children—boys and girls. The electric storm burst forth

shortly after Father Andrew O'Neill began the celebration of Mass. He was just giving the instruction to the children, when there was a blinding flash, a deafening 'boom' of thunder, then a terrific report shook the entire building, even the pictures on the walls, bobbed up and down and turned nervously about. A panic seemed imminent. Father O'Neill, calm and self-possessed, stood for an instant without speaking. Then with his



REV. JAMES R. O'NEILL, S. J.
Pastor Sacred Heart Church, 1921

hands and eyes raised heavenwards said, most reverently, 'Praise be to God!' After another slight pause, he proceeded with his sermon as if nothing had happened. The effect on the children was marvelous, and they remained quiet and peaceful to the end of the services. Father Tierney, S. J., was present at the time, and, although a very young child, he and many others

were more deeply impressed by Father O'Neill's calmness and reverence, than they were by the horror of the explosion." ⁶

An item, respecting instruction for First Holy Communion, takes a prominent place in the record of 1887. Beginning the first Monday in Lent, in the parish schools, children over twelve years of age, not attending the parish schools, were required to appear for instruction, the girls in the basement of the church, at eleven a. m., and the boys in the Sodality Hall, at the same hour; for working boys, 7:30 p. m., in the basement; and for working girls, at St. Joseph's Home, on May street, in the evening.

Rev. Maurice Oakley was buried from the church on August 11, 1887.

In this year, an arrangement was made, by which the small boys who lived in the neighborhood of St. Aloysius School, on Maxwell street, were to attend that school, while the small girls, living near the Holy Family school, were to go to St. Agnes' school, a temporary school opened on Waller and Fourteenth streets. Later a brick building was erected on Morgan and Fourteenth streets.

It was in this year, 1887, that Father Damen celebrated his Golden Jubilee, referred to at length in other chapters.

On Wednesday, August 7th, a new regulation went into effect, by order of Rev. Edw. A. Higgins, S. J., the rector of St. Ignatius College, providing that in the future, the church should remain open until nine p. m., for the accommodation of the Faithful, who desired either to pray or to go to Confession. Up to that time the custom had been to lock up the church

⁶ *Church Calendar.*

at six or 6:30 p. m., except on Sundays, Holy Days, confession nights, and other days, on which there were night services.

The spiritual fruits of the sacred ministry for 1887 were as follows: Baptisms 1,205; Marriages, 286; Confessions, 210,000; First Communions, 859; Communions, 176,585; Confirmations, 823.



REV. FRANCIS RYAN, S. J.
Very Brief Administration
Pastor, 1884-85



REV. JOHN I. COUGHLAN, S. J.
Assistant Pastor, 1867-69, 1873-75,
Pastor, 1885-87

There were nine sodalities in the parish, and the total membership numbered four thousand seven hundred and one. The total number of boys in the parish school was one thousand nine hundred and eighteen and the girls numbered two thousand five hundred and twenty-three, making a grand total of 4,441 children.

During the past ten years, while there was not much of construction work compared with the earlier years of the parish, there were nevertheless, some buildings put up such as the Sodality Hall, St. Joseph's School, an addition to St. Aloysius School, and a Chapel, and several class-rooms added to the Sacred Heart Convent School on Taylor and Lytle streets. There was, what might be called, a solidification of the various works of Father Damen, thus bringing the whole parish and its activities into a more comprehensive and concrete form. During this period the church was frescoed, and several local improvements were made. The Sodalities were improved; new societies were inaugurated, to take the place of the older ones, which were gradually disintegrating. The new societies were the Catholic Order of Foresters, the League of the Cross, the Benevolent Association of the Married Men's Sodality. The Libraries, both the Married and the Young Men's, were unified and enlarged, and a room fitted up with all modern improvements for the reception of books. Another library was fitted up for the Young Ladies' Sodality, and its cases filled with the very finest class of books.

Reading and smoking rooms were established for the Sodalities of Men, and a gymnasium fitted up for the Young Men's Sodality.

In a word, the Sodality Hall was now, in reality the heart or center of social activities of the parish, with its chapels, its libraries, its recreation and assembly rooms. It was the rounding out of another part of the great work inaugurated by Father Damen.

CHAPTER IX

THE WORLD'S FAIR AND OTHER INTERESTING EVENTS

An event of interest to Holy Family Parish, was the establishment, in 1888, of the Church Calendar.

The first edition of this valuable medium of
1888 publicity, and connecting link between
1895 pastors and people, that has been welcomed
by attendants at Holy Family Church for
more than thirty years, was issued in May. It was a
four-page folder and contained, amongst other
things, the following:

NINE O'CLOCK MASS IN THE BASEMENT

There are too many who try to hear the Mass at nine o'clock in the basement. The place to hear Mass is in the place where the Mass is said—not on the street, or on the steps, or in the yard. There is plenty of room at half past eight o'clock Mass upstairs. A great many persons might get up a half hour earlier and go to Mass at half past eight o'clock in the church where they would hear Mass.

As indicating the success of the new publication, it appears that the calendar was enlarged to eight pages in October, 1888, and continued to be published in that form. Gradually it was enlarged to its present size.

The Holy Family Church calendar has been considered one of the best publications of its kind in America. It has now passed its thirty-second year,

and has always been, and still remains, a medium for the dissemination of excellent matter. It has now grown to a periodical of 32 pages. It cannot now be stated with certainty who devised the calendar, but it is thought that the late Rev. William F. Poland, S. J., was the originator. It is certain however, that the originator, and all those who have participated



REV. EDWIN D. KELLY, S. J.
Pastor, 1887-93



REV. MICHAEL P. DOWLING, S. J.
Pastor, 1894-97

in the maintenance of the publication, deserve a full measure of credit and appreciation.

From the calendar, which, from this time forward, furnishes a bountiful source of information, we learn that the new library room of the Married Ladies' Sodality in the Sodality Building was a place

"worth seeing. The fresco work, both for taste in design and skill in execution, reflect honor on the talented artists, Messrs. Buscher & Kraeger. The room is admirably lighted, having four windows fronting on May and two on Eleventh street. The Sodality and the Reverend Director, Father Lagae, deserve commendation for the progressive spirit they have manifested in their new enterprise."

From the same source we learn that

"the altar boys, under Father Van Agt's guidance, are still advancing. It is not everywhere that altar boys have two fine halls all to themselves—one adjoining the church, and another in the Sodality Hall."

These notes from the calendar also are of interest:

"The Sodality libraries contain about 7000 volumes."

"The Young Men's Literary Society at the last election shows Mr. E. J. Downing as President, and Mr. J. E. Ogden as Vice-president."

"The boys' choir sang vespers on Sundays and Holy Days, under the direction of Prof. DiCampi, the church organist."

An almost forgotten event is chronicled as happening in the year 1888:

"This year, St. Ignatius College opened up an academy on the north side near Lincoln Park on Grant Place."¹

We are able to reproduce some very interesting statistics relative to the parish for the year 1888:

SPIRITUAL FRUIT OF THE SACRED MINISTRY

Baptisms—Infants	1,256
Adults	87
Confessions	286,837
Communions	182,917
Marriages	217

¹ No information available.

Last Sacraments	703
Prepared for First Communion.....	901
Confirmations	912
Visits to the Sick.....	6,248
Sodalities	9
Children in School.....	4,273

An early number of the church calendar, for 1889, contained the following:

“To have a clear idea of the extent of the repairs necessary to be made in the church, it would be well to enter into detail. The space between the ceiling of the church and the roof has been thoroughly overhauled, and the roof braced and strengthened, the defective timbers replaced.

The basement has been drained and floored; a new floor of hardwood has been put in the upper church; the tower and front of the church has been repainted; the entire roof must be reslated, the old slates are worn out or broken; the interior of the church is to be frescoed, and all the altars, statues and pictures to be repainted and decorated—in a word, it will be a new church.

The contract for frescoing and decorating the church was awarded to the firm of J. B. Sullivan & Bro., of this city.

The expenses attending such extensive repairs must, necessarily, be very great. They cannot fall far short of \$15,000. We urge upon all, who have not yet responded to the calls that have been so frequently made upon them to contribute promptly and generously to renew that grand old church, which, in the days of poverty, was so readily raised from the ground in the midst of the shanties on the prairies. Not a soul in the parish but should take a pride in helping to repair and beautify the House of God.”

Needless to say, the year 1889 was a busy one in the accomplishment of these extensive repairs.

In the year 1890, occurred the saddest event in the history of Holy Family Parish, namely, the death of the beloved founder, Father Damen. Anticipat-

ing the chronology somewhat, that event has already been described.²

In the same year, there were some jubilant events, in which the parish was interested. The Silver Jubilee of the Most Reverend Archbishop Patrick A. Feehan, D. D., was celebrated with great pomp and ceremony at the Cathedral. Holy Family Parish, as well as all the parishes in the archdiocese, took a deep interest in the event, and the church services and civic exercises, together, constituted perhaps the most notable demonstration ever witnessed in Chicago up to that time. Besides the solemn church services and the meeting of the laity at the Auditorium, there was a stupendous street parade through the 'downtown thoroughfares, participated in by thousands of torch bearers.³

In the same year Father Andrew O'Neill, the apostle of the schools, celebrated his Golden Jubilee in Holy Family school.⁴

In the year 1890, was organized the Patriotic Sons of Father Matthew. This was a temperance society, and its members were equipped with uniforms and maintained a brass band. The society became prominent in all public demonstrations of the parish during a period of twenty years. More will be said of the Patriotic Sons of Father Matthew in a subsequent chapter.⁵

The good pastors, and indeed the parishioners, had

² See Chapter VII.

³ The account of this jubilee celebration drawn up by the late Rev. James J. McGovern, D.D., under the direction of a committee of the archdiocesan clergy numbering fourteen members, and published under the title of *The Catholic Church in Chicago*, is one of the most valuable historical works relating to the Church in this vicinity that has been produced.

⁴ See full account of Father O'Neill in Chapter XVI.

⁵ See Chapter XXII.

long ago learned that in parish affairs, as well as in all other life concerns, there is just one thing after another. The church had just been overhauled, as we have seen, and perhaps in a similar sense to the colored man's idea who, after having been presented with a suit of clothing, remarked to the donor, that his clothes were laughing at his shoes, the time-worn organ was out of harmony with the newly decorated church. At any rate, the calendar for May contained the following:

“Our people will be pleased to learn that the contract for the rebuilding of our organ has been given to the firm of F. J. Roosevelt of New York, the same that lately built the organ in the Auditorium in this city. The work will be so extensive and thorough as to make our organ practically a new instrument. The entire action will be new, with the latest and best improvements. The wind chest will be reconstructed, and the bellows will be operated by an hydraulic motor. The playing table, with keyboards and stops, will be built out at the edge of the organ gallery, thus giving room for the singers between the organist and the organ. All these improvements will cost a great deal of money. Seven thousand dollars is a large sum, but it is not too much for our congregation, and it will give us an organ as good as new, one which, if purchased, would cost \$25,000. Thanks to the ladies of the choir, an organ fund has been started, to which they hope to make a substantial addition by means of another musical and literary entertainment. In the course of a few months, when the work of reconstruction is well under way, we shall ask our people, all of them, for a contribution to defray these necessary expenses.”

But the end is not yet. The October calendar advises of other improvements:

“It is believed that the people of Holy Family Parish, one and all, are in full sympathy with the new improvements of their splendid church property.

The two parlors, attached to the pastor's residence, were a

long-felt want; indeed, as so many remark, the wonder is now how we got along without them. Their want occasioned much inconvenience to the pastors and people alike.

A year ago the vestry, which was in a wretched condition, was fitted up anew at a cost of \$1,000, and later still the basement was further improved and beautified by the addition of a handsome ceiling of corrugated iron."

An important event, in the year 1891, is chronicled in the calendar. This year saw the foundation of the Women's Catholic Order of Foresters. Soon after its institution, a second court was established in the parish, as the applicants for admission were so numerous as to require such action. The calendar contained this appeal:

"Ladies who desire to enjoy the privileges of charter membership should not be slow to make application for admission, and in doing so they should consult only their ability to meet the expense and the benefits that will accrue to those who depend on them. What a comfort it is to the wife or mother to know that when she is called out of this world, by Divine Providence, those whom she loves are placed beyond the reach of want or poverty."

The restoration of the great organ, outlined in the calendar as above, took place this year. A comprehensive history and description of this unusual instrument is given in a subsequent chapter.⁶

An item of interest for the year 1892, chronicles the fact that Reverend Henry Baselmans, S. J., was appointed to attend to the spiritual wants of Dunning Asylum, and Reverend Paul M. Ponziglione was appointed for the same purpose for the Bridewell.⁷

The organ being restored, its opening furnished an opportunity for a splendid gathering in the

⁶ See Chapter XV.

⁷ See full account of chaplaincy beginning page 177.



REV. ANDREW COOK, S. J.



REV. JOSEPH REICHEL, S. J.



REV. FRANCIS BIMANSKI, S. J.



REV. MICHAEL F. McNULTY, S. J.

CHAPLAINS AT COOK COUNTY HOSPITAL

church, which occurred on October 9th, 1892, at eight o'clock p. m. The meeting was a grand musical festival. Mr. H. Clarence Eddy was the organist, and was assisted by Mr. Leo Mutter, Musical Director, and a chorus of 150 voices. All in attendance, including the critics, were loud in their praise of the restored organ and the brilliant program.

Perhaps the most interesting event of the year 1892, for Holy Family Parish, was the Columbian celebration, held on October 19th. The exercises, at St. Ignatius College, and the public and other demonstrations, were described by the newspapers. Items from the Chicago Daily News are here reproduced:

THE COLUMBIAN EXPOSITION

Before going to the reception at the Auditorium, Cardinal Gibbons, the papal envoy, Archbishop Satolli, Archbishop Feehan, and other dignitaries of the church, attended the first part of the Columbus exercises given last night by the students of St. Ignatius College. The visitors were welcomed by the seniors, with short addresses in Latin and English. The regular program consisted of patriotic songs and declamations and of a lecture, given in two parts, by Vincent Walsh and James Shortall. The lecture was illustrated with about 70 large stereopticon projections. Before leaving the hall, the Cardinal made an eloquent address to the pupils, complimenting them on the exercises of the evening. Besides the lecture on Columbus, the program included music, a recitation 'Columbus' by W. J. Donoghue and recitation 'Star Spangled Banner' by G. B. Kinsella. A large audience was present."⁸

THE COLUMBIAN EXPOSITION, 1892-1893

Chicago's cosmopolitan character was everywhere evident on the Lake front. People came together under peace and amity, who, under no other circumstances, would have done so. The Irish orangeman and the Irish nationalists, the one in orange,

⁸ This was perhaps the most notable of the Columbian observances amongst Catholics in Chicago.

the other in green, rubbed shoulders and nothing was thought of it. Ald. Jno. Powers looked with serene face and set expression on the yellow scarfs of the orangemen. One old Irishman, contemplating the scene, remarked, 'America's a great place entirely. Beyant the water it 'ud be an army of police they'd want if them fellows caught sight of aich other.'⁹

These were but the preliminaries to the exercises and demonstrations relating to, or connected with, the great Columbian Exposition, which took place in the succeeding year, and in which, as will be seen, Holy Family Parish took a deep interest.

From the Sunday announcement, book and church calendar, we learn of one of the greatest bazaars in the history of Holy Family Parish. These items read as follows:

RESULTS OF THE BAZAAR

The Bazaar is over, the labor is past; and now both pastors and people view, with supreme satisfaction, the splendid results that remain, as a monument to their untiring energy, unselfish devotedness and unstinted generosity. The hall presented a vision of beauty like some enchanted castle in fairy land. The stage was loaded with handsome pieces of furniture of every description. Along the walls ran eight tables, most gracefully draped in every shade of color; on each, every available spot was utilized to exhibit articles, handsome, rare and costly, so artistically arranged as to gratify the most fastidious taste. The hall was crowded every night, with friendly and gentle visitors; good humor, peace and harmony reigned throughout, which left a happy feeling, tinged with regret, that all was over, and closed a scene long to be remembered in Holy Family Parish.

May God's blessing attend all those willing laborers, and generous contributors. Their efforts were crowned with a success that surpassed all expectations.

⁹ These light remarks serve to indicate in a measure the universal accord prevailing for the proper observance of the Columbian anniversary.

Below is the official account by tables, which would be unnecessary, were it not that unauthorized accounts crept into public print:

Tickets at the door.....	\$ 355.50
Refreshment table	524.92
Convent School table.....	1,002.60
Teachers' table	1,100.97
St. Aloysius School table.....	1,245.35
Parish table	1,461.15
Young Men's table	1,770.65
Young Ladies' table	1,813.90
Married Men's table	3,768.90
Married Ladies' table	4,700.00
Total cash receipts.....	\$17,743.24
General expenses	534.21
Net proceeds	\$17,209.03

In the Christmas season of 1892 was introduced, and inaugurated the extensive decoration of the church, with holly and evergreens, that has since been followed and has gained so much favorable comment. The decorations were placed at the suggestion and through the encouragement, both moral and financial, of the rector, Reverend T. S. Fitzgerald, S. J. A similar plan of decoration on an extensive scale was applied to the Repository, and was also followed for the altars in May and June. Father Fitzgerald held that nothing was too good for our Lord and His Blessed Mother; and, accordingly, encouraged elaborate but artistic decorations on festive occasions.

The year 1893, brought the great Columbian Exposition or World's Fair to Chicago, and Holy Family Church had numerous visitors at the various Masses on Sundays,—sometimes an entire delegation would come to the last Mass. The most notable of

these visitors were the Duke of Veragua and suite, whose coming and stay in Chicago were chronicled by the press, from which we select the following quotations:

“On the day after his arrival, the guest of this Nation during the World’s Fair, with his relatives, attended Solemn High Mass, Sunday, April 30, in Holy Family Church. They were Don Christobal Colon de Toledo de la Cerda y Gante, Duke of Veragua, Marquis of Jamaica, and Admiral of the Indies; his wife, the Duchess of Veragua; his son, the Hon. Christobal Colon y Aguilera; his daughter, the Hon. Marie del Pilar Colon y Aguilera; his brother, Don Carlos Aguilera, Marquis de Barboles; his nephew, the Hon. Pedro Colon y Bertodano; the Marquis of Villalobar, of the Spanish Legation at Washington; Mrs. Curtis, Mrs. Dickins, and Commander F. W. Dickens, U. S. N., who has been deputed by the government to take charge of the lineal descendants of the discoverer of America during their stay in this country. They were as devout as they were distinguished, and edified all by their unfeigned piety and severe simplicity. They did not consider themselves free from the obligation of hearing Mass on account of the severe rain storm; indeed, the Duke often goes to church on week days.”¹⁰

THE DUKE OF VERAGUA AT MASS

GUEST OF THE NATION ATTENDS THE JESUIT CHURCH. HIS
FAMILY WITH HIM

“The Duke of Veragua and his family attended Solemn High Mass at the church of the Holy Family, on West Twelfth street, yesterday morning and passed two hours at worship, according to the forms of the faith his forefathers practiced. The priests of the Order of the Society of Jesus thought to have a pontifical service, and had hopes, until Saturday night, that Papal Delegate Satolli might be in Chicago to officiate as celebrant. Though disappointed in this the ceremonies were full of interest.

The great main altar was ablaze with a thousand lights. At its pinnacle were wrought, in many brilliant lights, the names

¹⁰ *Daily News*, May 1, 1893.

of Jesus, Mary and Joseph, above which blazed a bright crown. The altar of the Virgin to the left and that of St. Joseph to the right of the altar were laden with flowers and made bright with many lights.

Ferns were placed about the spacious sanctuary and potted plants lined the broad communion railing, between which, and the foremost of the pews, was placed a line of oratory desks for the ducal party. In front of the center oratories were stands, heavy with great bouquets.

CROWDED WITH WORSHIPPERS

The body of the church and the transepts and galleries were crowded with the regular worshippers of the Holy Family parish and visitors from other Catholic parishes, as well as members of other churches, long before 10:30 o'clock, the time announced for the services. The raw wind and the cold rain drove those who were waiting in the vicinity of the church, by mere curiosity, to shelter, and when the carriages, bringing the distinguished worshippers, arrived at the Twelfth street door of the church, there was no demonstration. Ushers, with white gloves and badges, received the party and led the way to the seats reserved. In the party were the Duke and Duchess of Veragua (his children and relatives), Mrs. W. E. Curtis, the Marquis of Villabar in charge of the Spanish Legation at Washington, and Mrs. and Commander F. W. Dickens, U. S. N., in charge of the party. He wore the uniform of the service. Prof. Moore at the organ, reinforced by a score of musicians from the Thomas Orchestra, greeted the party. The sacristy doors on either side of the altar were thrown open for the advance of the acolytes and the participants in the celebration of the Mass.

The Duchess and a lady of the party sat to the left of the main aisle, the duke and the gentlemen of his party occupying seats on the right side.

THE SERVICE

The march of the 100 youthful acolytes, in cassocks of red and surplices of lace, with leaders in purple and light blue, thurifer bearers and servers in rich white cassocks, preceded

the entrance of the celebrant, the Rev. E. D. Kelly, S. J., accompanied by the deacon, the Rev. M. Cornely, S. J., and sub-deacon Mr. L. Kenny, S. J. The Rev. George Hoeffer, S. J., was Master of Ceremonies. During the approach to the altar, the organ and orchestra played the prelude to Haydn's Sixteenth Mass. The commingled fragrance of flowers and burning incense, the movements of the acolytes, and the priests in golden vestments and the grand notes of Haydn's music, combined to render the scene gorgeous and impressive. At the '*Introibo*,' the members of the ducal party bowed in devotion, as did the greater number of the congregation.

Haydn's Sixteenth Mass was artistically rendered by a full chorus, and the following soloists, under the direction of Prof. Thos. Moore: Soprano, Miss Mary Braddock; Alto, Mrs. C. O'Leary; Tenor, T. Hefferman; Basso, J. J. Phelan. At the offertory Gounod's '*Ave Maria*' was rendered, the solo by Miss Mary Braddock. J. J. Phelan led in Hummel's '*Veni Creator*.'

Fr. T. S. Fitzgerald read the gospel in English. It was the gospel of the day, the fourth Sunday after Easter, from St. John, in which Christ promises to send the Holy Spirit to the Apostles.

Fr. Fitzgerald spoke of the inspiration for good that had come from the Divine Spirit, and in concluding spoke as follows:

'No good thing can come except through the Divine Spirit. We are reminded today of one good thing that has come through it, for we are indebted to the Holy Spirit for the discovery of the grand continent on which we dwell in such splendid prosperity and peace. For it was that three times Blessed Holy Spirit that sustained the illustrious and sainted Christopher Columbus in his matchless work and peerless enterprise of discovery. I think he was prompted to venture on unknown seas in search of unknown lands, by religion. He was fired by an intrepid zeal that only the Holy Spirit could give and which was exhibited by none exclusive of the apostles. Besides the flag of grand old Castile, he sailed under the humblest and the noblest standard of them all, the cross of Christ bringing hope and civilization and beautiful gospel tidings to souls that were dark in ignorance and demonized by paganism. We are honored today by the worthy lineal descendant of that illustrious

discoverer, his grace the Duke of Veragua, with his consort and his illustrious family. It is needless to assure them, in the name of Holy Family Parish, that they are offered a most cordial and affectionate welcome, and I voice the sentiment of the members of the Holy Family Parish and the Christian people of the fair Columbian city, when I offer a prayerful wish that the same wisdom and beneficence that guided his great ancestor may abide with our guest, his consort and their family.'

At the conclusion of the Mass four acolytes in robes of purple and lace, came from behind the Sanctuary rail, lifted the great bouquets from the stands, presented one each to the Duke and Duchess, the son and the daughter, who received them with gracious evidence of delight. The congregation did not attempt to leave until the Duke and his train passed down the aisle, as the organ and orchestra joined in a Mendelssohn march.

The angelus bells were chiming as they made reverent genuflexion before the altar. The weather had cleared before the end of the Mass, which was at 10 o'clock, and a crowd had gathered in front of the church. The persons comprising it, cheered the duke, and made passage to the waiting carriage a difficult task. It is not often that a duke visits the Blue Island avenue vicinity and the people were out to make the most of the opportunity. It was as enthusiastic a greeting as the duke and his friends had received since they became the Nation's guests, and they were pleased, even if they had to undergo a bit of jostling and the variety of uproar that can be sent up only in that most thickly populated portion of this noisy town."¹¹

"Another party connected with the World's Fair, distinguished more for their proverbial fidelity to faith and country than for titles of nobility, attended Solemn High Mass here, Sunday, May 21.

The whole Irish village from Blarney Castle on Midway Plaisance, headed by a real jaunting car, came to hear Mass as they were accustomed to do in the sainted isle, whose very atmosphere is laden with the profound piety that St. Patrick inculcated upon the children of that faithful island. They, too,

¹¹ *Chicago Tribune*, May 1, 1893.

claim to be descendants of the first discoverer of America, for St. Brendan's discoveries are well authenticated." ¹²

CHAPLAINS AT COOK COUNTY HOSPITAL

In 1903, Rev. Michael F. McNulty, S. J., was appointed chaplain by his superiors at the request of Archbishop Quigley. From that date to the present the Jesuit Fathers have attended the Hospital. A small allowance is given by the diocese to the pastor of the neighboring church where the night chaplain says Mass and takes his breakfast. Otherwise the services of the three chaplains is gratis.

The other Jesuits who have worked at the Hospital are Fathers John Lyons, Eugene Kiefer, John Kokenge, Theodore Hegeman, John Grollig and Joseph G. Kennedy. At present Fathers Francis X. Bimanski, Andrew Cook, and Joseph Reichel are the chaplains.

On Sunday four Masses are said: one in the Tubercular Hospital and three in the main building. One Mass is said at six o'clock for the nurses and officials, and at 7:30 and 8 o'clock Masses are said for the patients. The Chapel is supported by the Polish Ludmila Society and other pious persons.

Many and varied are the social activities in the Hospital. The Public Library has a branch which distributes books to the patients. A "Cheer Shop" offers various kinds of recreational work for the convalescent. A school teacher makes the rounds every day and instructs the children. Another lady is appointed to keep the children busy with toys, games, pictures and story books.

There is also a special Social Service Office with

¹² *Church Calendar*, June, 1893.

fifteen workers, where the patients may find help in their needs. Three Catholic ladies are employed in this Bureau.

Every Monday evening an entertainment is furnished for the convalescent. The chaplain arranges these by inviting the various parishes to contribute their share in the good work. Holy Family parish has always responded generously to these invitations.

Members of the St. Vincent de Paul Society distribute literature on Sundays, and several wealthy ladies from the North Side occasionally visit the Hospital and help the chaplain substantially.

CELEBRATING BEATIFICATION

A ceremony of great interest in commemoration of the martyrs of Salsette, the most solemn of its nature in the history of the parish, occurred in April of 1894. The program of exercises was as follows:

SOLEMN CELEBRATION

IN HONOR OF
THE BEATIFICATION
OF

THE MARTYRS OF SALSETTE,
RUDOLPH AQUAVIVA, ALPHONSUS PACECO, PETER BERNO,
ANTHONY FRANCISCO, Priests, and FRANCIS ARANHA,
Lay-Brother of the Society of Jesus,

AND

FATHER ANTHONY BALDINUCCI,
Confessor of the Society of Jesus.

ORDER OF EXERCISES DURING THE SOLEMN TRIDUUM

The solemn triduum in thanksgiving for the beatification of the Martyrs of Salsette and of Father Anthony Baldinucci, of the Society of Jesus, were held in Holy Family Church, Chicago, March 30 and 31, and April 1.

The order of exercises was as follows:

Friday, at 9 A. M., Solemn High Mass.

At 7:30 P. M., Beads, Benediction and Sermon by Father H. M. Calmer, S. J. Subject: The Process of Beatification.

Saturday, at 9 A. M., Solemn High Mass.

Evening—Confessions.

Sunday, at 10:30, Solemn High Mass. Sermon by Father H. M. Calmer, S. J., Panegyric of Blessed Balduino.

At 7:30 P. M., Benediction, and Sermon by Father H. M. Calmer, Panegyric of the Martyrs of Salsette. Hymn of Thanksgiving, in which the entire congregation joined.

HYMN TO THE BEATIFIED

Now let hearts expand,
Sing in chorus grand,
Glory to the conquerors,
Myriad angels 'round them sing,
How they loved Christ, their King,
Living for Him,
Dying for Him,
Christ their King.

The outstanding event of the year 1894, in Holy Family Parish, was the elaborate ceremony of the unveiling of the statue of the Blessed Virgin. That impressive ceremony is thus described in the June Calendar:

A PARISH EVENT

UNVEILING OF THE BLESSED VIRGIN'S STATUE

Last Sunday, May 13th, was a great day at the Holy Family Church on West Twelfth Street. It was the occasion of the unveiling of the beautiful marble statue of the Blessed Virgin, which has been placed in front of the hall.

The crowd extended along between Eleventh and Twelfth streets, and now and then there was difficulty to make passage for the uniformed groups, who marched up with bands of music, fluttering flags and twinkling bayonets to take part in the ceremonies. The numerous uniforms gave much animation to the scene. Among them were the dark blue of the Patriotic Sons

of Father Mathew; the neat braided gray tunics, with green and white plumes, of the Father Mathew Cadets; the picturesque blue and crimson zouave costumes of the junior temperance corps, and others whom the Jesuit Fathers have organized in the cause of temperance. A large number of ladies were present.

In front of the hall, which was profusely decorated with the stars and stripes and sodality flags, was erected a platform from which the various choirs sang and the speakers addressed the crowd.

On the platform sat representatives of the various religious and temperance societies of the Holy Family Parish.

ADDRESS OF PROFESSOR BROWN

Mr. James J. Keena, Prefect of the Men's Sodality, having made some brief introductory remarks, music was contributed by the band of that sodality, and by the juvenile band, after which Professor Brown, of St. Ignatius College, delivered an address on the origin and aim of sodalities. He said in conclusion:

Why has this vast organization been formed? Look around and about you in this grand city, with its sky-kissing palaces of trade, in which are stored the material wealth of the world, and note how the world honors its heroes, its men and women of lofty sentiments and noble deeds. Why, then, should not we, the sons and daughters of Mary, do our share toward perpetuating the memory of Her, Whom the Savior of mankind was pleased, while on earth, to call by the holy name of Mother.

Mary is the model of Christian perfection, and her memory is best perpetuated by an imitation of her virtues.

HON. W. J. ONAHAN

Hon. W. J. Onahan, who followed, said in the course of his remarks:

"You know how the lamented and ever venerable Father Damen and his associates came from St. Louis in 1857, and having practically the whole city in which to make choice of a site, decided to establish here on this block where we are assembled, the mission and Church of the Holy Family. Many of those present can recall that humble, and apparently, inaus-

picious beginning. You remember the primitive frame church which was erected where now stands the great Sodality Building, and the unpretentious house for the Fathers which adjoined to the east. We see around us on every side the multiplied testimonies to the religious zeal of Father Damen and his successors. The numerous parochial schools within the limits of the parish; St. Ignatius College, with its splendid staff of professors, and superior appointments, with its nearly five hundred students. See across the way the admirable St. Joseph's Home, which shelters and protects hundreds of girls, and its 'Deaf and Dumb School' for afflicted children. And here, where we stand, this great building devoted to the uses and needs of the various religious organizations of the church sodalities for men and women, temperance societies, benevolent guilds, including the admirable society of St. Vincent de Paul, which never more effectively demonstrated the efficacy of its benevolent mission than during the past trying winter.'

Rev. James J. Corbley then formally presented the statue, and Rev. T. S. Fitzgerald, S. J., President of St. Ignatius College, made a graceful speech of acknowledgment. He thanked the sodalities for the beautiful gift of the statue—accepting it especially for the sentiments of which it was the token—and trusting that the virtues of the Blessed Virgin, which the members of the sodality professed to imitate, would be the ornament and glory, the joy and happiness of their lives.

The American colors, which had veiled the statue, were then removed, and the beautiful marble statue was exposed to view.

After the address of Father Fitzgerald, drills were given, as a conclusion to the day's exercises, by the Cadets and Patriotic Sons of Father Mathew."

During the next month, a great parish picnic was held, described in the August Calendar as follows:

OUR PICNIC

The Calendar prints the Picnic Circular this month, as a Souvenir of the good will and earnest

work of the many, who did all they could to make our Parish Picnic a Success.

GRAND
PICNIC AND EXCURSION
of the
HOLY FAMILY PARISH

To Columbia Park on the A. T. & S. F. R. R.

Tuesday, July 24, 1894. Tickets 50 cts.

Trains leave Dearborn Station, Cor. Polk and Dearborn every half hour from 9 a. m., to 12 m., also at 1:30 p. m., stopping at Twelfth, Twenty-fourth, Halsted, Main and Deering Streets. Trains leave grounds on Return Trip every half hour from 5 to 8 p. m.

Executive Committee—Rev. Father Dowling, S. J., Rev. Father Lagae, S. J., Rev. Father Weinman, S. J., Rev. Father Corbley, S. J., Rev. Father Condon, S. J., Rev. Father O'Neill, S. J., J. J. Keenan, Mrs. E. Gubbins, H. Gubbins, Miss McGraw, Miss Thompson, Mrs. Garvey, Mrs. McEnery, Miss Keating.

Committee on Lemonade and other Temperance Drinks—Father Weinman, Members of the League, Members of St. Monica's Society, and other Parish Organizations.

Committee on Police and Public Order—John Riordan, James J. Keenan, Con. Ryan.

Committee on Music—J. J. Keenan, Chairman; T. L. Keyes, J. Derrig, A. Cairns, A. Ford.

Committee on Conductor's Train Returns—William A. Hoyne, Chairman; Patrick Comisky, Harry C. Boland.

Committee on Printing and Advertising—J. J. Keenan, T. L. Keyes, T. G. Lynch, W. Quinlan, J. K. Clowry, M. Kehoe, J. Walshly, J. Riordan, J. H. Sebastian.

Committee on Grounds—James P. Gallagher, James Flynn.

Committee on Public Comfort—P. Crimmins, John Derrig, James Tighe, John Grimes, Alois Stempfle, Thomas Dunne, B. O'Sullivan, Patrick Garland.

Conductors in Charge of Trains—No. 1 Train, 9 A. M. Jno. J. Collins. Aids, Jas. J. Collins, A. Stempfle, John Grimes, Patk. Comisky, H. C. Boland, John Hackett.



ST. IGNATIUS COLLEGE COMMUNITY, 1889

All members of the Society of Jesus. Top Row: Fr. J. Condon, Mr. M. Sullivan, Fr. H. Oting, Fr. T. McKeogh, Fr. S. Ryan. Second Row: Fr. M. VanAg, Fr. A. O'Neill, Mr. E. Pailou, Fr. F. Weinman. Third Row: Fr. J. Pabls, Fr. T. Fitzgerald, Fr. E. Kelly, Fr. E. A. Higgins, Fr. J. M. Hayes, Fr. E. Hanhauser, Fr. C. J. Lagae. Bottom Row: Fr. T. Finn, Fr. C. Moulmier, Mr. F. Conroy, Fr. J. Prince, Mr. Flannery.

No. 2 Train, 9:30 A. M. B. Mackey. Aids, W. F. Barnett, John Cushing, T. J. Moroney, E. J. Kennedy, Jas. Traynor, J. Morrissey.

No. 3 Train, 10 A. M. Thos. Conley. Aids, Jas. Keyes, James O'Grady, John Gillespie, Patrick Keating, James D. Tighe.

No. 4 Train, 10:30 A. M. Thomas Lynch. Aids, Thomas Shannon, Jas. Dalton, J. G. Graham, Bryan Farley, Thos. Dunne, Andrew Garvey.

No. 5 Train, 11 A. M. Jos. B. Breen. Aids, Jas. E. Silk, W. E. Fisher, M. J. Geraghty, Albert Hulib, Thos. J. Holland, Samuel Stretch.

No. 6 Train, 11:30 A. M. Thos. J. Ryan. Aids, Jas. Linehan, Wm. Ryan, Dan Foley, Jno. W. Clancy, Jas. Cleary, Jas. J. Prindeville.

No. 7 Train, 12 M. Alexander Cairns. Aids, J. P. Kelly, Ernst Idler, Edward Kelly, Jno. Phalen, D. A. O'Brien.

No. 8 Train, 1:30 P. M. Timothy L. Keyes. Aids, Timothy Quail, P. H. Dougherty, Edward Walsh, Philip Devlin, John B. Collins, Patrick Cremmins.

Committee on Refreshments, Married Ladies Sodality—Mrs. A. King, Mrs. N. O'Brien, Mrs. P. Hamill, Mrs. Caffrey, Mrs. M. Adamson, Mrs. H. Martin, Mrs. J. Breen, Mrs. Caraher, Mrs. B. Palmer, Mrs. S. Nolan, Mrs. Dady, Mrs. O'Connell, Mrs. M. Halton, Mrs. M. O'Brien, Mrs. McShane, Mrs. Legacy, Mrs. Minehan, Mrs. M. McCabe, Mrs. McMahon, Mrs. Ross, Mrs. M. McElhearn, Mrs. Branick, Mrs. Young, Mrs. Hosbein, Mrs. Maloney, Mrs. Marie Sullivan, Mrs. Sheeler, Mrs. Annie O'Brien, Mrs. M. Sullivan, Mrs. Mary Lynch, Mrs. Minitier, Mrs. Smith, Mrs. V. Ruysel, Mrs. Cooney, Mrs. Boothman, Mrs. Frank Lawler, Mrs. Marsh, Mrs. Hackett, Mrs. Ragor, Mrs. E. A. Gubbins, Mrs. O'Rourke, Mrs. Conroy, Mrs. Stubbs, Mrs. M. McEnery, Mrs. M. O'Brien, Mrs. Logan, Mrs. Adams, Mrs. J. Garvey, Mrs. M. Dwyer, Mrs. A. Walsh.

Children's Games presided over by Father O'Neill.

Tennis Games and Booths of Young Ladies under the management of Fr. Condon and Miss S. McGraw, Miss M. Pickham, Miss M. O'Donnell, Miss M. Dolamore, Miss A. Bremner, Miss S. O'Toole, Miss B. White, Miss Mary Casey.

This was a year of celebrations, and, in the fall, Father Mathew's day was observed with a parade and demonstration, which the Calendar described as follows:

FATHER MATHEW'S DAY

Nearly 4,000 children—boys and girls—were in the temperance parade that passed the Auditorium in the afternoon of October 10th. The Holy Family Parish sent more than 1,500 big and little marchers. The children were, as we know, neatly uniformed, and wore tiny American flags pinned to their breasts. Nearly all had signed the pledge. The men in line are all active workers in the temperance cause.

The Holy Family division was prepared by Sisters and secular teachers in the schools of the parish under the direction of Fathers Dowling, O'Neill and Van Agt.

The mottoes of the children attracted much attention:

Sacred Heart Convent School—'The Boys and Girls of Holy Family Parish Honor Temperance.'

St. Joseph's Branch School—'Intemperance Wrecks Homes and Blights the Lives of Children.'

Holy Family School—'One Thousand Children of Holy Family Parish Pledged to Temperance. Young Disciples of Temperance, Holy Family Parish.'

St. Aloysius School—'For God and Country and Home, Our Children Pledge Themselves to Temperance.'

Father Mathew Temperance Cadets—'As the Twig is Bent the Tree is Inclined. Teach Temperance to the Young.'

St. Joseph's Home Deaf and Dumb Pupils—'Even the Dumb Speak for Temperance.'

Holy Family Total Abstinence Cadets—'American League of the Cross, Junior Division, Holy Family Parish.'

There are several items, of unusual interest, appearing in the several numbers of the Calendar of 1894, from which we select the following:

ST. JOSEPH'S HOME

All are not aware of the beautiful work of charity which is being done at St. Joseph's Home, the care and instruction of the deaf and the dumb. Everybody that sees closely the patience and kindness of the heroic women in charge here are enthusiastic in their praises. Who can look into the happy faces of this school and refrain from thanking God for having sent this boon to these unfortunates? Who then will not feel impelled to aid in the generous work? Here is an opportunity. An elegant hand carved cabinet, made by the deaf children themselves, which was awarded a gold medal by the World's Columbian Fair, is to be raffled for the benefit of the school for the deaf, and the tickets are only twenty-five cents. Here is your chance to contribute your mite, without display, to this noble work.

THE BANNER SCHOOLS OF AMERICA

Are there some in the parish who do not know what we have to boast of in our parochial schools? Cardinal Gibbons did not hesitate to speak of them publicly as the 'Banner Schools of America.' Let us not forget this proud title, but continue ever to be as worthy of it. The Cardinal in so styling our schools, alluded particularly to their enormous enrollment of nearly four thousand children. You have all seen the number of medals and diplomas they received from the World's Fair, where the schools, that some are foolishly inclined to reckon as better educators, were simply—as the boys say—not in it. How many times have we been congratulated for the way in which our boys master their arithmetic, and for the strong sensible compositions of our girls. Our teachers read the school journals and keep up with the times, but they have never been accused of inflicting fads on the little ones.

THE NIGHT SCHOOL

Last night, October 23, eighty-five (85) young men of 'The Young Men's Sodality' met in their new class room, in the Holy Family School, to study bookkeeping and penmanship. Mr. C. N. Crandle, an expert accountant and artist penman, and professor of bookkeeping, at 'The Athenaeum' was present to teach these same branches. The professor was highly pleased with the young men, and they with him.

The bookkeeping evenings are Tuesday and Thursday, from 7:30 to 9:45, and Saturday from 6:30 to 8:00.

On Monday and Wednesday evenings Wm. N. Brown, A. M., and John E. McNellis, A. B., teach Business Arithmetic, Commercial Law and Practical Grammar.¹³

¹³ William N. Brown entered St. Ignatius College at the age of nine years and attended for seven years, graduating at the age of sixteen, the youngest graduate of the college. After graduation he taught in the college for two years and then took up other work but soon returned to teaching, first in St. Mary's College, Kansas, and then for eight years in St. Ignatius College. He is now in charge of the ecclesiastical department of Spaulding and Company's establishment in Chicago.

CHAPTER X

EVIDENCE OF SYSTEM AND EFFICIENCY

Returning to the chronicle of parish events, we find that during the month of March, 1895, Rev.

Thomas Ewing Sherman, S. J., conducted
1895 one of the most successful missions ever
1900 given to the Young Men's Sodality. At the
several services, the gallery, the aisles, the
altar steps, and even the sanctuary, were crowded
with young men every night. All were deeply im-
pressed by his earnestness and his forcible, direct,
manly eloquence. He followed closely the exercises
of St. Ignatius, strikingly adapting them to his au-
dience.

The bazaar, of 1895, surpassed in size, appearance,
and the volume of prizes and net receipts, anything
of the kind attempted to that time. The masterly
management of the pastor, Rev. M. P. Dowling, was
displayed in every detail. About \$22,500 was realized
from the bazaar.

Brother O'Neill, the brother in blood and co-
worker in the schools of Father Andrew O'Neill died
Sept. 13, 1895.

We are again given an opportunity to contem-
plate the works of the sacred ministry in the parish,
as recorded for the period from July 1st, 1894, to
July 1, 1895:¹

¹ *Parish Records.*

Infant Baptisms	954
Adult Baptisms	111
Confessions heard	248,087
Communions given in the Church.....	232,800
Communions given in the Chapels.....	27,148
Marriages	215
Last Sacraments	1,810
Prepared for First Communion.....	975
Prepared for Confirmation.....	2,162
Catechetical Instructions	1,907
Sermons and Exhortations.....	1,214
Missions, Retreats, Triduums and Novenas.....	93
Visits to Prisons and Hospitals.....	608
Visits to the Sick.....	6,362
Sodalities	16
Members in Sodalities.....	7,083

PEWS AND PEWHOLDERS

After a lapse of thirty-three years it is interesting again to study briefly the pew situation, and call to mind, not only the location and schedule of rentals, which we are enabled to do through a diagram prepared under the direction of the pastor, but also again to take note of the principal parishioners represented in the pewholders. This diagram, made accessible through publication in the Church Calendar and Sodality Bulletin, illustrates graphically the capacity of the church, the location of the aisles and pillars, and various vacant spaces. Rev. M. P. Dowling, S. J., had the diagram prepared and directed its publication in March, 1896. It will be noted that the number of pews rented at this time, was very much smaller than that of those rented in Father Damen's time—1861-1863, just after the church was completed. As to the proportion of rented and vacant

SCHEDULE OF PEW RENTS,

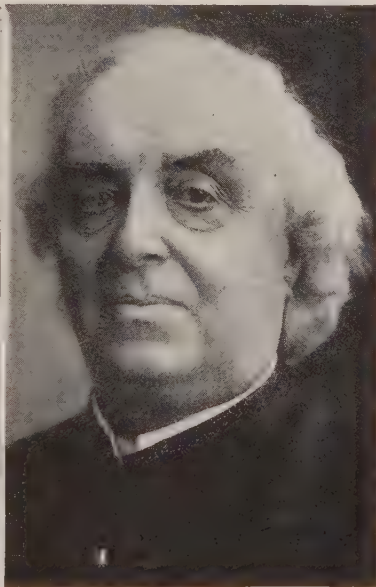
Section 7. Section 5.		Section 3. Section 1.		PER QUARTER	Section 2. Section 4.		Section 6. Section 8.	
3 SEATS - 1 SEAT - P. QUARTER	3 SEATS - 1 SEAT - P. QUARTER	4 SEATS - 1 SEAT - P. QUARTER	4 SEATS - 1 SEAT - P. QUARTER		4 SEATS. - 1 SEAT - P. QUARTER	4 SEATS. - 1 SEAT - P. QUARTER	3 SEATS - 1 SEAT - P. QUARTER	3 SEATS - 1 SEAT - P. QUARTER
\$2.50 136	\$2.75 187	\$3.75 97 taken	\$3.25 taken		\$3.25 taken	\$2.75 taken	\$2.75 188 taken	\$2.50 240
\$1.50 241	\$2.75 taken/189	\$3.75 99 taken	\$3.25 taken	3	\$3.25 taken	\$2.75 taken	\$2.75 190 taken	\$2.50 242
\$2.50 243 taken	\$2.75 taken/191	\$3.75 101 taken	\$3.25 3/4 taken	5	\$3.25 taken	\$2.75 taken	\$2.75 192 taken	\$2.50 244
\$2.50 245 Sides	\$2.75 taken/193	\$3.75 103 taken	\$3.25 taken	7	\$3.25 taken	\$2.75 taken	\$2.75 194 taken	\$2.50 246
\$2.50 247	\$2.75 taken/195	\$3.75 105 taken	\$3.25 taken	9	\$3.25 taken	\$2.75 taken	\$2.75 196 taken	\$2.50 248
\$2.50 249	\$2.75 taken/197	\$3.75 107 taken	\$3.25 taken	11	\$3.25 taken	\$2.75 taken	\$2.75 198 taken	\$2.50 250
5 Seats, 1 Seat p.a. 251 \$1.50	5 Seats, 1 Seat p.a. 252 \$1.50	6 Seats, 1 Seat p.a. 253 \$1.50	6 Seats, 1 Seat p.a. 254 \$1.50		6 Seats, 1 Seat p.a. 255 \$1.50	6 Seats, 1 Seat p.a. 256 \$1.50	5 Seats, 1 Seat p.a. 257 \$1.50	5 Seats, 1 Seat p.a. 258 \$1.50
\$1.25 259	\$1.00 260	\$2.75 109 taken	\$3.25 taken	19	\$3.25 taken	\$2.75 taken	\$1.25 261	\$1.25 262
\$1.00 263	\$1.00 264	\$2.75 111 taken	\$3.25 1/2 taken	21	\$3.25 taken	\$2.75 1/2 taken	\$1.50 265	\$1.50 266
\$1.00 267	\$1.00 268	\$2.75 113 taken	\$3.25 3/4 taken	23	\$3.25 taken	\$2.75 3/4 taken	\$1.50 269	\$1.50 270
\$1.00 271	\$1.00 272	\$2.75 115 taken	\$3.25 taken	25	\$3.25 taken	\$2.75 taken	\$1.50 273	\$1.50 274
\$1.25 275	\$1.00 276	\$2.75 117 taken	\$3.25 taken	27	\$3.25 taken	\$2.75 taken	\$1.50 277	\$1.50 278
\$1.25 279	\$1.00 280	\$2.75 119 taken	\$3.25 taken	29	\$3.25 taken	\$2.75 taken	\$1.50 281	\$1.50 282
5 Seats, 1 Seat p.a. 283 \$1.00	5 Seats, 1 Seat p.a. 284 \$1.00	5 Seats, 1 Seat p.a. 285 \$1.00	5 Seats, 1 Seat p.a. 286 \$1.00		5 Seats, 1 Seat p.a. 287 \$1.00	5 Seats, 1 Seat p.a. 288 \$1.00	5 Seats, 1 Seat p.a. 289 \$1.00	5 Seats, 1 Seat p.a. 290 \$1.00
\$0.75 291	\$1.00 292	\$2.75 121 taken	\$3.25 1/2 taken	31	\$3.25 taken	\$2.75 1/2 taken	\$1.50 293	\$1.50 294
\$1.00 295	\$1.25 296	\$2.75 123 taken	\$3.25 taken	33	\$3.25 taken	\$2.75 taken	\$1.50 297	\$1.50 298
\$1.00 299	\$1.25 300	\$2.75 125 taken	\$3.25 taken	35	\$3.25 taken	\$2.75 taken	\$1.50 299	\$1.50 300
\$1.00 301	\$1.25 302	\$2.75 127 taken	\$3.25 taken	37	\$3.25 taken	\$2.75 taken	\$1.50 301	\$1.50 302
\$1.00 303	\$1.25 304	\$2.75 129 taken	\$3.25 taken	39	\$3.25 taken	\$2.75 taken	\$1.50 303	\$1.50 304
\$1.00 305	\$1.25 306	\$2.75 131 taken	\$3.25 taken	41	\$3.25 taken	\$2.75 taken	\$1.50 305	\$1.50 306
\$1.00 307	\$1.25 308	\$2.75 133 taken	\$3.25 taken	43	\$3.25 taken	\$2.75 taken	\$1.50 307	\$1.50 308
\$1.00 309	\$1.25 310	\$2.75 135 taken	\$3.25 taken	45	\$3.25 taken	\$2.75 taken	\$1.50 309	\$1.50 310
\$1.00 311	\$1.25 312	\$2.75 137 taken	\$3.25 taken	47	\$3.25 taken	\$2.75 taken	\$1.50 311	\$1.50 312
\$1.00 313	\$1.25 314	\$2.75 139 taken	\$3.25 taken	49	\$3.25 taken	\$2.75 taken	\$1.50 313	\$1.50 314
\$1.00 315	\$1.25 316	\$2.75 141 taken	\$3.25 taken	51	\$3.25 taken	\$2.75 taken	\$1.50 315	\$1.50 316
\$1.00 317	\$1.25 318	\$2.75 143 taken	\$3.25 taken	53	\$3.25 taken	\$2.75 taken	\$1.50 317	\$1.50 318
\$1.00 319	\$1.25 320	\$2.75 145 taken	\$3.25 taken	55	\$3.25 taken	\$2.75 taken	\$1.50 319	\$1.50 320
\$1.00 321	\$1.25 322	\$2.75 147 taken	\$3.25 taken	57	\$3.25 taken	\$2.75 taken	\$1.50 321	\$1.50 322
\$1.00 323	\$1.25 324	\$2.75 149 taken	\$3.25 taken	59	\$3.25 taken	\$2.75 taken	\$1.50 323	\$1.50 324
\$1.00 325	\$1.25 326	\$2.75 151 taken	\$3.25 taken	61	\$3.25 taken	\$2.75 taken	\$1.50 325	\$1.50 326
\$1.00 327	\$1.25 328	\$2.75 153 taken	\$3.25 taken	63	\$3.25 taken	\$2.75 taken	\$1.50 327	\$1.50 328
\$1.00 329	\$1.25 330	\$2.75 155 taken	\$3.25 taken	65	\$3.25 taken	\$2.75 taken	\$1.50 329	\$1.50 330
\$1.00 331	\$1.25 332	\$2.75 157 taken	\$3.25 taken	67	\$3.25 taken	\$2.75 taken	\$1.50 331	\$1.50 332
\$1.00 333	\$1.25 334	\$2.75 159 taken	\$3.25 taken	69	\$3.25 taken	\$2.75 taken	\$1.50 333	\$1.50 334

PEWS IN THE TRANSEPTS AND 10 IN REAR OMITTED

pews, it appears that only one-fifth of the pews or seating capacity was rented. Father Dowling estimated that there was only one pew rented to every two hundred of the members of the parish. This decrease in the number of pews, or sittings, rented was compensated for, to some extent, by the increased rental, which was double that reserved in the early



REV. MAURICE OAKLEY, S. J.
Assistant Pastor, 1860-87



REV. HUBERT PETERS, S. J.
Assistant Pastor, 1898-1907

60's. At the time this diagram was made, the pew rents ranged from \$52.00 a year, for the best pews in the middle aisle, down to \$8.00 for the least desirable. In 1861-63, the section in the rear, back of the pillars, was not fitted up and was not used until 1866, when, by its addition and the completion of two galleries, the seating capacity was increased by about 700.

On the diagram, the schedule of prices marked sets forth the charge made for one sitting for three months.

At this time the pewholders and the pews occupied by them were as follows:

PEW HOLDERS IN THE HOLY FAMILY CHURCH, 1896

No. of Pew	No. of Pew
1 P. L. Garrity	25 P. O'Neill
2 Peter Rourke	25 Katherine Maloney
2 Michael Coffey	26 Mrs. C. Adams
3 John Coughlin	27 Mrs. F. Lawler
3 Dr. J. J. Larkin	28 Wm. J. Onahan
4 D. J. Solon	29 Barth. Mackey
5 Thomas Coughlin	30 Patrick Martin
5 Mrs. A. Sullivan	31 Mrs. D. Pyne
6 Martin Malone	32 Andrew Ragor
7 Thomas Lynch	33 Wm. Ryan
8 Mrs. Mary Johnson	34 Mrs. Johanna Ryan
9 Mrs. Anne Fitzpatrick	34 Jas. E. Baggot
10 Dr. C. P. Harrigan	35 Mrs. P. Hamill
11 J. J. Higgins	36 Mrs. H. F. Dubia
12 M. J. Corboy	36 John Adams
12 Minnie Schmanski	38 T. Sammons
12 Agnes B. Jordan	38 Thomas Cusack
18 John Comiskey	39 Michael Considine
19 Capt. R. Stubbs	97 Jos. Murphy
19 P. B. Hartnett	98 Mrs. Wm. Carroll
20 Patrick Brennan	98 Mrs. M. Field
21 John P. Barron	99 Mrs. E. O'Reilly
22 Thos. G. Martin	100 John Riordan
22 Dr. M. W. Kelleher	100 Mrs. M. Breen
23 Daniel Wall	101 Mrs. J. Garvy
24 P. J. Nolan	102 Mrs. J. Devlin
24 J. J. Boothman	103 John Waller

No. of Pew		No. of Pew	
104	Mrs. C. Bryson	125	P. T. Norton
105	Mrs. S. Turner	126	Mrs. J. Ford
105	P. Donlan	187	Mrs. Marchesseault
105	Sarah Quinn	188	John Ryan
106	P. E. Lorden	189	Mrs. B. Woods
107	Michael McNellis	190	J. F. Coffey
108	Mrs. Marg. Cleland	191	John Anderson
108	Miss Sargisson	193	Sisters, St. Joseph's Home
110	Mark Hardin	194	Henry Carraher
111	D. Murphy	195	Mrs. Ellen Connell
111	Mrs. P. O'Connor	198	Michael Minitier
112	Mrs. Oink	206	Leo DeFrauw
112	Miss N. Maher	207	Patrick Conerty
113	Matt McElroy	209	Peter McNally
114	Mrs. M. Collins	243	Philip Sullivan
115	P. J. Howard	244	Bernard Quigley
116	Mrs. C. Terry	248	Thomas Enright
116	John Kelly	248	Mary Brady
117	B. O'Sullivan	251	Miss Birmingham
117	Bernard Denvir	273	James W. Regan
118	Martin Curtin	274	Michael Doyle
119	Thomas Hickey	278	Miss T. Wilkie
120	J. J. McCrohan	297	James Campbell
120	James Linehan	349	P. Cooney
120	Miss McKeon	350	Miss J. O'Leary
120	Miss Mullen	363	Matthew Haupt
122	Thos. Connelly	364	Eliza McConville
123	John J. Collins	364	Miss B. Dacey
124	Catherine Cahill	366	John Young
124	C. B. Fenlon		

A sad event was recorded for the year 1896, in the account of the death of Rev. Michael Van Agt, S. J., which occurred on September 1, 1896.²

² See sketch, Chapter XVI.

A reorganization of the parish schools was effected in the year 1896, as will be seen in the chapter devoted to the schools.³

In this year arrangements were made to have a Mass, at 9:30 o'clock on Sunday, for all the children attending the parochial schools;—the public school children were assigned to the gallery. It had been the custom, for many years, to have a Mass for the children at the three principal schools on Sundays. This was regarded as very practical, on account of the great number of children and the difficulty of accommodating all in the church. By 1896, however, the eastern part of the parish was diminishing, many Catholic families moving out, and their places being taken by others. There were, accordingly, fewer children which made it possible to accommodate all in the church.

The advance of science found expression in Holy Family Parish in the year 1896, through an X-Ray exhibition, conducted by Rev. Herman Meiners, S. J., of St. Ignatius College. It was one of the first demonstrations of the X-Ray in Chicago.

The death of Brother Michael Schmidt occurred at St. Ignatius College in this year. Brother Schmidt had been connected with the college for over twenty years. He had been an invalid for several years, and had reached an advanced age. It was his custom to pay a visit to the chapel an hour or two before the community awoke. On one of these occasions, he discovered the college chapel on fire, and, by giving the alarm, probably saved the college from being destroyed or seriously damaged.

³ Chapter XVII.

As indicating the general routine observed in the parish ministry the following from the Calendar of 1896 is reproduced:

Directory of Masses, Sodality and Society Meetings in the Church Sodality Hall and Parish Schools in the year 1896.

ORDER OF SERVICES

MASSSES

Sundays—Low Masses in the Church at 5, 6, 7, 8:30 A. M., in the Basement 7, 8, 9 A. M. High Mass in the Church at 10:30 A. M. Vespers, Lecture, Benediction, 7:30 P. M.

Week days—Masses at 5, 6, 6:30, 7, 8.

INSTRUCTIONS

Sundays—In the Church at the 8:30 Mass. In the Basement at the 8 and 9 o'clock Masses. In the Church, Sermon at 10:30 Mass.

DEVOTIONS

Sundays—Rosary at 3:30 P. M.

First Fridays—In honor of the Sacred Heart of Jesus, in Church at 7:30 P. M. Exposition of the Blessed Sacrament all day.

Third Fridays—Bona Mors, in Church at 7:30 P. M. (8 o'clock in Summer).

Sundays—In honor of the Immaculate Heart of Mary, in Church at 7:30 P. M.

BAPTISMS

Sundays at 4 P. M. sharp—Thursdays at 4 P. M.

CONFESSIONS

Thursdays, Saturdays and the eves of solemn festivals, from 2:30 P. M., until 10 P. M. At other times apply to the Sacristan.

N. B. Confessions for children who have not made their first Communion are heard at the Ember Season, the boys on the Thursday within the Ember days, the girls on the following Thursday.

SICK CALLS

Apply at the Pastoral Residence before 9 A. M., or in the afternoon before 2 P. M. In case of sudden or grave illness application may be made at any hour.

BLESSINGS

For women after child-birth, every Sunday, after Masses at Main altar in Church and Basement. Pious articles are blessed on First Sunday of Month at 3:45 P. M.

MARRIAGES

All arrangements for marriages should be made with the Pastors at Pastoral residence. Call about three weeks before the time set for the marriage, so as to give due notice for the publication of the banns.

SODALITIES

Married Men's Sodality—In the Sodality Hall, Sundays, at 9:30 A. M. Communion at 7 o'clock Mass, second Sunday—Director, Rev. A. A. Lambert, S. J.

Married Ladies' Sodality—In Sodality Hall, Sundays, at 3 P. M. Communion at 7 o'clock Mass, first Sunday. Director, Rev. F. Weinman, S. J.

Young Men's Sodality—In the Sodality Hall, Sundays, at 9:30 A. M. Communion at 7 o'clock Mass, fourth Sunday. Director, Rev. P. J. Muleonry, S. J.

Young Ladies' Sodality—In the Sodality Hall, Sunday, at 3 P. M. Communion at 7 o'clock Mass, third Sunday. Director, Rev. M. M. Bronsgeest, S. J.

Senior Sodality of St. Ignatius College—In Domestic Chapel, Fridays, at 2:55 P. M. Communion first Sunday of the month,

in Domestic Chapel, at 7 o'clock Mass. Director, Rev. H. Dumbach, S. J.

Junior Sodality of St. Ignatius College—In College Chapel, Fridays, at 2:55 P. M. Communion first Sunday of the month, in Domestic Chapel, at 7 o'clock Mass. Director, Rev. Edw. P. Coppinger, S. J.

Holy Angels Sodality—In the Holy Family School, Sundays at 2 P. M. Communion at 7 o'clock Mass, Holy Family Church, fourth Sunday. Director, Rev. A. O'Neill, S. J.

Sodality of the Sacred Heart Convent School—In the School Hall (on Lytle Street), Sundays at 2 P. M. Communion at 7 o'clock Mass, in Holy Family Church, second Sunday. Director, Rev. P. J. Mulconry, S. J.

St. Joseph's Sodality (Working Boys)—In Sodality Hall, Mondays at 8 P. M. Communion at 7 o'clock Mass, fourth Sunday of the month. Director, Rev. A. A. Lambert, S. J.

St. Aloysius' Sodality (Girls)—In Maxwell street school, Sundays at 2:15 P. M. Communion at 7 o'clock Mass, Holy Family Church, Third Sunday. Director, Rev. F. G. Hillman, S. J.

St. Agnes' Sodality (Girls)—In the May street Convent, Sundays at 2 P. M. Communion at 7 o'clock Mass, Holy Family Church, third Sunday. Director, Rev. J. J. O'Meara, S. J.

SOCIETIES

League of the Sacred Heart—In Holy Family Church, first Friday, at 7:30 P. M. Promoters meeting the last Friday of each month in the basement of Sodality Hall, at 8 o'clock P. M. sharp. Director, Rev. M. P. Dowling, S. J.

St. Vincent de Paul Society—In Sodality Hall, Sundays, at 3 P. M. Communion at 7 o'clock Mass, Holy Family Church, fourth Sunday. Director, Rev. A. J. O'Neill, S. J.

Bona Mors—In Holy Family Church, third Friday, at 7:30 P. M. Director, M. M. Bronsgeest, S. J.

Altar Society—In Holy Family Church, first Sunday, at 4 P. M., in the lower church. Director, Rev. M. P. Dowling, S. J.

Sanctuary Society—In Sodality Hall, Mondays, at 2 P. M., and Wednesdays, at 7:30 P. M. Director, M. P. Dowling; S. J.

Altar Boys' Society—Communion on second Sunday, at 7 o'clock Mass. Meetings at the call of the Director, Rev. A. K. Meyer, S. J.

Archconfraternity of the Immaculate Heart—In Holy Family Church, Sundays, at 7:30 P. M. Director, Rev. M. P. Dowling, S. J.

Holy Family Sunday School Association—In Holy Family School, at the call of the Director, Rev. A. O'Neill, S. J.

American League of the Cross—In Sodality Hall, at the call of the Director, Rev. J. Hayes, S. J.

Holy Family Total Abstinence and Benevolent Society (Men)—In Sodality Hall, first and third Sundays at 3 P. M. Communion on fifth Sunday. Director, Rev. A. K. Meyer, S. J.

Temperance Cadets—Drill, Wednesdays at 8 P. M.

St. Monica's Total Abstinence Society (Ladies)—In Sodality Hall, first Sunday at 4 P. M. Director, Rev. A. K. Meyer, S. J.

Patriotic Sons of Father Matthew—Drill in Apollo Hall. Communion Sundays four times in the year—on third Sunday. Director, Rev. A. K. Meyer, S. J.

Ancient Order of Hibernians, Twenty-eighth Division—In Sodality Hall, fourth Sunday at 3 P. M.

The year 1897, is notable in the parish activities for the establishment of the School for Deaf Mutes, which was founded in St. Joseph's Home. In the same year, a sodality for deaf mute girls was established, and another for the deaf mute boys, with headquarters at St. Joseph's Home.

Amongst improvements of the year 1897, may be noted the building of the boiler room, in the rear of the church. New boilers were put in and a new Acolythical Hall built over the boiler room, furnished with wardrobe, etc. Next to the boiler room, was provided a special room for the ushers. In the same year, a fire-proof vault was built to contain the

Blessed Sacrament at night and the sacred vessels, vestments and parish archives.

In the year 1898, on the third Sunday in January, the Feast of the Holy Family as the Patronal Feast of the Church, was celebrated for the first time, in the presence of the Most Reverend Archbishop. Heretofore, as has been noted, the Patronage of St. Joseph was celebrated as the Patronal Feast; but, as has been said, Pope Leo XIII, ordered a special feast of the Holy Family, and this was the first occasion of its celebration.

On March 25, 1898, the Golden Jubilee of Rev. Paul M. Ponziglione was celebrated.⁴

On March 12, 1899, the installation of the electric illumination of the church was celebrated with a sacred concert. Many people of note were present, including Mayor Carter H. Harrison and suite.

Some extensive improvements were made in this year, including the substitution of cement sidewalks around the church and college for the old plank walks. The front of the church was painted, two altars were erected in the basement and chapel,—one in honor of St. Ignatius, and the other in honor of St. Francis Xavier.

On July 26th, the Golden Jubilee of Rev. James M. Hayes was celebrated with due solemnity.⁵

The Italians began to settle in the northeastern portion of Holy Family Parish in the early 90's. As there was no Italian church on the west side, they attended Mass, as best they could, in the nearby churches. The zealous Indian missionary, Rev. Paul M. Ponziglione, was called from the missions of the

⁴ Sketch, Chapter XVI.

⁵ Sketch, Chapter XVI.



REPOSITORY

west, and assigned to assist in Holy Family Church and in 1891, Father Paul, as he was usually called, gathered the Italians around him and held services for them every Sunday, in the basement chapel of Holy Family Church. In 1892, the use of the Guardian Angel School was permitted by the pastors of Holy Family Church, and used until finally, Rev. Edmund M. Dunne, D. D., now Bishop of Peoria, volunteered to take charge of them. Within a short time he built a church and called it Holy Guardian Angel Church, on account of the Jesuit Parish school nearby. The Italians became very numerous, and there are now three churches exclusively devoted to their accommodation, namely, the Holy Guardian Angel on Forquer street near Desplaines street, Our Lady of Pompei on Lytle and McAllister Place, and St. Calisto on DeKalb and Leavitt streets.

Somewhat, by way of review of the closing years of the nineteenth century, it is to be noted that Rev. Edward A. Higgins, S. J., succeeded Rev. Joseph Zealand, S. J., in the summer of 1887, as rector. Father Higgins was an exceptionally gifted man. He had been rector of St. Xavier's College, Cincinnati, and Provincial of the Missouri Province. In turn, Father Higgins was succeeded by the Rev. Thomas S. Fitzgerald, S. J., who had been rector of Creighton College, Omaha, since 1889. He was one of the first of a band of young men who offered themselves to the Society of Jesus, including Michael G. Cushing and John Kennedy. It was Father Fitzgerald who had the happiness of administering the last sacraments to the founder of Holy Family Par-

ish, the lamented Father Damen, on the occasion of his death at Creighton College.⁶

Father Fitzgerald made several improvements in church and college, one of special note being the rebuilding of the great organ and the installation of hydraulic power for its operation. He was assigned to the Provincialship of the Missouri Province in the summer of 1894,⁷ and was succeeded by Rev. James F. X. Hoeffler, S. J. on December 8th, following. Father Hoeffler, his successor, came from the rectorship of Creighton College, Omaha. He was a man of great energy and ability, and was considered one of the greatest orators in the province. It was during his time that the new classroom building and addition to St. Ignatius College was erected, also the new boiler room and Acolythical Hall.⁸

During the same period, 1887-1897, there were two first pastors, one of whom was Rev. Edwin D. Kelly, S. J. Father Kelly succeeded the kindly and polished Irish gentleman, Father Coghlan, in the summer of 1887. He had a very fine voice and took a prominent part in all the choral services of Holy Week, and his singing of the High Masses in the church was inspiring. As first pastor, he had the responsibility of providing the means for all the improvements, the upkeep of church and the extraordinary expenses of the parish school besides the management of bazaars and concerts. His bazaar of 1892 was the most successful up to that date, its net receipts being \$17,209.03. In January, 1894, Rev. Michael P. Dowl-

⁶ See Chapter VII.

⁷ Sketch, Chapter XVI.

⁸ Sketch, Chapter XVI.

ing, S. J., succeeded Father Kelly as first pastor, coming from Detroit college, where he had been rector since 1889. Father Dowling would have made his mark in the business world as he did in religion. He was a man possessed of talents of the highest order, which he exhibited during his administration as first pastor and later as President of Creighton University, Omaha, and Rockhurst College, Kansas City, Mo. His work, in Holy Family Parish, took the character of improving and perfecting the various systems and activities of the parish, such as the finances of the church, and the reorganization of the school system. He found, on his coming, that the ordinary receipts of the church would not cover the running expenses without having recourse to extraordinary means at certain intervals, such as bazaars, picnics, etc. He accordingly reorganized the system of collecting seat money on Sundays and charged at certain Masses, which formerly were free. He helped, in this way to equalize the receipts with the ordinary expenses. This system proved so satisfactory that it has ever since been followed. Other activities initiated by him were the reorganization of the parish schools, and the encouragement of total abstinence. His management of the great bazaar of 1895 surpassed anything of its kind in the history of the Holy Family Parish. The net proceeds totaled \$22,000.

He also reorganized the altar society, which was very much on the decline. It was he that organized the sanctuary society which has been such a boon to the church ever since. He also organized the small choirs that sing on Sundays, at the low Masses, and

was engaged in many minor activities during his term as pastor.

In all these activities of the rectors and first pastors, they were all ably seconded by the assistant pastors and several of the professors, especially the following: Rev. Fathers Leeson, A. O'Neill, F. Weinman, F. Nussbaum, W. W. Hill, W. Poland, J. Condon, J. Pahls, J. L. Setters, M. Van Agt, C. Lagae, P. Murphy, T. Chambers, E. Magevney, F. Moeller, J. M. Hayes, J. P. Hogan, E. Hanhauser, H. Baselmans, F. J. Berberick, G. Hoeffler, P. M. Ponziglione, E. Kelly, P. Ward, M. Cornely, J. J. Corbley, P. Mulconry, H. Calmer, A. A. Lambert, P. Coppinger, H. Meiners, M. Brongsgeest, A. K. Meyer, and J. Curran.

The Coadjutor Brothers, who assisted in parish work during this period were: Brothers O'Neill and Durkin assistants to Father O'Neill in the schools. Brother John Murphy as porter in college and pastoral residence, Brother Mulkerins as sacristan.

CHAPTER XI

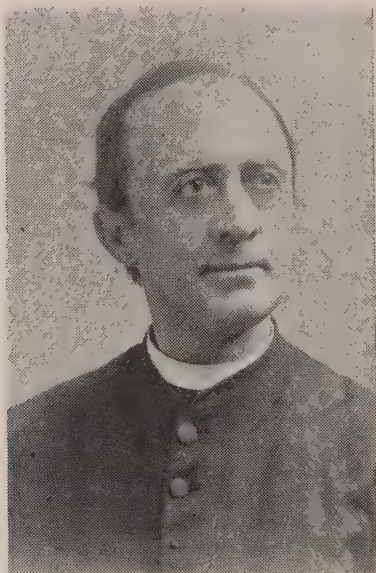
BEGINNING A NEW CENTURY

In the fall of 1897, Rev. M. P. Dowling, S. J., was transferred to Milwaukee, Wisconsin, as first pastor of the Jesuit Church there. He was succeeded by Rev. Eugene H. Brady, S. J., who had been first pastor of St. Francis Xavier Church, Cincinnati, Ohio, for a number of years.

Father Brady's health was precarious, and his superior thought that possibly a change of climate might be a means of restoration, but he was evidently too far gone, and, in the early part of the year 1898, he had to be relieved, when Rev. Augustin K. Meyer, S. J., was appointed in his place.

Father Meyer was a man of great energy and aggressiveness, much like the beloved Father M. P. Dowling. He carried out and completed Father Dowling's undertakings. It was during Father Meyer's administration, that a new steam plant was installed in the church, and a new boiler room built. The church sacristy and the altar boys' quarters were decorated to surpass any former improvements of that nature. A system of electric lights was installed in the church, and several minor improvements made. This, of course, necessitated large expenditures, but Father Meyer was able to pay for all his improvements in a short time.

Like some of his predecessors Father Meyer conducted a mammoth fair in the college gymnasium, with overflow quarters, in the Sodality hall and in tents in the yard. Electric illuminations made the surroundings a veritable fairyland. The net receipts,



REV. EUGENE H. BRADY, S. J.
Pastor, 1897-98



REV. AUGUSTINE K. MEYER,
S. J. Pastor, 1898-1903

from Father Meyer's bazaar, aggregated \$23,000, thus surpassing Father Dowling's greatest effort by about \$500.00.

As will be seen, Father Meyer was transferred to Cincinnati in the fall of 1903, where he died December 27, 1904.¹

Rev. John Pahls, S. J., succeeded Father James

¹ Sketch, Chapter XVI.

F. X. Hoeffler, S. J., as rector in 1899. Father Pahls had been rector of Creighton College and Procurator at St. Ignatius College for several years during the eighties. He was, in turn, succeeded by Rev. Henry J. Dumbach, S. J., who will be mentioned more fully later.

In the year 1900, St. Aloysius School was closed. The B. V. M. Sisters lived in a rented house opposite the church, and attended Mass in the basement chapel, while their new St. Aloysius Convent was in course of construction.

The centennial of the Ladies of the Sacred Heart was celebrated at Sacred Heart Convent, on Taylor Street, with due solemnity, on March 28, 1900.

The grand old missionary, Father Paul M. Ponziglione, died in this year, as recorded more fully in another chapter.²

At the beginning of the school year, a part of the old pastoral residence, on the corner of May and Twelfth streets, was used as a school, to accommodate the largely increased attendance.

In the year 1901, an addition was made to St. Joseph's school, costing \$5,000. The funds were raised by special subscription, and the entire school was designated as a memorial to Rev. Andrew O'Neill, S. J. In the following year there were enrolled in this school 950 boys and girls up to the sixth grade.

At this period in the state's history what were considered deleterious political doctrines were being advocated and published and had begun even to penetrate the legislative assemblies. Taking note of

² Sketch, Chapter XVI.

the injury such doctrines might cause, a meeting of the parishioners was called and held on Sunday, March 31, 1901, representing the 25,000 English-speaking members of the parish, and it was decided unanimously to endorse the protest of the confederation of German-Catholic societies against the proposed socialistic, and otherwise vicious educational measures then pending in the legislature. This protest was put in writing and signed by John P. Harding, M. J. Quill, James Trainor, John Keefe, Thomas A. Fitzgerald, Thomas McGourty, James Maher, John Boothman, John Adams and John M. Rogers, members of the committee representing the parish.

The outcome of this protest was thus chronicled at the time:

“When the legislature of Illinois adjourned, without passing the free-text-book bill and the free-wagon-ride bill, there was a general sigh of relief from the Catholics throughout the state. While there is, now, a respite for two years, before the legislature convenes again, it will be wise, for Catholics, to form a more efficient method of organization for the future. Objectionable bills are constantly being brought forward, and if the Catholics are not awake to their own interests, they will some day find themselves weighed down by intolerable burdens.

Many members of the state legislature showed great energy in defeating the obnoxious bills this year, notably Mr. Edward J. Glackin, representative from our district, the seventeenth. He was a member of the committee on education, and, by his watchfulness, did much to bring about the victory. Our parishioners should remember this at the next election.

We submit the letter, sent by the Holy Family Parish Defense Committee, to members of the legislature. The Defense Committee deserve credit for their prompt and successful action:

Chicago, April 24, 1905.

Dear Sir:—Information has reached us, that certain bills are pending in the Illinois Legislature, which we consider injurious

to the general welfare, and unfair to a large number of taxpayers in the state. Of this kind are the so-called free-wagon-ride bills, Senate bills number 394 and 200, and House bills 248 and 87; and also the free-text-book bill, Senate 244.

In our opinion, bills of this stamp, are socialistic in tendency, as they make the private expenses, of individuals, a public charge to the state. If free books and free rides to school are provided at the public expense, there is no reason why free clothes and free food should not follow next.

These bills have been brought up periodically in the Legislature, but hitherto they have always failed of being enacted into law. Besides the general obnoxious character of such legislation, it is folly to say that such commodities are really made free, as the people must be taxed in some form to pay for them.

Moreover, there is a very large number of people in this state whose children attend private or parochial schools. Now, it is manifestly unfair that these people should have to pay for their own children's schooling and their books and transportation to school, while their neighbors' children get everything free at the public crib."

We ask you accordingly, to use all your efforts to prevent unfair legislation. We seek no favors from the state for ourselves, and we object to paying taxes for the benefit of others who are fully able to pay for themselves. We have the honor to remain,³

Very respectfully yours,

John Spillard, M. M'Nellis, Michael Dwyer, John Anderson, John M. Rogers, E. J. Stubbs, James Higgins, John M'Gourty, John Lynch, J. Boothman.

Holy Family Parish Defense Committee, Chicago.

In the year 1903, a new steam-heating system was installed in the church. This system was direct, as distinguished from the old system, which was constructed so as to deliver all the heat in the basement through coils laid for that purpose, and permit it to ascend to the church proper, through registers or

³ Published in the *Church Calendar*.

gratings in the floor. The old system was very objectionable, by reason of the faulty ventilation incident thereto. As the basement was crowded with throngs attending the three Masses celebrated there on Sunday, the used air passed from the basement to the church. With the new improvement, the gratings were closed and the ventilation of the main auditorium became faultless.

Besides the change in the steam plant the church was also wired for electric lights and decorated more beautifully than ever before. A new carpet was laid in the sanctuary in the upper church, which, it is interesting to note, is in use today, and, after a lapse of twenty years, is, to all appearances, as fresh and beautiful as when laid.

On December 15, 1902, Rev. George Hoeffler, S. J., died. Father Hoeffler had been the devoted and efficient director of the altar boys, from 1891 to 1895. More will be seen of Father Hoeffler's work in a future chapter.⁴

The 10th of January, 1903, marked another sad event in Holy Family and Sacred Heart Parishes. On that day, Rev. John L. Setters, S. J., who for thirty-four years had ministered in the parishes, died. A sketch of this devout priest will be found in the chapter on The Clergy.

Confirmation Day, Pentecost Sunday, May 31, 1903, was one of great interest to Holy Family Parish. On that day, Most Reverend James Edward Quigley, D. D., Archbishop of Chicago, gave confirmation to 371 children of the parish school. The importance of the occasion is indicated in the elaborate program executed, as appears from the outline

⁴ Sketch, Chapter XVI.



MOST REVEREND JAMES EDWARD QUIGLEY, D. D.
Second Archbishop of Chicago

and instructions preserved. It was the first visit of Archbishop Quigley to Holy Family Parish, and was signalized by an extensive and brilliant parade. Each annual confirmation day is marked by special ceremonies and exercises, and usually by a parade, but this one was given special attention, for the purpose of welcoming Archbishop Quigley. The outline and instructions are as follows:

CONFIRMATION DAY

Sunday, May 31,
1903

The people of the
HOLY FAMILY PARISH

Greet their Most Reverend Archbishop

JAMES E. QUIGLEY, D. D.

on the occasion of his first visit

ORDER OF FORMATION

Grand Marshal, Thomas Conley

Aids to Grand Marshal

Con. Ryan	Thos. H. O'Brien	Thos. F. Scully
Wm. Ryan	J. J. Cashion	John J. O'Brien
Thos. Rooney	Miles J. Devine	John P. Harding
Ed. O'Connor	James L. Horan	Ed. J. McGeevey
John McNellis	Thos. Skahen	John F. Shea
John Dougherty	Mark Hardin	John Curran
Con. Sullivan	Thos. Morrissey	T. F. Byrne
D. Considine	William Kearns	John Rogers
Patrick Garry	John McEnery	R. W. Raftis
Dr. D. O'Shea	James Maher	

FIRST DIVISION

Platoon of Police

Father Mathew's Band

Uniformed Rank of Father Mathew

Division Marshal Michael Heaney

When the procession reaches the Sacred Heart Convent, where the children are waiting, the following organizations will fall in line after the Uniformed Rank of Father Mathew.

BAND, FIFE AND DRUM

First Communion Boys and Girls—Holy Family School Boys
and Girls

Sacred Heart Convent School Boys and Girls

St. Agnes School

Guardian Angel School

MARRIED MEN'S SODALITY BAND

Carriages with Sodality Directors

Married Men's Sodality

Young Men's Sodality

CARRIAGE

St. Joseph's Sodality

SECOND DIVISION

Division Marshal James Cleary

Holy Family Cadets

Holy Family T. A. and B. Society

Ancient Order Hibernians

Division 1.

Division 7.

Division 8.

Division 34

THIRD DIVISION

Catholic Order of Foresters

Division Marshal, Thomas J. Johnson

Aids to Division Marshal

Thos. H. Cannon

Philip J. McKenna

Nicholas F. Fisher

James McGinley

Daniel Herlihy

Chris O'Brien

John T. Kerwin

Thos. Considine

Thos. Sheehy

Jos. J. Cashion

John E. Stephan

GEARIN'S AMERICUS BAND

Holy Family Court, No. 1

Sherman Court, No. 228

HACKETT'S FIELD BAND

St. Joseph's Court, No. 8

St. Ignatius Court, No. 18

UNITED STATES JUNIORS' BAND

St. Aloysius Court, No. 27.

The Societies of First Division will assemble at Sodality Hall,
right resting on Twelfth street.

The Societies of Second Division will form on Eleventh street,
right resting on May street.

The Societies of Third Division will form on May street, right
resting on Taylor street.

At 1:30 p. m., sharp, the procession will move.

Societies should be at the rendezvous at 1 p. m.



RIGHT REV. PAUL P. RHODE, D. D.
Bishop of Green Bay; student of St. Ignatius College

LINE OF MARCH

May street south to Twelfth street, west on Twelfth street to Laffin street, north on Laffin street to York street, west on York street to Ashland boulevard, north on Ashland boulevard to Monroe street, where His Grace, the Most Reverend Archbishop will meet the procession. Counter-marching on Ashland boulevard, south to Congress street, east on Congress street to Loomis street, south on Loomis street to Taylor street, east on Taylor street to May street, south on May street to Twelfth street, east on Twelfth street to Blue Island avenue, and then disperse.

At St. Ignatius College His Grace Most Reverend Archbishop will review the parade. The Societies are requested not to disband until they have passed Blue Island avenue.

OBSERVATIONS

The children of Branch Schools of the Parish will be conducted to the general rendezvous of the children at Holy Family School, Morgan street, thence to the Sacred Heart School, where they will join the rest of the parade.

All the organizations will march in columns of four.

An escort of Mounted Park Police will meet the procession at Ashland boulevard and York street.

At about 2:30 p. m., the procession will meet His Grace at Monroe street and Ashland boulevard. His Carriage will precede the children.

A brief stop will be made at the Sacred Heart Convent, to enable the religious to pay their respects to the Most Reverend Archbishop.

At St. Joseph's Home, offerings of flowers will be made by the Deaf and Dumb children.

At Sodality Hall St. Monica's (Ladies) Society, for the Suppression of Intemperance, will make similar offerings.

The head of the procession will halt east of the church, long enough to allow the children to enter the church.

Before the parade has come to Twelfth street, the spectators are requested to vacate the sidewalk in front of the College and Church, so as to allow room for the Archbishop and Clergy to proceed to the Church.

No carriages will be allowed in the procession except those for the Archbishop, the Clergy, the Press and Society Banners.

All organizations will keep in line till they have passed the College, where the Archbishop will review the parade.

After passing the College, the children headed by the band, will keep in line until they reach the Holy Family School.

The larger girls, who are not to be confirmed, will keep in line after passing the college, and follow the Uniformed Rank of Father Mathew on Blue Island avenue, 11th and May streets, back to the church, where they will occupy the pews in the side aisles.

At the conclusion of the parade, the Married Men's Sodality Band, stationed at the balcony of the College, will play, while the Most Rev. Archbishop and Clergy proceed to the church.

A detail, from the Uniformed Rank of Father Mathew, will carry the processional canopy and escort the Archbishop from the College to the Church.

About 4 o'clock confirmation will be administered in the Church.

During the services in the Church, there will be congregational singing by the children. The numbers will be as follows:

"Before Confirmation—'Come Holy Ghost.'

During Confirmation—No. 1.—'Mary How Sweet Is Thy Name.' No. 2.—'Dear Heart Of My Saviour.' No. 3.—'O When Shall We With Angels Bright?' No. 4.—'I Need Thee, Heart of Jesus.' No. 5.—'One Hour With Thee.' No. 6.—'What Could My Jesus Do More?' No. 7.—'O Mother Blest.' No. 8.—'Wilt Thou Look Upon Me, Mother.' No. 9.—'Benediction Hymns.' "

A pleasing event of the year 1903, was the installation of a beautiful art window, in the west transept of the church, the gift of the Young Ladies' Sodality. This window contains a reproduction, in art glass, of the Immaculate Conception in the center, St. Aloysius at the right, and St. Agnes on the left in the lower panel, while in the upper panel appears

a representation of the apparition of Our Lord to Saint Margaret Mary.

In this year, Father Masterson reorganized the Young Men's Dramatic Club.

A new gymnasium was opened up in the Sodality Hall, and a section of the old pastoral residence on Twelfth street was fitted up for the accommodation of the deaf mutes; one part of the second floor for a chapel, where Mass was said and benediction given on certain Sundays, and another part of the first floor for club-room purposes. By this time, there were about 500 mutes who made use of these quarters for social and spiritual purposes. One of the Jesuit Fathers from the college was appointed Chaplain for the mutes. Rev. F. A. Moeller, S. J., was their director for many years. In this year, the Stations of the Cross in the church were renovated and varnished, and new stucco frames supplied.⁵

We have an echo of the terrible Iroquois Theater fire, in improvements made in Holy Family Church. Under the terms of a City Ordinance, passed after this catastrophe, and as the result of it, fire escapes were installed outside the gallery of the church, and a new stairway built, leading from the gallery on the inside. All doors were rehung, so as to open outward. Fire escapes were also constructed for all school buildings, entailing of course a very large expense.

The death of Rev. Eugene H. Brady, S. J., former pastor of Holy Family Church, is chronicled in this year. A sketch of Father Brady will be found in the chapter on The Clergy.

The year 1904, was notable as a jubilee year of the

⁵ See full description of Stations of the Cross, Chapter XV.

Immaculate Conception. A great celebration was held in Holy Family Church, on December 8th, in the course, of which, the statue of the Blessed Virgin was carried in procession within the church. The clergy acolytes and Sodalists, in large numbers, made up the procession. The Married Men's Sodality led a procession of about 1,000 men, headed by their band and carrying banners to the Holy Name Cathedral for a jubilee visit.

This year, the Married Ladies' Sodality donated a new art window for the east transept, representing Pope Pius IX, proclaiming St. Joseph patron of the Universal Church. The window also contained a representation of St. Joachim, St. Anne and St. Monica.⁶

In this same year, the Guardian Angel School, on Forquer street, was closed and sold, as most of the old settlers had moved away from that locality, and their places were taken by others.

One item of interest comes down to us from 1905, viz., the installation of the great eight-day clock in the church tower. For many years, this monster time-piece was the regulator and arbiter of time disputes for the surrounding community. To avoid difficulty in reaching the clock, an electrical device is supplied, by means of which it may be wound.

Early in the year 1906, a momentous extension of the Jesuit Order in Chicago was begun, in the purchase of twenty acres of ground on Sheridan Road and Devon avenue, fronting Lake Michigan, at a cost of \$161,255, for a new educational institution. Upon this tract, as will be shown in more detail, was established Loyola University, and, soon after its purchase, the temporary St. Ignatius church was

⁶ See full description of windows in Chapter XV.

erected. Further reference will be made to this important development.

In the same year, a church for the use of the Belgian people on the northwest side, was established through the efforts of Rev. J. B. De Schryver, S. J., of St. Ignatius College. Upon completion, the church was turned over to the Most Reverend Archbishop of Chicago, and Rev. J. E. De Vos was appointed first pastor.

The San Francisco catastrophe, earthquake and fire, aroused the sympathies of all, and during the month of April, almost immediately after the earthquake, a three-day bazaar was held to aid the victims. This bazaar netted \$4,000, which was immediately forwarded to the Relief Committee in San Francisco.

In the fall of 1906, beginning on October 6th another grand bazaar was held in the gymnasium of the college and the basement of the Sodality Hall, with overflow accommodations in tents on the college campus. The bazaar lasted about two weeks, and netted \$19,000. To this day, there are many pleasant memories of the bazaar of 1906, the most lasting of which attaches to the Irish Village, of which the following announcement was made:

THE IRISH VILLAGE

This popular attraction will be opened in tents in the college yard, under the auspices of the Married Men's Sodality. It will afford stage and auditorium for Irish music and amusements, to which will be added the special features of an Irish dairy, and the provinces of Ireland, mapped out in counties, on genuine Irish soil. The ladies of St. Ignatius choir and 20 boys, especially trained in Irish dancing, will help in the Irish village.

All the Irish and Gaelic societies are invited to attend and lend assistance to make this the biggest and the best Irish

village ever seen in Chicago. We specially count on the A. O. H. divisions, which meet in the parish, and on the temperance societies and the Knights of Father Mathew.

The following program will be carried on each evening:

First—Instrumental music by expert artists on Irish and Scotch bagpipes, flute and violin.

Second—Beautiful songs, both in Irish and English, by special artists.

Third—Dancing of Irish dances, by 20 boys especially trained for the occasion.

Fourth—Recitations.

Fifth—Dancing of jigs and reels, and hornpipes by experts.

Sixth—Visit Ireland in Chicago and walk again on Irish soil. Kiss the Blarney stone, and see the Irish art gallery.

Seventh—Visit the Irish dairy, and take a cup of Irish tea or a glass of sweet buttermilk.

Eighth—Visit the Irish Souvenir booth, and take home one for yourself, or send one to your friends. Everything sold in this booth is guaranteed to be imported from Ireland, and every article bears the stamp of Irish importation.

Ninth—With regard to 'Ireland in Chicago' and the 'Blarney Stone' we have a notary public's affidavit and the bill of lading, which will prove its genuineness, which documents will be exhibited so that everyone may see for himself. Moreover, the following gentlemen having examined the documents, testify to their genuineness:

Chicago, Sept. 12, 1906.

We, the undersigned, hereby certify, that we have examined the bills of lading and express bills for the shipment of one case of clay from Ireland to Holy Family Church, Chicago, and that the same show that the said case of clay was shipped by Rev. J. Walsh, S. J., via Dublin, Ireland, on the 27th day of July A. D., 1906, by the Globe Express Limited to Liverpool, thence by the steamship Majestic to New York, thence by the West Shore railroad and the Michigan Central railroad to Chicago.

Joseph P. Rafferty, 430 W. Twelfth St.

Andrew Maguire, 561 W. Twelfth St.

John T. McEnery, 651 W. Twelfth St.

Thomas J. Ryan, 375 W. Twelfth St.

Note: This consists of Ireland being sectioned off into provinces, and counties, and Irish soil spread over it.

The windows of Holy Family Church, placed in 1860, were by this time expressive of the ravages of time, and, accordingly, in 1907, fifteen new art glass windows were put in to replace the old ones.⁷

During the year 1907, the temporary wooden church and residence combined was erected on Sheridan Road, near Devon avenue, for the new north side parish (St. Ignatius), at a cost of \$12,000. Rev. Francis Kellinger, S. J., was appointed the first pastor.

It is interesting again to glance at the spiritual fruits which for the year 1907 were as follows:

Baptisms—Infants	445
Adults	123
Confessions	181,237
Communions	159,200
Marriages	66
Last Sacraments administered to the sick..	1,977
Prepared for First Communion.....	463
Confirmations	446
Visits to Hospital.....	1,395
Visits to Sick.....	2,992
Sodalities	14
Number in Sodality.....	4,500
In League of Sacred Heart.....	8,580
Pupils in Parish School.....	2,641
Students in College.....	613

⁷ Complete account, Chapter XV.

CHAPTER XII

THE GOLDEN JUBILEE

Half a century has passed since Father Damen and Bishop O'Regan spoke the words that called Holy Family Church into being. Like a **1907** panorama, the chief events, relating to the parish, have passed before the reader's gaze. The founder and many of his assistants and successors and, O, how many of the parishioners, have been called to their reward. Numerous changes have taken place, and territorially Holy Family Parish is but a fraction of the great scope of country embraced in the first allotment. Sad to say, that, while the population of the great metropolis has advanced by leaps and bounds, the adherents of the Faith, typified by Holy Family Church, have diminished. Representatives of classes of the city's acquired population have swarmed into the neighborhood; and, according to popular belief at least, made it less desirable. In consequence, many of the pioneer families have removed to other parts of the city.

The grand old church still stands, however, flanked by the college, itself almost venerable now, and surrounded by the schools and other institutions builded up in its palmier days.

The clergy, no less zealous than those of the first decades, still give their lives unreservedly to the Master's work.



HIS HOLINESS POPE LEO XIII
1878-1903

The gentle Sisters, laboring like their predecessors, yet guide the developing youth of the community, and the faithful laity remaining are not less devoted to the parish than their predecessors.

Fifty years have passed. The cycle deserves commemoration and celebration. In anticipation of the due observance of the fiftieth anniversary, the church has put on holiday attire. The exterior, together with the woodwork and iron fittings and trimmings, have been renovated, painted and decorated; the lower church refloored, the new windows of which something has been said, and of which more is to follow, have replaced those that did service for over forty years; the interior has been put in condition, and when the date of the Golden Jubilee, November 10, 1907, arrives all is in readiness.

Of course, the ceremonies begin with a Pontifical High Mass. In this, the most solemn function participated in by men on earth, the celebrant was Most Reverend James Edward Quigley, D. D., Archbishop of Chicago. The assistant priest was Very Reverend Rudolph J. Meyer, S. J.; the deacons of honor were Reverend, afterwards Right Reverend, Edmund M. Dunne, D. D., and Reverend, afterwards Right Reverend, Msgr. Daniel J. Riordan. The deacon of the Mass was Rev. D. M. Thiele; sub-deacon Rev. C. J. Quill. The Master of Ceremonies was Mr. Patrick J. Phillips, S. J. There were present in the sanctuary, besides others, Rev. Michael Corbett, S. J., Rev. Michael P. Dowling, S. J., Rev. Henry Bronsgeest, S. J., Rev. George A. Hoeffler, S. J., Rev. Alexander J. Burrowes, S. J., Rev. Augustin Mueller, D. D., S. J., Rev. J. A. Hynes and Rev. John LaMar.

The musical program was of course of exceptional merit, and is recorded as follows:

"Processional—"Marche Religieuse'	<i>Guilmant</i>
Kyrie—"Messe Solennelle'	<i>Gounod</i>
Gloria—(St. Cecelia)	
Sermon—	
Rev. P. C. Conway, Pastor St. Pius Church	
Credo—"Angelis suis'	<i>Rheinberger</i>
(Baritone Solo and Chorus)	
Sanctus	
Benedictus—"Messe Solennelle'	<i>Gounod</i>
Agnus Dei, Post Missam—"Halleluia'.....	<i>Handel</i>
(From the Messiah)''	

Besides the Pontifical Mass, there were two other Masses celebrated on the 10th. Of one of these, Rev. J. J. Neenan, S. J., was celebrant; Rev. E. J. Hanhauser, S. J., Deacon; Rev. J. J. O'Meara, S. J., Sub-deacon, and Mr. Patrick J. Phillips, S. J., Master of Ceremonies. The musical program for this Mass was notable, and consisted of a procession from *Duncan*; Psalms sung by the male choir, *Gregorian*; Magnificat, solo and chorus, *Marzo*. At this Mass, the windows were blessed by Rev. J. J. Neenan, S. J., after which there was Solemn Benediction.

The other High Mass was celebrated by Rev. Henry Bronsgeest, S. J.; Deacon, Rev. E. J. Kelly, S. J.; sub-deacon, Rev. J. J. Neenan, S. J., and Master of Ceremonies, Mr. Patrick J. Phillips, S. J. The musical program included *Saint-Saens*, "Ave Verum" Tantum Ergo, *Morrison*; Laudate Dominum, *Bart-Schmidt*; Postlude, "Triumphal March," *Faulkes*.

The celebration was continued over to Monday, November 11th and Solemn High Mass was cele-

brated at 9 a. m., with Rev. J. J. Neenan, S. J., as celebrant; Deacon, Rev. Arthur Versavel, S. J.; Sub-deacon, Rev. E. J. Hanhauser, S. J.; and Master of Ceremonies, Mr. Patrick J. Phillips, S. J. The music of this Mass included Wallis' Processional; Kyrie from "Missa Salva Regina," *Stehle*; Credo from "Missa Salva Regina," *Stehle*; Offertory, Prostrati ad Altare, *Radford*; Sanctus from "Missa Salva Regina," *Stehle*; Benedictus and Agnes Dei from Mass in C, *Silas*; Postlude Solemn March, *Faulkes*.

On Monday exercises were held in the Sodality Hall, according to the following program:

- "1. Piano Duet—'Jubilee Overture'.....*Von Weber*
Katherine Reiling and Leo Mutter
2. Introductory Address—Rev. J. J. Neenan, S. J.
3. Quartette—'My Love Is Like the Red, Red Rose'...*Garrett*
Katherine Reiling, Anna C. Byrne, Wm. C. Reid
and Robert J. McGuirk
4. Address—Rev. M. J. Corbett, S. J.
5. Violin Solo—Mary H. Carroll.
6. Address—Rev. Henry Bronsgeest, S. J.
7. Duet—'The Lily of Killarney'.....*Benedict*
William C. Reid and Robert J. McGuirk
8. Address—Rev. Edwin Kelly, S. J.
9. Trio—Hymn—'St. Cecelia'*Gounod*
For Violin, Piano and Organ
10. Address—Rev. M. P. Dowling, S. J.
11. Quartette (A) 'The Lass of Richmond Hill'....*Hock Leslie*
(B) 'Oh, Hush Thee, My Baby'.....*Sullivan*"

The ceremonies and exercises were continued on Tuesday, November 12th, as indicated by the following, which is a reproduction of the program of that day:

"SOLEMN HIGH MASS—9:00 A. M.

Celebrant—Rev. Edwin Kelly, S. J.

Deacon—Rev. Arthur Versavel, S. J.

Sub-deacon—Rev. E. J. Hanhauser, S. J.

Introit—Kyrie—From Requiem Mass. *Pizzi*Dies Irae *Pizzi*Offertory—'Pie Jesu' *Gounod*

From 'Mors et Vita'

Sanctus—Benedictus—Agnes Dei *Pizzi*Libera Me Domine. *Schicknecht*

Tuesday, November 12th, 8 p. m.

Solemn Benediction

SOLEMN HIGH MASS—10:00 A. M.

Celebrant—Rev. H. J. Dumbach, S. J.

Deacon—Rev. Henry Bronsgeest, S. J.

Sub-deacon—Rev. J. J. O'Meara, S. J.

Master of Ceremonies—Mr. Patrick J. Phillips, S. J.

The Fathers of Holy Family Church and Saint Ignatius College were present in the Sanctuary.

Prelude *Bach*Praise Ye the Lord! *Randegger*

(Soprano Solo and Chorus)

Sermon—Rev. John Masterson, S. J.

Ave Verum *Dubois*Tantum Ergo *Widor*

(Baritone Solo and Chorus)

Te Deum—Sung by Choir and Congregation

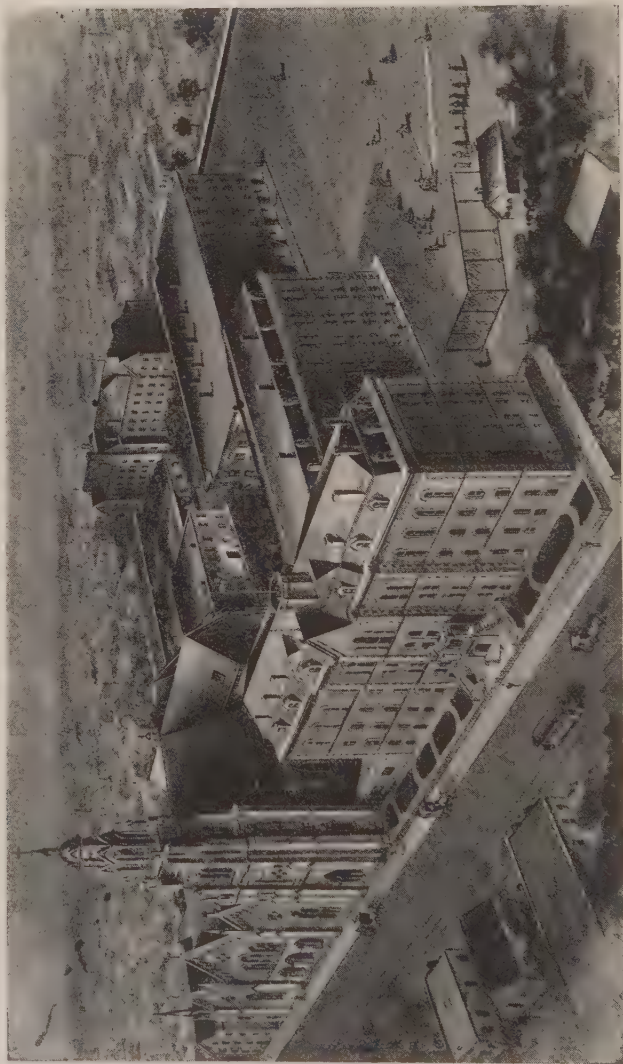
Halleluia Chorus—'Deo Gratias' *Handel*

(From the Messiah)"

The principal sermon of the Golden Jubilee is interesting, as containing a satisfactory review of the history of the parish. It was preached by Rev. P. C. Conway, Pastor of St. Pius Church, and is here reproduced:

"THE JUBILEE SERMON

Most Reverend Archbishop, Reverend Fathers, Dear Brethren in Christ: The celebration of today is more than a parish event.



HOLY FAMILY CHURCH, ST. IGNATIUS COLLEGE, SODALITY HALL AND OTHER STRUCTURES

It is municipal, it is diocesan in its importance, because we commemorate fifty years of influence for good in our city and diocese. Yes, fifty years of real, lasting, supernatural, eternal good for our fathers and their children. Standing on this occasion of the Golden Jubilee, in the magnificent temple of the living God, in the presence of sacerdotal and episcopal dignity, surrounded by the ever faithful laity, and inspired by the grandeur of the gorgeous ceremonial of the grand old Church of Rome, I would pray that He, who cleansed Isaias' hallowed lips with fire, might mine inspire to say the word your hearts yearn to hear.

'Let us praise men of renown and our fathers in their generation.' Let us, for a moment, still the noise, and the rumble, and the rattle, and the straining, and the puffing, and the screeching, and the scraping, and the jarring and the fuming, and the oozing, and the trampling, and the shouting, of the goings and the doings of the millions in this portion of the city, and look back fifty years, to the voice of the great Damen, encouraging, counseling, pleading, threatening, pardoning and praying for all—praying and pleading for the spirit of love of our neighbor, of country and of God to abound more and more. Oh, that voice that called the congregation of Holy Family, the voice that preached to our fathers in season and out of season, from the pulpit, in the confessional, in the schoolroom, in the home at the merry-makings of the marriage feast, and at the bedside of the dying; that voice that preached Christ's mercy, justice, and love from East to West, and North to South, has been silent to the ears of the body for many years, but it will ever ring out in convincing and comforting tones to the soul of the pioneers of this parish. Memory and tradition will not let him die forever amongst us; reverent gratitude will style him great and holy.

In response to the request of Bishop O'Regan two Jesuit Fathers, Father Damen and Father Truyens, came, in 1857, to Chicago. Not the Chicago of today, with her two hundred churches, and six hundred clergy, with her colleges and academies, and convents and parochial schools, and homes and asylums, and hospitals, and (notwithstanding the blatant defamation of our civic character), and virtuous people. They

came to the Chicago of that day, young and struggling, but impetuous and ambitious, with all the restless energy that can be put into the sentiment—"I WILL." The city was small and poor; the churches were few and poor; the Catholics, especially in this locality, were few, poor in worldly riches, but rich in faith and generosity; the priests were few, but zealous and hospitable. Saint Mary's Cathedral at Madison and Wabash; on the south side, Holy Cross; Saint Michael's on the north side; Saint Patrick's and Saint Francis on the west side, were the principal churches in the city. The great west and southwest sides had no streets, poor roads, plenty of prairie, a great deal of swamp, many mosquitoes in the summer, good skating in the winter, few people, and no church.

The Jesuit Fathers came to Chicago to teach as well as to preach. Their mission was to supply a school, a church and a college to the growing youth of this rapidly increasing conglomerate population. The prophetic eye of the great Jesuit, that saw the best in everything, rested upon the spot on which we now stand, and destined it to be the center of a mighty Catholicity. The events and the development from then, until now, eloquently tell the wisdom of his selection and his judgment.

I will not attempt to relate the labors and the sacrifices amongst us of those early Jesuits, in caring for the spiritual wants of the west side stretching from Halsted street to the Desplaines river, and beyond on the west, and away to Brighton Park on the southwest. Many and long were the journeys made by those noble, self-sacrificing men, bearing Christ, with His mercy and His pardon, to some sorrowing soul. With all this, time was found to organize and to collect, to build churches, schools, and the glory of the parish and the city, Saint Ignatius College—"the home of many a noble youth, the shrine of purity." True, as the Fathers say, they did not do all this alone. They could not do this without a magnificent co-operation of the splendid Catholic laity. What the zeal and faith of those early Catholic parishioners were, we read in the works which they have reared. Whether we see them digging the foundation of the first frame church early in 1857, completing it in July, and adding to it in August of the same year, opening a parochial school in September, or again enlarging the church in 1858, finishing for dedica-

tion, this present magnificent church in 1860, or opening the school for the madames of the Sacred Heart on Taylor street, the same year, building the Morgan street school for the boys in 1864, and establishing the Sisters of Charity to teach the girls in 1867, completing those castle-like towers in 1874, or erecting those numerous halls and homes for clubs and sodalities and societies, I say, when we see them in their works, and know that their co-operation and their generosity were prompted by supernatural motives and inspired by faith, can we not say, to those grand pioneers of Catholicity in this parish, God bless you living and crown you dead. You loved the beauty of the House of God and the place where His glory dwelt. 'You fought the good fight; you kept the Faith; you deserve and will ever have our benediction.'

I will not call the roll of glory and of sanctity of those intrepid soldiers of Saint Ignatius, who so valiantly stood sentinels on the watch towers, heroically flung themselves into the breach, gallantly charged and routed the enemy, or compassionately bound up the wounds of the injured, and nursed them back to life and vigor; I will not call the names of those heroic souls, who gave, and are giving, their strength, their thought, their love, their lives for our fathers and ourselves.

I fancy I hear you ask: 'Why not, on this day of Golden Jubilee, give honorable mention to the name of Damen, the founder and father of this parish and the great west side; why not honor to this greatest apostle of all; why not mention Smarius, the defender of the Faith against all antagonists or Truyens and Beshor, the companions of Damen, or Setters, the ministering angel among you for thirty-five or forty years, or the O'Neills, Father and Brother, the pillar and groundwork of education, or Corbett, whom God blessed with vision of these fifty years, and is present to rejoice today. The rectors and pastors of the olden and the later times, why not particularly mention the learned and the beloved present rector, Father Dumbach, and the able and the zealous pastor, Father Neenan, both of whom have wrought so wisely and so well. The answer is, 'they do not want nor value my compliment nor man's glory.' '*Omnia ad maiorem Dei Gloriam*' all for the greater honor and glory of God, is not a meaningless motto. To the Jesuit, the



ST. IGNATIUS COLLEGE COMMUNITY, 1907. Top Row: Br. T. F. Kelly, Br. T. O'Connell, Br. J. Corry, Br. J. Dillon, Br. T. Waldron, Br. T. M. Mulkerins, Br. R. Moorman. Second Row: Br. J. Meier, Fr. P. J. Phillips, Fr. C. J. Perrin, Fr. J. M. Lyons, Fr. J. B. Murphy, Fr. J. Wilcewski, Fr. M. Cain, Fr. S. H. Horine. Third Row: Fr. P. J. Mahan, Fr. J. Sinnott, Fr. E. F. X. Esterman, Fr. A. Versavel, Fr. J. Weiland, Fr. J. Goesse, Fr. F. X. Breen, Fr. F. X. Rolly. Fourth Row: Fr. W. Fitzgerald, Fr. F. G. Dinneen, Fr. W. Trentman, Fr. F. B. Cassilly, Fr. T. Nolan, Fr. J. Neenan, Fr. W. P. Lyons, Fr. A. J. Garvy. Fifth Row: Fr. J. Riley, Fr. A. Effinger, Fr. M. F. McNulty, Fr. H. Walters, Fr. J. B. DeShryver, Fr. J. Masterson, Fr. E. Hanhauser. Bottom Row: Fr. E. Gleason, Fr. E. Kelly, Fr. J. O. O'Meara, Fr. J. M. Hayes, Fr. H. J. Dumbach, Fr. A. VanHulst, Fr. H. Peters, Fr. J. L. Mathery, Fr. F. Moeller.

great principle that gives the same merit to the widow's mite as to the wealth of Dives, the Great Master bestows the same honor on the willing service of the lay brother, as on the learned disputation of the doctor. No, they are all the same to us today, esteemed, revered, beloved—great, because they are Jesuits; because they have given up father and mother, and sister and brother, and houses and lands; because they have given up their individuality and their will, and sealed this renunciation by the triple vow of obedience, chastity and poverty; because they, in imitation of Jesus Christ, whose name inspires their society, have vowed to lay down their lives for the greater honor and glory of God. True to their ideal, and faithful to their motto, they have blazed the onward march of civilization and Christianity, with the falcon of Knight and the sword of the spirit, from the Convent of Montserrat, in which hung the sword and worldly ambitions of Ignatius, to the ice-fields of Alaska, that drink in, at this moment, the warm life blood of him, who was reared in this parish, educated in its schools, graduated by its college, and ordained to the priesthood of the Society of Jesus. They come down to this day, fired with the same zeal, to spread the Kingdom of Christ, that sent forth St. Francis Xavier to the East and Marquette to the West. There is no need to lift up columns or shafts to immortalize the Jesuits of Chicago. Lift up your eyes and see. Let their works praise them in the gates. Let the parishes of St. Pius, St. Charles, St. Paul, Blessed Sacrament, St. Malachy, Our Lady of Sorrows, Presentation, St. Agatha, St. Finbar, St. Agnes, and a score of others, profess their filial gratitude; let the thousands, and tens of thousands, of the faithful all over the city, who received from you the life of grace and habit of piety, praise your goodness; let the professional men of commerce, who drank in wisdom and virtue from this fountain of truth, encircle you with glory; let those tender virgins, whose vocation to follow the Lamb in spotless purity you discovered and fostered, sing your alleluias; let those hundred and more priests of your diocese, who have learned from you to study and to pray, bear testimony to your knowledge and your sanctity; let the more than one hundred Chicago boys, who are zealous priests of your Order, come back today and call you 'Blessed'; let all these and the chastity, the

temperance, the honesty, the justice—in a word—the virtue inspired, fostered and perfected by your missionaries, who went out from here to every part of our vast country, be your monument and your Golden Glory.

Your work is not yet done; your mission is but begun; the greatest harvest is yet to be sown and reaped amongst us. There is a new epoch upon us. The times have changed to grander and greater proportions. The spirit of commerce, ambition to compass all commodities and hold them in its trust; the state institutions constantly nursed by public appropriations, give in return a purely material, scientific and technical education. The denominational and privately endowed institutions send out, every year, hundreds of men and women, positivists in their knowledge of creatures, but skeptics in their thought of the Creator. Man seeks but himself, his ease, his comfort, his luxury, his ambition, his license in all things—the teaching popular with the majority would eliminate all restraint that hampers or hinders man's carnal license or indulgence. The watchword seems to be how much *can* I possess, not how much *may* I possess; how *long* can I live, and not how *well* I may live; how much *science* I can give, not how much *knowledge* I can impart; how much I can know of the *world*, not how much I can know of *God*; in a word, how well I can serve the *world*, not how well I can serve *God*.

We do not ask you to do anything you have not done, we do not ask you to desert a single stronghold that you possess, we do not ask you to desert Holy Family Parish or Saint Ignatius College. No, they have been the cradle of your greatness in Chicago, and they are sacred. They will remain forever, and will continue to do the grand work they are doing today. But we ask you to order up reinforcements, to call out your reserves, and charge and rout the cohorts of commercialism, of materialism, and godless idealism. We ask you to hold your light of knowledge on high, to warn against the treacherous rocks and shoals of error and guide to the safe haven of Truth, Eternal Truth. You have done much in the past to preserve and maintain truth and morality by your schools and colleges. You have done much to fit the Catholic young man for society and the professions, but now, we ask you to do more, to

go farther, to delve deeper, to reach higher, to extend out broader and broader, to give the glow of your illumination to the professions, and make chastely resplendent every faculty in the higher education that makes up real culture and true refinement.

Under the patronage of St. Ignatius, you have laid the foundation of that which we trust will be the realization of our hopes. Gratefully mindful of your great service to the people, priests and bishops of Chicago in the past, I will say 'Go, in God's name, in this grand work and fear not.' The faithful laity will encourage and support you; the clergy will strengthen you; our great Archbishop will sustain you; Saint Ignatius will intercede for you; and God will give to you, for us, a university, second to none in our country. You have been with us fifty years, but you bear no mark of age. Eternal youth seems written on your brow, and may it be so until the end of time.

And now, in this sacred place, on this happy day, we the laity, priests and Archbishop of the city and diocese, will say, 'Continue in your zeal for the greater honor and glory of God. Our hearts will be with you, our thoughts will be of you, and our prayers will be for you.' "

There was one organization that took a conspicuous part in the Golden Jubilee, and which, for this reason, as well as for the painstaking and persevering efforts exerted through long periods of years, merits special mention; that is, the acolytes. An appreciative parishioner gives this account and estimate of the acolytes taking part in the Golden Jubilee:

"Very much splendor was added to the grand ceremonies of our Golden Jubilee by the orderly appearance and devout behavior of our many Acolytes. The boys exerted themselves to make their part of the celebration a success, and all who witnessed the procession, the Pontifical Mass and the closing services, know their endeavors were not in vain. The beautiful new cassocks and surplices were worn for the first time at the Solemn Pontifical Mass, and they attracted the admiration of all. Many



OFFICERS ALTAR BOYS' SOCIETY, 1907-8

a kind and loving parent's heart was filled with joy at beholding his or her boy as one of God's favorites, and occupying a place in His holy Sanctuary. The officers of the Society were prepared for the extraordinary services, and performed their respective functions well and gracefully. George Anderson, the vice-president of the Acolythical Society, acted as assistant master of ceremonies. The other officers were: J. Foley, book-bearer; W. Eagan, Bishop's candle-bearer; W. Fenlon, mitre-bearer; J. Duffin, crosier-bearer; J. Ryan, Episcopal Cross; W. Lee and P. Callan, train-bearers; J. Donahue, processional cross-bearer; F. Cloman, T. Lee, F. Anglin, I. Doyle, Acolytes; G. Kelly, R. Brown, J. Heeney, J. Gallagher, Censer-bearers; R. Hoberg, T. Cleary, J. Sullivan, C. Di Giovanni, boat-bearers; T. Harrington and G. Kiley, leaders. On Monday, which was the children's day, all the new candidates of the Society were allowed to make their first joyous appearance at Solemn Service. This event, no doubt, will be one of their happiest memories in years to come. The office of assistant master of ceremonies was filled by John J. Foley. Brother Mulkerins who has been with the altar boys for twenty-five years, declared that, during that time, never had the Acolytes appeared to such effect as during the Jubilee celebrations. This sentiment was also voiced by many of our old parishioners. 'All praise to the faithful Acolytes.' "

A dinner is not an unusual feature of a celebration of this character, but a dinner of the kind that was participated in during these Jubilee exercises, is by no means commonplace. The Jubilee dinner was thus described in one of the Chicago papers:

"Deaf men sang, dumb men applauded, lame men danced and a state senator and a Chicago alderman acted as waiters at a dinner given to 200 elderly men and women at the Home of the Little Sisters of the Poor, Harrison and Throop streets. The dinner was the last of the exercises commemorating the fiftieth anniversary of the Holy Family Church. Rev. H. J. Dumbach, Rector of Saint Ignatius College, suggested the idea to Rev. J. F. Neenan, Pastor of the Holy Family Church, the members of the congregation defraying the expense. Turkey, beef and vege-

tables in profusion formed the menu, with cigars for the men and candy for the ladies. Clad in long white aprons, State Senator E. J. Glackin, Aldermen Thomas F. Scully, William J. Onahan, John Anderson, Mr. Leo Mutter, Rev. H. J. Dumbach, Rev. John F. Neenan, Rev. Edwin Kelly and Rev. Henry Wolters served the men and women. The percentage of crockery breakage was small, owing to the system inaugurated by Father Dumbach and Mr. Onahan. During dinner, Miss Mary H. Carrol entertained the old folks with stirring violin selections. The dinner over, Miss Anne Dunne, age 81, danced a reel with George Sheehan, aged 78. Fancy steps of sixty years ago were shown. Miss Dunne danced her partner out of breath, and then urged the violinist, R. J. McGuirk, to 'hurry up.' Father Dumbach and Father Kelly laughed heartily. Then John Kibein, aged 68, and James Edgeworth, aged 63, danced a reel and clog combination, in hot rivalry. Charles Jones, aged 70, deaf and dumb, instructed the violinist by signs to play for him. Although he could hear no sound, he double-shuffled the pigeon wing in perfect time while Miss Dunne, unable to withstand the strains, joined hands and danced with him. A paper expressing the thanks of the inmates was read. Father Dumbach responded, and introduced Mr. Onahan, who related incidents connected with the founding of the first church of the Holy Family fifty years ago. Mr. Onahan, after some urging, sang, 'You're Looking as Fresh as the Morn,' which he declared he sang no better half a century ago. Mr. Jones applauded.'—(Record-Herald.)

Thus was marked the conclusion of half a century of earnest, honest endeavor, in the interest of the highest good.

The data for this chapter are found in the daily newspaper of even date, the church calendar and the parish archives.

CHAPTER XIII

RECENT YEARS IN THE PARISH

One who attempts to compile a chronicle of recent events, must watch his step, as the popular phrase goes. Everything that has happened, concerning Holy Family Parish, since the celebration of the Golden Jubilee, is known to all those who may be expected to read this book, and, with events fresh in the memory of the reader, he will be able to detect every inaccuracy. However, current events, as time passes, become history. A rather loquacious writer says that history is only "pickled news," the news of the day put away and preserved, and brought out in future as history.

In the year succeeding the Golden Jubilee, and, to be exact, on February 11, 1908, Rev. Alexander J. Burrowes, S. J., was appointed rector in succession to Rev. Henry Dumbach, S. J., whose long term of eight years' service, in Holy Family Parish, then came to a close.¹

Although the church and some of the other buildings were put in fine order for the Golden Jubilee celebration, as we have seen, there were yet some necessary improvements to be made in the parish, such as the re-roofing of the Sodality Hall, and the re-flooring of the basement of the church. These were completed in the year 1908.

¹ Sketches of both Rectors in Chapter XIX.

It was in this year that the law school, first called the Lincoln College of Law, was established, with quarters in the Ashland Block. More will be recorded of this successful institution.²

In the same year, a school for deaf mute children was established, at Crawford and Belmont avenues, the work being accomplished through the efforts of



REV. JOHN J. NEENAN, S. J.
Pastor, 1903-15



REV. JOSEPH G. KENNEDY,
S. J. Pastor, 1915-23

Rev. Ferdinand Moeller, S. J., with the loyal co-operation of the ladies of St. Joseph's Home, on May street, and many of its friends and patrons. For the benefit of this school, collections were taken up in several churches in the city, and a bazaar was held

² See Chapter XIX.

in the Coliseum. The Most Reverend Archbishop gave his earnest support to the project. The Ladies of the Immaculate Heart of Mary were placed in full management of the institution.³

It was in this year also that Loyola Academy was erected at a cost of \$110,000, on the grounds at Devon Avenue and Sheridan Road, recently acquired as before noted. This was the first of the group of buildings that now constitute the situs of Loyola University.

The principal event in Holy Family Parish, in the year 1909, was the great bazaar which took place from October 4th to 9th. As illustrating the manner in which these bazaars were conducted, the list of "tables" and the gross receipts therefrom is here given.

Married Ladies' Table.....	\$3,198.93
Young Men's Table.....	3,002.20
Parish Table	2,434.31
School Table	2,302.20
Young Ladies' Table.....	2,477.99
Married Men's Table.....	1,609.70
The Irish Village, under the auspices of Gaelic Club	1,449.70
The Women's Catholic Order of Foresters Table	1,516.50
The net receipts of this bazaar totaled \$16,653.91.	

Touching only the outstanding events, it is remembered with grief that, on April 26, 1910, occurred the death of the venerable Father James M. Hayes, S. J.,

³ See full account in Chapter XXIII.



LOYOLA ACADEMY, CUDAHY SCIENCE HALL

a sketch of whose holy and zealous work will be found in another chapter.⁴

In this year, too, another great building was erected on the Loyola University grounds. This second building, known as Cudahy Science Hall, was the gift of Mr. Michael Cudahy, and cost \$110,000. In the same year, a medical college became affiliated to Loyola University.⁵



BOY CHORISTERS, 1915
Organized in 1910

A pleasing event in this year's activities was the organization of the Boy Choristers.

Members of Holy Family Parish were grieved, on

⁴ Chapter XVI.

⁵ See Chapter XIX.

receipt of news of the death of Rev. Thomas Fitzgerald, S. J., former rector, which occurred on December 11, 1910, at Florissant, Missouri.

On the 3rd of January, 1911, Rev. Hubert Peters, S. J., died.

Beginning with the new year, changes were made in the services, and the Masses on Sunday, in the upper church, were timed as follows: five, six, seven, eight, nine, ten and eleven o'clock; a Mass for the children in the basement at 8:30. Aside from the children's Mass there were no Masses in the basement of the chapel from that time forward as, in the judgment of the pastor, the number in attendance did not justify further continuance.

From this year the boys' choir sang High Mass, together with the regular male choir; the Gregorian music only was used.

At the beginning of 1912, Rev. Alexander J. Burrowes, S. J., was transferred to St. Louis University, and Rev. John L. Mathery, S. J., was, on February 3rd, installed in his place as President of Loyola University:

Two items of improvements are noted for this year: In July the new art windows were set in the Young Ladies' Chapel in Sodality Hall, and new stone steps leading to the front entrance of the church were supplied.

The Catholic Instruction League was founded in Chicago in 1912, by Rev. John M. Lyons, S. J. It has since been extended to a score of archdioceses and dioceses in the United States and, in a measure, to a number of dioceses in other countries. The C. I. L., has already been instrumental in giving religious

instruction to some 100,000 Catholic public school children and young people, and the movement is steadily gaining.

The main object of the League, is the instruction in Christian Doctrine of Catholic children, whom the parochial schools cannot reach, of working boys and girls, and even adults who are in need of instruction. The League, likewise, has as one of its purposes the starting of Study Clubs for the gaining of a more thorough and more practical knowledge of the tenets and practices of the Catholic Religion. Lastly, the building up of a system of Catholic Vacation Schools, a necessity which is each year becoming more urgent.

The secondary object is to provide, as far as possible, wholesome indoor and outdoor recreation for our young people, and thus safeguard their morals.

The League's method of aiding in the instruction of Catholic public school children (about 2,000,000 in number) is the establishing, in suitable locations, of many thousands of "Catechism or Instruction Centers." The children are gathered, once or twice a week, at these centers and given religious instruction by zealous lay teachers—under the direction of the Reverend Pastors.

The number of children instructed during the past year in the League's 33 present Chicago Centers aggregates over 5,000. The League, during the eleven years of its existence, has given religious instruction to some 25,000 Catholic public school children and young people in 75 different locations in and about Chicago. It has also established a number of Centers in other locations of the archdiocese. The League has likewise conducted, each year, a number

of Vacation Schools, Evening Classes, Christmas Celebrations, Summer Outings and Normal Classes for Catechists.

From Chicago the C. I. L., has been extended, as has been said, year after year, to twenty other arch-dioceses and dioceses of the United States. It would take many pages even briefly to describe this extension, but space allows only two brief citations. One of them is from the land of pines; the other from a region of perennial flowers and palms.

“Miami, Fla., April, 1922.

The Catholic Instruction League was organized in Miami, Fla., in August, 1921. Its success may be gathered from the following sent by Mrs. Josephine Pratt, president of the Miami, Fla., C. I. L.

‘Reverend and dear Father:—

I am glad our efforts in carrying on the Instruction League work are meeting with remarkable success. One day we had eight for baptism.’

Enclosed with the president’s letter, was a detailed and impressive report of the nine “Catechism Centers” in Miami and vicinity, prepared by Mrs. Cora Bains, general superintendent of the C. I. L. work.

“Duluth, Minn., June 15, 1916.

We have six centers, with seventeen lay teachers, whose zeal is very edifying. The writer assembles the teachers twice a month and explains the Catechism to them.

With best wishes for the continued success of the League, I am,

Sincerely yours,

P. J. LYDON,

Diocesan Director of C. I. L.’

And a year later, a lady prominent in the work of the Duluth C. I. L. wrote:



CATHOLIC INSTRUCTION LEAGUE GROUP FIRST COMMUNICANTS, 1912

"Duluth, Minn., June 1, 1917.

Rev. John Lyons,

Dear Father:—We opened up four new centers this spring, and enrolled all the six-year-olds, so that they can make their First Communion at 7.

Yours respectfully,

ADELAIDE KUCHLI." ⁶

In the year 1913, the great tower was repainted and decorated.

Another death, that of Rev. Edward Gleason, S. J., occurring October 22nd, is chronicled.⁷

This year, Loyola University purchased the Bennett Medical College, and incorporated it in the University.

The Acolythical Society, of which frequent mention has been made, celebrated its Golden Jubilee, on November 16, 1913.⁸

In the year 1914, a bazaar was held, but, since it netted but \$6,000, the chronicles term it a "minor bazaar." The proceedings took place in one of the large rooms of the Sodality Hall.

On account of the increase in the staff of professors in the university and its various departments, the college erected four new altars in the basement, occupying all of the west transept. These altars were dedicated to Saints Aloysius, Stanislaus, Berchmans and Alphonsus, respectively.

On September 27, 1914, the Rev. Constantine C. Lagae, S. J., celebrated his Golden Jubilee of religious life in the Society.⁹

The year 1915, was marked by the death of the

⁶ From the archives of the society.

⁷ See Chapter XVI.

⁸ See complete account of the Acolythical Society in Chapter XXI.

⁹ See Sketch, Chapter XVI.

Most Reverend Archbishop James Edward Quigley. During the funeral period, the church was draped interiorly and exteriorly. Solemn services were conducted in the church for the spiritual repose of the lamented Archbishop.¹⁰

With the beginning of the school year of 1915, Rev. John J. Neenan, S. J., pastor of the church since the Fall of 1903, was transferred to the pastorate of St. Francis Xavier Church, Cincinnati, Ohio. Father Neenan's term was the longest of any of the first pastors, with the exception of the great founder, Father Damen. He was a very gentle and amiable man, loved and revered by every one for his zeal and his many priestly qualities. His kindness and patience in the confessional, brought penitents to him from far and near, and many were the regrets at his departure. A farewell reception was tendered him in the Sodality Hall, by the various sodalities and ushers of the church. The parish, at large, was represented in a very appropriate and touching address by Count William J. Onahan, and remarks by Judge Thomas F. Scully. The sodalities and ushers' organization presented the departing pastor a very substantial gift, in testimony of their gratitude, love and affection.

Rev. Joseph G. Kennedy, S. J., succeeded Father Neenan as pastor in 1915, and has continued to minister to the parish to the present writing, thus out-ranking all his predecessors, except Fathers Neenan and Damen for length of service.¹¹

In 1916, the Novena of Grace to St. Francis Xavier

¹⁰ See account of funeral in *Archdiocese of Chicago, Antecedents and Development*, p. 81 et seq.

¹¹ See sketch, Chapter XVI.

was notable. This novena has been held in the church for many years, and consists of prayers after the eight o'clock Mass every morning, and in the evening, whenever services are held in the church. In 1916, there was a new departure from the custom, and the novena was made a very solemn ceremony, having a special preacher and solemn services every night. The first of these preachers was the Rev. M. F. McNulty, S. J. This custom, inaugurated in 1916, has been continued annually to the present. The attendance at these novenas is large, with many people from outside the parish present.

In this year Twelfth street, renamed Roosevelt Road, was widened, and the work completed at a cost to the church and college in the shape of a special assessment, of \$9,000.

In the year 1916, a demented man attempted to burn the Sodality Hall by starting a fire in an obscure corner of the building. The damage was very slight as the fire was discovered in time to prevent its spread.

In this year, provisions were made for a large number of Italian children to be admitted to the parish schools. The Most Reverend Archbishop paid the salaries of four Sisters, and the congregation of the Sisters of Charity of the Blessed Virgin Mary, donated the services of two Sisters, while the parish gave the use of the school and the fuel gratis.

Early in the summer of 1916, the men of the parish, married and single, organized what they styled a "Booster Club," having for its primary object the encouragement of baseball clubs. The organization branched out gradually into a proponent of any and all projects undertaken, with the approval of the

pastors. The first officers of the club were: President, John P. McGourty; Secretary, Edward L. Hardyman; Treasurer, Thomas Croghan. This club flourished, until the organization of the Holy Name Society, in May, 1918, when it was practically absorbed or merged into that organization.¹²

On October 23rd to 28th a Fall festival was held in Sodality Hall, the results of which are recorded as follows:

Married Ladies' Table.....	\$1,564.13
Gaelic Clubs' Table.....	1,500.57
Married Men's Table.....	1,131.50
Young Ladies' Table.....	1,126.70
Young Men's Table.....	1,019.21
Children's Table.....	715.08
L. C. B. A. Branch 751.....	109.94
Sundry receipts.....	153.95

Although this decade, 1907-1917, developed nothing extraordinary, it will be interesting to pass over, in review, these years which are still fresh in the memory of the adults of this generation.

With the dying echoes of the Jubilee, events in the parish subsided to normal and, as has been seen, perhaps the most important development during the period was the establishment of the Jesuits on the North side, with the building of Loyola Academy, St. Ignatius Church, the opening of the new school, the medical department and the foundation of Loyola University. This was the fulfillment of the dream of the great founder, Father Damen, who ardently desired a Jesuit University here in Chicago that would rank with any of those in America or Europe.

¹² Members of the parish cherish a kindly regard for the "Booster's Club."

and especially parallel that of Georgetown, D. C. The establishment of the great Holy Family Parish was but a part of Father Damen's original plan, which was rounded out by the opening of Loyola University.

The altar boys' jubilee brought out in clear relief the magnitude of glorious service rendered by a long line of faithful acolytes during half a century. This jubilee service was one of the most notable of its kind that has occurred in any church in America.

The widening of Twelfth street, from Michigan avenue to Ashland boulevard, marks an epoch in improvements on the West side, even if it did entail an expenditure of \$9,000 on the church and college.

During this period, the devoted clergy included the Rev. Alexander J. Burrowes, S. J., who became rector in succession to Father Dumbach. Father Burrowes, as a young scholastic, taught in St. Ignatius college in the eighties. He introduced, amongst the school children, the singing of the "Our Father" and many other prayers during their Mass on Sundays. These prayers were set to music, and sung with great devotion, by the children for several years. He, in turn, was succeeded by the Rev. John L. Mathery, in 1912. Father Mathery had been minister in St. Ignatius College for several years previous, so that he was familiar with the workings and various details of the pastorship. He was a man of wonderful zeal and charity. He baptized the infants on Sundays and Thursdays, and filled the place of any one of the pastors who might be absent by going to the confessional and even attending to sick calls in cases of emergency. The pastors who cooperated with the first pastor, from 1907 to 1915, were: Rev. Edward



ALTAR BOYS' SOCIETY, 1913

Gleason, S. J., who gave Sunday evening lectures in the church for several years; Rev. E. D. Kelly, S. J., a sketch of each of whom will be found in another chapter; Rev. F. Moeller, S. J., who was deeply interested in the deaf mutes, and who was very helpful in the building of the deaf mutes school, at Crawford and Belmont avenues. He was also director of the Young Ladies' Sodality for several years. Rev. Edward Hanhauser, S. J., had been assistant pastor for several years. He was transferred to St. Ignatius Church on the North side, where he still labors zealously. Rev. Henry Wolters, S. J., was one of the assistants, but his principal work at this time was that of Chaplain of Dunning Asylum. Others, as has been seen, were: Rev. Henry Dumbach, S. J., Rev. James McCarthy, S. J., Rev. John Masterson, S. J., and Rev. John M. Lyons, S. J., of whom sketches will be found in another chapter. Father Lyons was confessor in the church also chaplain in the Cook County Hospital, and assistant pastor. Rev. M. F. McNulty, S. J., had charge of the Married Men's Sodality, and Rev. Thomas Nolan, S. J., had charge of the Young Men's Sodality. Rev. John Hogan, S. J., heard confessions in the church. There were also Rev. Hubert Peters, and Rev. James M. Hayes, of whom sketches will be found in another chapter. Rev. John Van Acken, S. J., was one of the assistants for several years. Rev. John Kokenge heard confessions in the church and served as chaplain in the Cook County Hospital. Rev. Thomas Treacy, S. J., Rev. Constantine Lagae, S. J., and Rev. James Dowling, S. J., were also assistants. Mr. P. J. Phillips, S. J., had charge of the altar boys for some time, and was succeeded, in this capacity, by Rev. John

Weiland, who, in turn, was succeeded by Rev. William Trentman, who continued in charge of the boys, from 1911 to 1921. Rev. Joseph G. Kennedy, S. J., and Rev. Eugene Kieffer, S. J., heard confessions in the church for some time, and, at the same time, acted as chaplains at the Cook County Hospital.

In concluding this chapter, it would not be out of place to make passing reference to the priest who presided over the destinies of the Holy Family Parish for twelve long years, Rev. John J. Neenan, S. J.

On Wednesday evening, August 18th, a farewell reception was tendered Father Neenan in the Sodality Hall, Eleventh and May streets. The hall was crowded to its capacity, with sodalists and former parishioners, from the north, south and west sides, as well as from the parish itself. On the stage, which was beautifully set with palms and flowers, Rev. John L. Mathery, S. J., President of the Loyola University, who presided, Judge Thomas F. Scully and several assistant pastors, together with the prefects of several sodalities occupied seats. A very entertaining program of music, speeches and songs was rendered. The large audience evidenced the high esteem in which Father Neenan was held, by the people of Holy Family Parish, who came to wish him God speed, at his departure for another field of labor, in the Vineyard of the Lord, viz., St. Francis Xavier Church, Cincinnati, Ohio. Addresses were made by the Rev. John L. Mathery, S. J., Rector of St. Ignatius College, and, representing the parish at large, by Judge Thomas F. Scully, Judge of the County Court. Each Sodality and the ushers had a very substantial gift to offer, in token of their

gratitude, love and affection. All bespoke the praise of Father Neenan—his kindness of heart, his gentleness, his arduous labors in ministering to the spiritual needs of his people, his attention to the sick and dying, his devotion to the poor, his zeal in the confessional, his interest in the schools and children of the parish, and the care of the sodalities and various societies. In his reply, Father Neenan thanked his people for their many marks of love and affection, and generous cooperation in the various undertakings for the benefit of the parish. It was consoling to him, at his departure, to know that his people were to be under the guidance and direction of the zealous and efficient Father Joseph G. Kennedy, S. J., of Kansas City, who was to succeed him as pastor of Holy Family Parish.¹³

¹³ See sketches, Chapter XVI.

CHAPTER XIV

THE WAR PERIOD AND LATE INTERESTING EVENTS

The year 1917 saw not only the priests and people of Holy Family Parish, but virtually the peoples of all the world, absorbed in the most tre-

1917 mendous earthly conflict ever known. God-

1923 lessness, greed and hate, in combination, had

set one-half of the people of the world against the other. Needless to say, that the prayers of priests and people of Holy Family Parish were for peace. Following the hopes and aspirations of the Father of Christendom; and in accord with the American Hierarchy, the bishops and pastors of the Church, the earnest hope for peace was maintained as long as such a hope was tenable, but once our country spoke, through the medium of the President and the Congress, there was but one sentiment in the parish, and that was "after God our country." A detailed story of the war would be inappropriate here, but, as we follow the annals of the parish, the relation of the war to the priests and people of the parish will be developed.

On the very day the war was declared, viz., Friday, April 6, 1917, a devotion of singular piety and solemnity was introduced in Holy Family Church. It was the ceremony of the *Tre Ore*. As conducted on this occasion, the *Tre Ore* was one of the most impressive devotions ever seen in Holy Family Church. The

spacious church was filled from the top gallery to the communion railing, 400 additional seats having been added. The sermon on this occasion, which was a most eloquent one, was preached by Rev. John A. McClory, S. J.; Rev. John B. Furay, S. J., at the time President of Loyola University, assisted in the ceremonies. This devotion has been practiced yearly, and so numerous are the persons wishing to attend, that admission is by ticket only. Several other churches have taken up the devotion since that time with gratifying results.¹

An event, city-wide, and indeed co-extensive with the Archdiocese, occurred in the year 1917, which constitutes the greatest step forward in charity administration yet taken. Reference is had to the organization of the Associated Catholic Charities, one of the earliest acts of His Grace, the Most Reverend George W. Mundelein, D. D., upon his arrival in the Archdiocese. Prior to the establishment of the Associated Catholic Charities, it was customary and, indeed, necessary, in the absence of any other arrangement, for the St. Vincent de Paul and other charitable societies, as well as the several charitable institutions, to solicit funds for carrying on their work. Under such a system there were many duplications,—those who were well known being called upon by every separate organization. The plan for the new organization was to make one annual collection, covering the funds into a single treasury, to be administered and distributed from a central office. Under this plan, assurance could be given, that repeated calls would not be made, but when a contribution had been

¹ These ceremonies are especially beautiful and impressive by reason of the remarkable music and the studied orations.



MOST REVEREND GEORGE WILLIAM MUNDELEIN, D. D.
Present Archbishop of Chicago

made, the contributor was under no further obligation with respect to Catholic charities. Some of the most prominent Catholic laymen in the archdiocese were selected as directors and officers of the central organization, the first staff of officers being D. F. Kelly, President; Edward N. Hurley, Vice-President; Joseph F. Connery, Secretary; Louis B. Clark, Treasurer; Robert M. Sweitzer, Vice-President and Manager.

The central organization being completed, the parishes next organized. The first committee appointed by the pastor of Holy Family Church, to conduct the operations of the Associated Catholic Charities in the parish, were Thomas J. Condon, Chairman; N. J. Boswell, T. A. Brougham, Paul Brown, William J. Byrne, M. E. Clark, M. Dwyer, D. J. Finnegan, James E. Haley, J. J. Hanrahan, J. P. Hardyman, M. F. Keough, M. P. Lardner, P. O'Brien, P. J. O'Donnell, John Quigley, Ed. Ryan, Henry Sloan and Miles Walsh. This committee was charged with the collection in the parish of funds for the Associated Catholic Charities, and a similar committee has been appointed annually. The collection, following the habit which has grown up with reference to public collections, has been known as the Associated Catholic Charities Drive.²

It is remembered that events moved swiftly, in connection with the war, during the year 1917. The first activities, of course, had to do with the enrollment and enlistment of the young men, and while confusion only was observable, during the period of enlistment, the conclusion of the war made it possible

² At each succeeding collection the total of funds raised has been increased and the charity work has been eminently successful.

to learn something of the details of actual service in the war. From available records it appears that the following priests, several of whom were former altar boys of Holy Family Church, became War Chaplains: viz., Rev. John Mortell, S. J., Rev. William Corboy, S. J., Rev. William A. Murphy, D. D., Rev. Joseph M. Heeney, Rev. Ignatius Hamill, S. J., and Rev. William Kane, S. J.

The parish honors four Gold Stars, viz., William Brougham, John Burns, Lester Hickey and John Hogan. The service flag unfurled in the church, on October 13, 1918, with appropriate ceremonies, contains 158 names:

Among those in the service were several officers, and it is gratifying that these young men served with distinction.

During the entire period of the war the parish participated in all of the drives for liberty bonds for the Red Cross, for the Knights of Columbus and other welfare funds. As is well known, His Grace, the Archbishop urged prompt and effective action upon all the parishes, and Holy Family responded gratifyingly to all calls.³

The Red Cross work, for the parish, was particularly notable. The unit, organized in the parish, was known as Loyola Auxiliary, No. 339, of the American Red Cross. This active unit was formed, with the consent and approval of the pastor, on October 2, 1917, under the direction of Miss Delia Birmingham. The officers selected were: Chairman, Delia Birmingham, Secretary, Ella Garvey, Treasurer, Mrs. William Burke; Chairmen of Sewing, Misses Mary Mc-

³ Holy Family Parish as well as all the parishes in the Archdiocese was thoroughly organized for war work.

Holy Family Church Service Flag

Dedicated Oct. 13, 1918, at 10:30 a. m.

Roll of Honor

GOLD STARS

William Brougham
John Burns
Lester Hickey
John Hogan

Adduce, Frank
Agin, Anton G.
Bachley, Edw. J.
Barden, Thos.
Barry, Daniel J.
Behan, James A.
Behan, Jos. A.
Berg, Louis J.
Berg, William D.
Bolton, Francis
Bowler, Jerry A.
Brennan, Gerald
Brennan, John
Brennan, Joseph
Brougham, Dennis I.
Burke, Thomas J.
Burke, Patrick
Burke, Wm. J.
Burns, James A.
Burns, Robert J.
Butterly, Edw.
Butterly, Matt.
Callahan, Michael J.
Carroll, Wm.
Carberry, Wm.
Cloman, Frank W.
Coakley, J. H.
Collier, John E.
Cook, Wm. J.
Craney, Louis
Chambers, Cecil B.
Coty, George L.
Cribari, Frank
Cummings, Charles
Van Dintner, John F.
Donohue, Humphrey
Donohue, James
Donohue, Michael
Donohue, John
Doody, James P.
Down, Thomas
Downs, Williams
Doyle, Frank J.
Duffy, Owen
Duffy, Walter E.
Duggan, Bart

Dunn, William
Dunne, Wm.
Dwyer, Raymond J.
Ferris, William
Fitzmaurice, John A.
Fitzsimmons, Robt. C.
Flynn, Robert
Foote, Edw.
Frill, Wm.
Gallagher, John H.
Gallicher, Carmon
Gormanly, Matthew
Haffner, Walter P.
Hanlon, William W.
Hardyman, Edward
Hardyman, Joseph
Haughey, Frank J.
Hazdra, James
Hazdra, Joseph
Hinchey, John
Hogan, John
Kane, James
Kehoe, James
Kelly, Edward
Kelly, P. J.
Kelly, Langan R.
Kelly, P. J.
Keough, Thomas
Kersky, Joseph
King, John
Klein, Fred J.
Kloman, Matthew J.
Kranz, F. J.
Laurie, Rocco M.
La Velle, John
La Velle, Patrick
Lawler, William
Lee, Edward J.
Leon, Tony
Lisewski, A.
Lomnaseau
Lydon, James P.
Maher, Ignatius
Mahoney, Timothy
Marsh, Thomas
Martin, Joseph
Mayerhofer, George
McCormick, John
McGinnis, Thomas A.
McGovern, John
McLaughlin, Luke J.
McManus,
McNamara, Thomas
McQueeney, John J.
Meilnowski, Frank

Milano, William J.
Morrison, Frank
Mulroe, Michael
Murphy, Daniel
Murphy, Edward
Murphy, John E.
Murphy, Timothy
Murrin, Howard M.
Murrin, J. F.
Noonan, John T.
O'Connell, Edward
O'Donnell, James
O'Donnell, Patrick
O'Donnell, William
O'Donnell, Thos.
O'Grady, Michael
O'Halloran, Frank C.
O'Neil, Benjamin Jos.
O'Rourke, John James
Patzelo, Elmer
Petrullo, Caesar
Pfeifer, Paul S.
Prohaska, Frank
Quan, Thomas
Quailey, Daniel J.
Quirk, Frank J.
Rome, Michael
Reilly, Charles J.
Ryan, James J.
Savage, Thomas J.
Scanlon, Raymond P.
Scanlon, Joseph D.
Sheahan, Walter
Sheehy, Thomas J.
Seaglione, Frank
Sloan, Frank
Snyder, P.
Stahl, Martin P.
Stream, Jerome
Sullivan, John
Sullivan, Michael
Sullivan, Michael J.
Sullivan, Steven
Teakip, Ray B.
Thometz, Edwd. J.
Thorn, John
Trucco, Frank A.
Trucco, John J.
Twohig, John P.
Verber, Ludwig
Weber, Geo. J.
Weinberger, Peter
Weir, James
Walsh, J. J.
Weir, D. M.

Enery and Onnie Birmingham; Chairmen of Knitting, Mrs. Annie Morahan, Mrs. Brougham, Miss Catherine Dowling and the Misses Williams. Chairman of Surgical Dressing, Dr. Elspeth Connor. Assistants to Secretary, the Misses Marie Coffey and Anna Bertoncini.

The worth of the organization may be judged from its accomplishments, which may be indicated from the first three months' work, as follows:

KNITTED GOODS—Sweaters, 149; socks, 100 pairs; helmets, 41; wristlets, 37 pairs; scarfs, 19.

SEWED GOODS—Pajamas, 25 pairs; hospital shirts, 16; shoulder wraps, 75; under-drawers, 27; invalid robes, 8; bed shoes, 62 pairs.

FOR BELGIAN REFUGEES—Quilts, 29; baby caps, 18; bootees, 98 pairs.

Besides these, there were numerous small garments for children. The yarn, supplied the Auxiliary and distributed amongst members, aggregated 281½ pounds. The average attendance at meetings was 100. The membership dues collected for 1918 aggregated \$226.00.

The Auxiliary was pleased by the evidences of appreciation shown by the Superior officers. Each delivery of finished goods, to headquarters, not only received acknowledgment, but drew from the officials an expression of praise for the quality of the work returned.

The Auxiliary acknowledged the generosity of the pastors, who provided well-heated and well-lighted rooms for the weekly meetings, and endeavored to demonstrate its appreciation by helping the pastors relieve the necessities of the poor of the parish.

One of the really notable events in Catholic circles



LOYOLA UNIT HOLY FAMILY PARISH RED CROSS, 1917-18

of the Archdiocese of Chicago, was the organization of the Archdiocesan Union of the Holy Name Society. How important and extensive has become the work of this great organization, in the archdiocese, is well known. The society was re-organized in Holy Family Parish, by Right Reverend Alexander J. McGavick, D. D., at an open meeting in Sodality Hall. It was the earnest desire of the Most Reverend Archbishop that every man and boy, over 18 years of age, should belong to the Holy Name Society. It is gratifying to be able to record that the men of Holy Family Parish responded enthusiastically by joining the ranks of the Society. The second Sunday of the month was assigned to Holy Name Society for Communion Sunday, and the seven o'clock Mass designated. In passing, it may be remarked that there has been no religious society established in the Church that recommends itself so readily to the laity as that of the Holy Name. Its aims; first, to reverence the Holy Name, and secondly, as impressed by Archbishop Mundelein, to strengthen men, especially in the practice of virtue, by approaching the sacraments at regular intervals, have met with a hearty response. Its simplicity appeals especially to the laymen.⁴

Reverting momentarily to the war and its bearing upon the parish, it should be noted that, during the fall of 1918, there was established, at St. Ignatius College, an Officers' Training School—the college and Sodality Hall becoming practically a large military encampment, there being about 500 men undergoing training there. This continued until the armis-

⁴ In the Archdiocese of Chicago the Holy Name Society besides doing much other work makes a specialty of "Big Brother" work in the courts.

tice was signed on November 11, 1918. Further reference will be had to this part of the war service in connection with the record of St. Ignatius College.⁵

In the year 1919, the church was redecorated, at a cost of about \$7,000. The work completed, a grand opening took place on Columbus Day, October 12, with a sacred concert and a lecture by Right Reverend Monsignor Edward F. Hoban, then Chancellor of the archdiocese, and since raised to the episcopal dignity.

The echoes of the Irish situation are still ringing in our ears, but the people of Holy Family Parish have always been, and undoubtedly still remain, faithful friends of the Irish people, hoping and praying for the ultimate peace and happiness of that distracted country. On November 18th, at a mass meeting held in Sodality Hall, a branch of the friends of Irish Freedom was established. The meeting was addressed by Rev. Ambrose Griffin, O. S. M., Judge George F. Barrett, and Captain William J. Grace. The branch was called the Thomas F. Scully Branch, F. O. I. F. This organization not only contributed its share to the funds raised to promote the Irish cause, but also donated \$2,000, raised by a May Party to the Associated Catholic Charities fund.

An event worthy of note was the establishment of the Knights of Columbus Free Schools for ex-service men, in St. Ignatius College, which occurred on February 1, 1920. This was one of the branches of the Knights of Columbus Free Schools, and has been continued to the present. As is well known, instruction is given in a variety of

⁵ See Chapter XIX.

subjects in these schools, their equipment, including shops for actual training in mechanics, driving automobiles, etc.⁶

In this year, 1920, Holy Family Parish was deeply interested in the celebration of the Diamond Jubilee of the Archdiocese of Chicago, and the Silver Jubilee of the ordination to the priesthood of the Most Reverend Archbishop.

Holy Family Parish took a conspicuous part in the great Jubilee Pageant. In the very comprehensive program of the pageant prepared by Rev. Claude J. Pernin, S. J., the Holy Family school float was numbered 42, and is described as follows:

“In their viking ships, the Danes had swarmed to England, conquered the country and given it a king. Pressing on to subdue Ireland, the chieftains gather under Brian Boru and, in the great battle of Clontarf, hurl the invader from their shores.

BRIAN BORU AT CLONTARF . . . HOLY FAMILY SCHOOL.

‘They come against us with an insolent multitude and with pride to destroy us and to take our spoils. I Mac. iii:20.’ ”

This float, provided by the Holy Family School, was a work of art and historically correct, representing the stirring times of the great Irish Monarch Brian Boru. In the forefront was constructed an Irish castle of the middle ages. This was surmounted by a banner giving the name and title of the float, and on the cross bar the Irish cross. The circle, seen on the cross, is said to symbolize the “Irish,” who carry the

⁶ For the Knights of Columbus war work see *Knights of Columbus in Illinois*, now on the press.



BRIAN BORU AT CLONTARF

Holy Family School Float in the Diamond Jubilee of the Archdiocese of
Chicago, June 10, 1920

faith from East to West, and from pole to pole. In other words, around the world. Under the shadow of the castle appeared an Irish monk or Abbot, who sent his missionaries to far off lands. In the center stood Erina, with her "Wand of Gold," setting forth the beauty and virtue of the women of ancient Erin. In the rear, clad in solid armor and standing upon an improvised throne on the battle field of Clontarf, was Brian Boru. He is surrounded by his princes and harpists, prepared for battle. He holds, in his right hand, the pike or battle ax which, later in the memorable battle, was used to slay his antagonist, Brodor, the last of the Danes, who devastated, not Ireland alone, but nearly all the maritime countries of Europe, during a period of two hundred years. On the sides of the float were the shields or standards of the kingdoms of Ulster, Munster, Leinster and Connaught. The float was draped in the tricolor.

Besides the float, the parish was well represented in the parade. The boys and girls from the schools were dressed in the ancient Irish costume, and were remarked all along the line for fine military bearing and movement.

From the time the float and children started on the march, from the pier, until they reached Lincoln Park, they elicited one round of applause after another. One could hear shouts as if in triumph,—
"Brian Boru"—"Holy Family."

The boys marched in the lead, clad in short kilts and capes, with gold laces in their stockings, spears in their hands and golden collars about their necks. Next came the banner of the school

HOLY FAMILY PARISH, SISTERS OF
CHARITY B. V. M.

Then followed the girls, clad in old-style Gaelic costume, with golden bands around their foreheads and gold laces in their stockings.

To the Sisters is due the credit of preparing this splendid exhibition, and to the ex-army officers, who drilled the young marchers so successfully, appreciation is also due. Much of the equipment was provided by the Gaelic clubs, including shields, spears, etc.

Though it was not the thought of winning a prize in the pageant that inspired such careful preparation, the unit was nevertheless given honorable mention by the judges of the pageant.

A few days after this celebration, on June 14th, St. Ignatius College celebrated its Golden Jubilee. The church service consisted of a Solemn High Mass by the Most Reverend Apostolic Delegate John Bonzano, D. D., Most Reverend Archbishop Mundelein being present in the Sanctuary. Right Reverend Edmund M. Dunne, D. D., Bishop of Peoria, preached the sermon, and an unusually large number of the clergy assisted in the Sanctuary. More will be seen of this observance in the chapter pertaining to St. Ignatius college.

The festive spirit survived the war, and was again in evidence at a Fall Festival, conducted in the Sodality Hall, from October 20th to 26th, 1920. This undertaking was reasonably successful, as indicated by the receipts of the respective tables:

Married Ladies Table	\$3,000.56
Thomas F. Scully Branch Friends of the Irish Freedom	2,300.27
Young Ladies Sodality	1,467.22
Holy Name Society	1,044.98
Alumnae	800.00
Parish School Children	765.25
Doll Booth	388.55
Total	\$9,766.83

Having passed over the statistics for some time, it will be interesting to note the spiritual fruits of the sacred ministry for 1920, as follows:

Baptisms—Infants	102
Baptisms—Adults	10
Confessions	92,315
Communions	81,175
Marriages	47
Sodalities	11
Number in Sodality	1,725
Number in League of Sacred Heart.....	1,380
Pupils in Parish School.....	875
Pupils in College	660

In February, 1921, an appeal was made on behalf of the Jesuit Seminary of the Province of the Middle West. Holy Family Parish, as usual, provided a substantial contribution. This appeal for the Seminary is an annual event, and the many friends of the Jesuits respond liberally with their contributions. The Seminarians and the Society make a return, by way of Masses and prayers for their benefactors.

A Fall Festival was held in the Sodality Hall, from the 17th to the 23rd of October, 1921, which was con-

sidered a social gathering rather than an effort to raise a large fund. The net receipts of \$3,900 were greater than the promoters had really expected.

Concerning the routine of the church services, it appears that on May 7, 1922, a mission was begun by Fathers Meehan and Mertz of the Society, which lasted eight days, the attendance being quite satisfactory, especially as to the ladies.

The closing exercises of the month of May took place on Sunday, May 28th. The clergy, altar boys, officers of the various sodalities, and the First Communion Class took part in the procession. A beautifully decorated statue of the Blessed Virgin Mary was carried in the procession.

Some changes were made in the time of Masses during 1922. For the accommodation of the faithful, during the vacation period, a Low Mass was said at 11:15 a. m.; the other Masses were at 5:30, 6, 7, 8 and 9:30 o'clock.

On Sunday afternoon, September 17th, a picnic was given for the benefit of the church at Glenwood Park, on the Aurora & Elgin Electric line.

In this year, we come back to the great organ. In the month of April a contract was made for the rebuilding of that grand instrument, at a cost of \$16,000. Its re-opening was set for Easter Sunday, 1923.⁷

One of the first acts of Father Kennedy, when he became pastor, was to remodel the large chapel or hall in the Sodality Building. The decline in the number of parishioners, and consequently in the number of members of the sodalities, due to the

⁷ See account of opening with complete description of organ in Chapter XV.

exodus of Catholics from the parish, rendered economy in the upkeep of the Sodality rooms necessary, and Father Kennedy decided upon keeping the



RIGHT REVEREND EDWARD F. HOBAN, D. D.
Auxiliary Bishop of Chicago, former student of St. Ignatius College

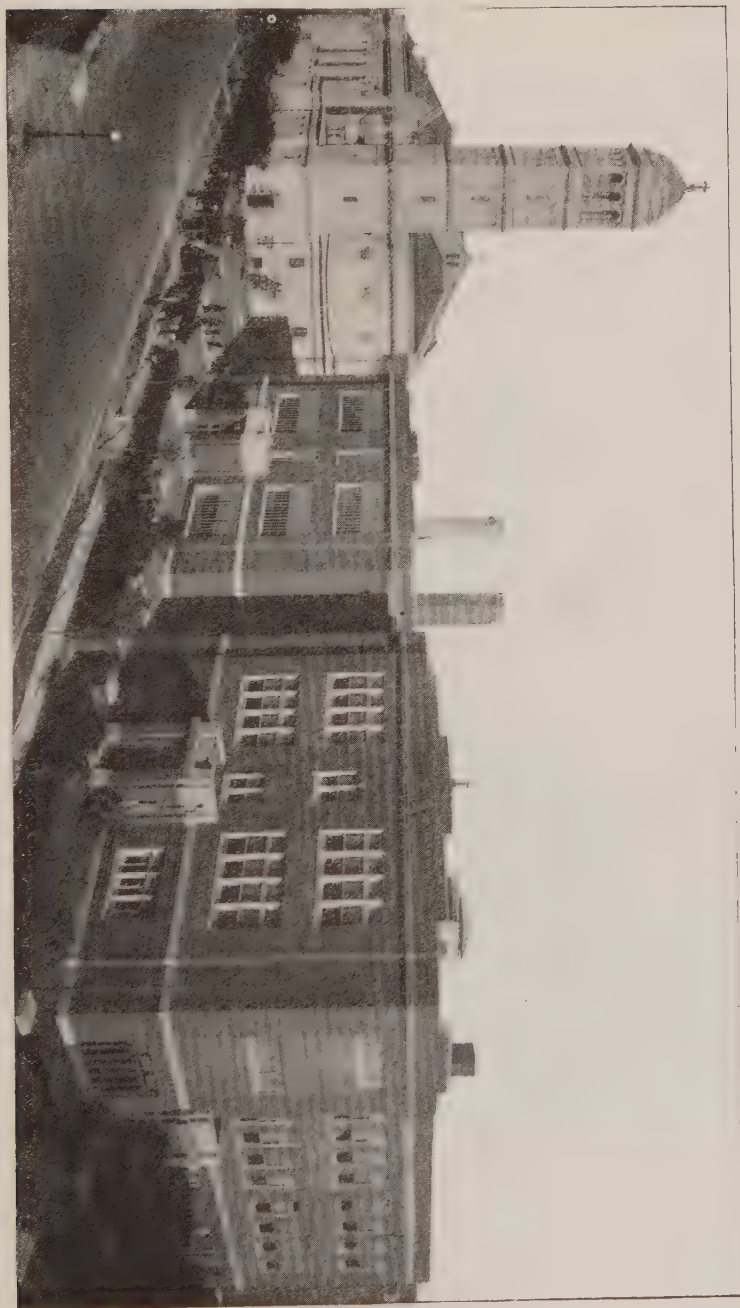
young ladies and young men's chapel intact, but to change the married men's and married ladies' chapel into an auditorium, where the parishioners could have

meetings, socials and entertainments. This change was effected the first year of his pastorate. Several other changes were rendered necessary, when the S. A. T. C., came to the college for training during the war and all available space had to be occupied for their accommodation. In 1921, more changes were made, when St. Ignatius College took up several rooms for classes. The Knights of Columbus School occupies more space, its automobile school being installed in the basement. Further changes were made in 1922, when a stage was erected in the main hall, equipped with every modern convenience for the presentation of theatricals and other entertainments. It is the intention, in the future, to have the class exercises of the parish schools in this large hall, thus ending the use of the grand old Brothers' School, officially known as Holy Family School, for this purpose, after an eventful period of 57 years.^s

In September, 1922, the Collegiate Department was removed to Loyola University on the North side, where the rector and main faculty of the university will reside in future. This practically makes St. Ignatius College a high school, the community of the college being reduced by one-third.

Mention, even if brief, should be made of the now flourishing north side parish of St. Ignatius with its magnificent church, schools and parochial residence. For several years Rev. David M. Johnson, S. J., has been the pastor and has developed and extended the work in a very satisfactory manner. The parish lies near and about Loyola University and may boast of some of the finest buildings in the Archdiocese.

^s See Schools, Chapter XVII.



ST. IGNATIUS CHURCH AND SCHOOLS



REV. DAVID M. JOHNSON, S. J.
Pastor St. Ignatius Church

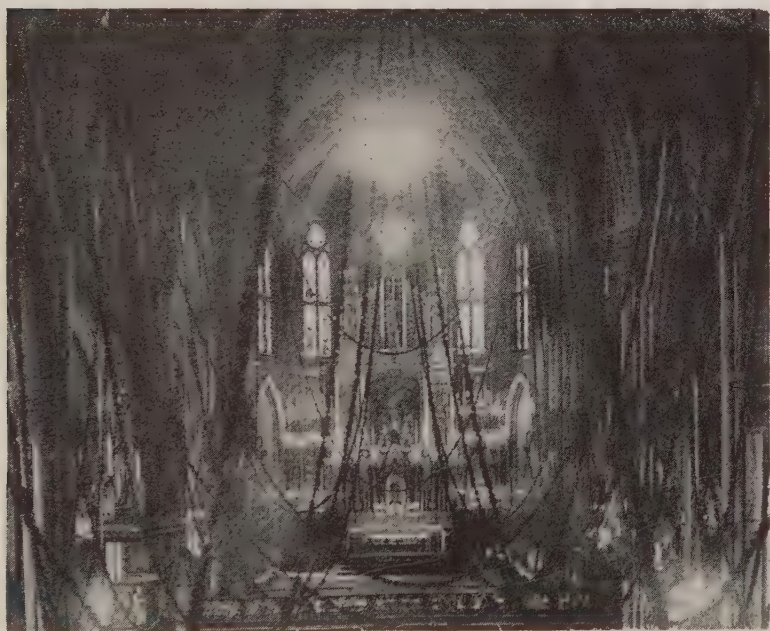
We have now passed in retrospect sixty-five years of devoted labors on the part of the pastors and priests, and of earnest co-operation of the laity in Holy Family Parish. It would be useless to undertake to conceal the diminishing glory of the splendid institution noticeable during the last score or more of years. An elderly resident of Chicago was heard to remark, that he had seen the birth of one of the historic districts of the West side; had seen its development to the zenith of its prosperity, and its decline over a period of years. There are men and women living who saw all that with reference to Holy Family Parish, and while some talk of this great district somewhat in the past tense, there is an abiding faith that better days are coming. Who would dare say that, in the Providence of God, this district, hallowed by the footsteps of Father Damen and his many worthy successors, may not be rejuvenated and recover the glory once won by good works and prayer.

Of the most recent years of Holy Family Parish, there is a temptation to take a philosophical view. The parting words of good Father Neenan, when the parishioners met to say farewell, included an assurance that he felt consoled by the fact that his successor, Rev. Joseph G. Kennedy, would fully measure up to the requirements of the pastorate; and that prophecy has been completely fulfilled. The few years just passed have been perhaps the most trying in the annals of the parish,—the war period, not alone caused serious economic disturbances, but in its wake left anxiety and even grief, to the parents and relatives of the boys called to the colors. While some benefited economically from the war, the great majority of the parishioners suffered from the high

prices which prevailed. The church and schools had to be maintained, despite all disturbances, and the task of the new pastor was accordingly a difficult one. Although the outlook was gloomy, Father Kennedy was not discouraged, but, as has been seen, begun his administration by remodeling the Sodality Hall. He then invited several new courts of the Catholic Order of Foresters to hold their meetings in the building;—at the same time the improved hall was used as a dormitory and the basement of the church, which had not been in use for some time, was made use of for class rooms for the Army Officers Training Corps. A certain amount of revenue was derived from these sources, which helped to defray some of the expenses. After the Army Officers Training Corps departed, St. Ignatius college took up its quarters in the basement of the church for a study hall, the Knights of Columbus, as has been seen, occupying more room in Sodality Hall and other places, and the small revenue derived from these sources was applied to help keep up the expensive machinery and appointments of one of the largest churches in the country and two parish schools, with an attendance of about nine hundred. To Father Kennedy's earnest, honest, personal contact with the people of the parish, has been due his success; indeed, it is perhaps true that no one of his predecessors, unless it be the immortal Father Damen himself, has claimed greater loyalty on the part of the parishioners. Through this trying period, although the expenses were staggering, so well managed have been the affairs of the parish that in January, 1922, there was a balance in the church treasury of \$8,000: this, after the remodeling of the Sodality Hall, and the frescoing of the church at a cost of

\$7,000, as mentioned above, and the payment of the special assessments for widening Roosevelt Road, amounting to \$9,000, which had to be met during Father Kennedy's pastorate.

Father Kennedy still holds the post of first pastor and occupies the third rank in length of service; only two others, Father Damen and Father Neenan having served longer.



CHRISTMAS DECORATIONS FOR CHURCH AND SANCTUARY

By reason of the decrease in the Catholic population the number of pastors has been reduced to three, and these attend to the pastoral work exclusively. They are assisted by several of the fathers from the college, in the way of saying High Masses, hearing confessions and preaching. Amongst these during

Father Kennedy's pastorate should be mentioned Rev. John B. Furay, S. J., President of St. Ignatius College from 1915 to 1921, who preached on Sundays at the six o'clock Mass, and for several years at the 9:30 Mass. Other preachers were Rev. James E. Conahan, S. J., who preached for several years at the children's Mass at eight o'clock; Fathers Senn, Mertz, Meehan, Flynn and McNulty preached from time to time. The following priests assisted Father Kennedy in his work, either as assistant pastor or confessor in the church: Rev. John J. Lyons, S. J., confessor and chaplain at Dunning Asylum and director of the Catholic Instruction League; Rev. C. Lagae, confessions; Rev. John P. Hogan, S. J.; Rev. John Asman, S. J., Chaplain of Cook County Hospital, confessor; Rev. F. X. Bimanski, S. J., confessor, chaplain at Cook County Hospital; Rev. James A. McCarthy, S. J., assistant pastor; Rev. Herman J. Pickert, S. J., assistant pastor and director of the Young Ladies Sodality; Rev. William H. Trentman in charge of the acolytes from 1911 to 1921; Rev. Thomas F. Treacy, confessor in the church; Rev. Edward A. Jones, S. J., as assistant pastor and director of the alumnae and Young Ladies Sodality; Rev. William T. Nash, S. J., assistant pastor and director of the Young Ladies Sodality; Rev. P. J. Mahan, director of the Deaf Mutes; Rev. William H. Agnew, S. J., Rector of St. Ignatius College and president of Loyola University, preacher at 9:30 o'clock Mass. on Sunday: Rev. Thomas J. Livingstone, S. J. assistant pastor and Director of the League of the Sacred Heart and Bona Mors Societies.⁹

⁹ See sketches, Chapters XVI and XIX.

Brother Mulkerins, S. J., Sacristan and director of altar boys society.

Rev. William H. Agnew S. J., spent some years at St. Ignatius College, when a scholastic, as a professor of science. He spent most of his leisure hours in teaching Christian Doctrine to the Italian children of the Guardian Angel Church, on Forquer street.

It would require an ability such as we attribute to the Recording Angel, to register all the works of Holy Family Parish during the sixty-five years and more that have passed since the parish was established. All that has here been stated, it is believed, is but a fraction of the good works accomplished, and while many meritorious events have passed from the memory of men, there are at least a few important services that may be tabulated and recorded. From time to time the spiritual fruits of the ministry have been stated, and now, in concluding this feature of our narration, it will be interesting to give some of the totals for the sixty-five years ending July 12, 1922. During that period there were 8,595 marriages; 46,422 baptisms and 11,541 funerals.¹⁰

Having followed the record of events from year to year, without a serious break in our narrative, it seems permissible now to turn to a study of particular institutions and activities connected with or relating to the parish. These will be examined in succeeding chapters.

¹⁰ *Parish Records.*

CHAPTER XV

THE CHURCH BEAUTIFUL

Through the foregoing pages, we have followed the record of activities, with as much particularity as seemed advisable, and, in their proper places, have mentioned the temporary and permanent churches, the Sodality Hall, schools and other buildings; and, in some cases, have given some particulars especially of the permanent church. It seems proper, however, to dwell expressly upon the material structure that has played such an important part in the long years of earnest endeavor in the parish.

It will be remembered that the temporary church was but a simple frame structure, constructed as plainly as possible, and intended only to provide a temporary meeting place for the congregation. The picture, preserved and reproduced herein, will afford sufficient explanation of that building.

The permanent church, as fine churches go nowadays, exteriorly, was not very attractive or prepossessing. As finally extended, it was, at the time, the largest church in the United States, and is amongst the very large church buildings now standing. Its architecture, including the tower, turrets, gables, etc., and even the decorations and trimmings, was not of the first order, but presented a pleasing appearance, time considered, and compared favorably with the best buildings of the city. The various cuts of the



ALTAR OF THE BLESSED VIRGIN
Decorated for the month of May

church, published herewith, will well illustrate the exterior appearance.¹

Interiorly conditions are different. As one enters the church he will be pleased by the graceful lines and arches of the Gothic architecture, and again, considering the time and the state of building operations prevalent in Chicago, one will be struck with wonder; indeed, it has been frequently asserted, by visitors of considerable experience, that, interiorly, Holy Family Church is, architecturally, one of the most beautiful churches in the United States, even making favorable comparison with St. Patrick's Cathedral in New York. The beauty of the church is intensified upon the occasion of a grand illumination of the altars and auditorium for great festivals.

Of course, the altars are the center of attraction. The main altar is in Gothic style and in every way corresponds to the architecture of the church. The foundation is of masonry up to the table; the altar stone is set and rests upon two brick columns, built all the way from the solid ground, and is nine feet two inches long by twenty-nine inches wide and two inches thick. The height of the altar, from the floor of the sanctuary, is fifty-two feet; its top turret, fitting snugly into one of the Gothic arches, and reaching within a few inches of the ceiling. The altar covers the whole width of the sanctuary, from wall to wall, extending 30 feet and 3 inches; the sides are slightly curved and are built from the sanctuary

¹ It is a fact that even the exterior appearance of the fine old church grows upon you. The more one studies the construction and observes the generosity of proportions the more one will admire the church. There is no evidence of meanness or "skimping," though there was abundant reason for financing every available dollar.

floor up, gradually narrowing until they reach a pinnacle of one inch in diameter.

The main altar table is surmounted by a tabernacle with Gothic turrets, having the figure of an angel, on either side, between two gilded pilasters, and represented as holding golden censers in their hands. On the capitals of the pillars, on each side of the tabernacle, are the figures of two angels, one holding a scroll as if in the act of singing, and the other, with joined hands, as if in prayer. The interior of the tabernacle is large enough to hold a dozen ciboria. Over the lower tabernacle or, rather, over the roof of the lower tabernacle, is the benediction throne, and this section revolves and contains three compartments,—one for the cross, one for the benediction, which latter has a throne and an angel on either side; the third is for the lenten and advent decorations, in sombre colors of purple and gold.

The tabernacle is capped by several small spires, each topped with an electric light. In the recesses of the three turrets are: first, a figure of our Lord, in the act of breaking bread, and, in the upper niche, is a figure of the Good Shepherd, while on either side of the lower structure of the altar there are two wings, each having three life-size statues of the Holy Doctors of the Church. On the east side, St. Thomas Aquinas, St. Gregory the Great Pope, and St. John Chrysostom. On the west St. Basil the Great, St. Ambrose and St. Jerome. On top of these same turrets are statues of the parents of St. John the Baptist, St. Zachary on the Gospel side and St. Elizabeth on the left. At the sides of the main altar picture are the statues of St. Joachim on the Gospel side, and St. Anne on that of the Epistle.



THE MAIN ALTAR DURING HIGH MASS
Carved by Anthony Buscher



THE LAST SUPPER—AFTER DA VINCI
Carved in wood by Sebastian Buscher

The main altar picture of the Holy Family is a fine copy of Murillo's masterpiece and is said to have been painted by a Jesuit Brother in Belgium. It contains the figures of the Holy Family, Jesus, Mary and Joseph, with the Eternal Father above looking down with benignity on the Holy Ghost, as a dove, midway between Father and Son. Innocent cherubs float about, indicating their love and devotion to the three persons of the Adorable Trinity. This painting is much admired, and has been copied by the Gesu of Milwaukee for its main altar center-piece. It is also represented in an art glass window at the new St. Ignatius Church, on the north side, Glenwood and Loyola avenues, Chicago. This masterpiece is reproduced as a frontispiece for this volume.

Over the picture of the Holy Family, on what may be termed the third tier, are three statues—Faith in the center, holding aloft a cross studded with electric lights; Hope on the right with the traditional anchor, and Charity on the left, holding a Chalice as the symbol of love.

On the altar, as a whole, there are five Gothic turrets, each capped with six major and six minor spires; each, in turn, capped by an electric light. When the altar is illuminated it is magnificent—one of the most impressive sights to be seen in any church. The illumination is expressly arranged to display the beauty and architectural lines of the altar. The altar stands out about six feet from the rear wall and, within this space, ladders are constructed to extend all the way to the top of the altar. This enables the decorators to reach any part of the altar and explains the mystery of successful decoration that has puzzled many visitors.

The carvings on this magnificent altar, as well as in the sanctuary and upon the altar rail, are exceptional. The most notable of these works is a reproduction of Da Vinci's Last Supper, a beautiful work carved by hand, and extending the full length of the altar. The carvings on the altar are the work of Anthony Buscher, who also carved several of the statues, notably those of the two altar boys, Faith, Hope and Charity, Saints Joachim, Anne, Zachary, Elizabeth and the six Doctors of the Church at the two wings, Saints Jerome, Ambrose, Basil, Chrysostom, Gregory and Thomas Aquinas. The Last Supper was carved by Mr. Sebastian Buscher, a nephew of Anthony.

At an early date, the names of Jesus, Mary and Joseph, arranged with a crown at the top, were reproduced with gas openings, which were lighted up on festive occasions. This device, made use of prior to the introduction of electricity, was for the time very effective, and, indeed, was retained until quite recently, long after electricity was introduced. It was discontinued not so much because of greater convenience, but because of the deterioration in the quality of gas supplied, which resulted in clogging the openings and interfering with the lighting results.

The side altars, as they appear today, were not erected until 1873. They are, of course, constructed on the same lines as the main altar, and reach from the floor of the sanctuary to the ceiling. Each has three Gothic turrets, two small ones on the sides, with the principal one at the top. There are two statues at the base of each, with one on top. The top statue of the Blessed Virgin's altar is a masterpiece, representing Our Lady of Lourdes. It was carved by Mr. Sebastian Buscher. The two lower statues, on the

same altar, those of Saints Aloysius and John Berchmans, are imported and are of *papier-mache*. The picture, representing the definition of the Immaculate Conception over this altar, was painted in the United States. Underneath the table of the altar of the Blessed Virgin, there is a beautifully carved representation of the Annunciation and the Visitation. The tabernacle is of fine polished brass, gold plated, and was supplied by Rev. Thomas Sherman, S. J., during his directorship of the League of the Sacred Heart, about 1900. From about 1890 to 1905, it was the practice to expose the Blessed Sacrament, on the first Friday of the month, at the Blessed Virgin's altar, during the forenoon, so as to leave the main altar free for the High Masses. Holy Communion was also distributed from this altar, instead of from the main altar.

St. Joseph's altar is constructed on the same style as the altar of the Blessed Virgin. On the lower half is a picture representing St. Charles Borromeo, administering Holy Communion to St. Aloysius; overhead a picture of St. Joseph with a lily in his right hand and holding in his arms the Child Jesus surrounded with a cloud of glory. At the base, on either side, are statues of St. Aloysius holding a crucifix in his hand, and St. Stanislaus holding the infant Jesus in his arms. Above, in a niche, is the statue of St. Joseph with the child Jesus in his arms. There is a beautifully carved tabernacle below, and under the table of the altar are carved representations of the flight into Egypt and the Holy Family in the carpenter shop at Nazareth, with a monogram in the center.

Our attention is next directed to the Communion

railing, which is noteworthy. This railing is considered by the artists as a masterpiece, perhaps unequalled in the country at the present time. Of the seventeen panels or sections into which the railing is divided only two are repeated, although the ground-work is practically the same in each. The carving is in the minutest detail, and is as sharp as if cast in brass or bronze. It is a remarkable fact that, although it is now fifty-eight years since this railing was put in place, it is as perfect today as on the day of its installation—with a few bits here and there only broken off. This artistic piece of work was carved by Louis E. Wisner, in his own house.

So notable is this specimen of the carver's art, that a detailed description will interest the reader. The Communion Railing is divided into panels, each panel supported by a square column with a stone base running the width of the church, and the top partially raised and fluted lengthwise. The panels are inlaid with carved vine rods about $1\frac{3}{4}$ inches in diameter, one above and another below, running horizontally, with a similar rod running vertically at each end. These rods are firmly glued together and are reinforced by a large vine leaf taking root in the base of the railing, and making a circuit of the entire panel. It is upon this ground-work that the entire artistic figures are imposed.

Commencing at the east end of the railing, and, for convenience, numbering the easternmost panel No. 1, we find the carving here to represent a harp, book and cross; in No. 2, a cross and ladder; in No. 3, rays in center background, cross and the letters I. H. S. Next comes the east gate in front of St. Joseph's altar, on which is carved the cross with a



THE PULPIT
Anthony Buscher

CONFESSIONAL
Sebastian Buscher

ALTAR RAILING
Louis E. Wisner

serpent wound about it. Panel No. 5 contains a large sheaf of wheat, about five inches in diameter, with a band around it, and a reaping hook thrust under the band. Resting on the sheaf are two large clusters of grapes, twenty-four grapes in each cluster; each grape about the size of a California white grape. Panel No. 6, cross, scourge and crown of thorns; No. 7, radiated center with chalice surrounded with a column of clouds of glory; No. 8, the papal triple cross, tiara, mitre, ribbons, Episcopal mitre and Pontificale. Panel No. 9 constitutes the east half of the middle gate and contains rays in background—lamb resting on an altar, with cross passing between the right leg and right shoulder; the west half of the middle gate with the rays in background and on the latter a short cross, the boy Christ lying on His side on the cross, as if it were His bed—palm in left hand, with right hand resting on his breast. No. 10, identical with No. 5; No. 11, rays in center, large sized Pelican with open wings and bare breast, three young pelicans drinking their mother's life blood; No. 12, the veil of Veronica—Christ's head in relief, instruments of the passion—spear, lance, cross, crown, scourge, pincers, and hammer. This is one of the most wonderful pieces of carving in the entire railing. No. 13, cross, crown of thorns and scourges. The west gate before the altar of the Blessed Virgin—cross, crown of thorns, a dove with an olive leaf in its bill; No. 15, rays in the center, with the letter M, and the Immaculate Heart of Mary in relief; No. 16, rays in center, closed book with representation of the seven sacraments, as if proceeding from the book. On top of the book a lamb. No. 17, rays in center,

cross and anchor, Immaculate Heart of Mary raised in center.

On the columns, at each end of the main sanctuary, are cherubs exquisitely carved, and similar figures on the two columns supporting the middle gate.

The Communion railing extends the full width of the main and two side altars, and is long enough to accommodate fifty communicants at once.²

There are various other objects of interest in and about the church, and the reader will be interested in learning something of the statues and other objects which adorn this fine old temple.

One of the first statues erected in the church was that of St. Patrick.³ It was, of course, difficult to secure artists in those days, and to import statues was equally difficult, and, besides, very expensive. It was accordingly a pleasing circumstance that Father Damen should, by accident, as it seemed, fall in with several men skilled in the art of wood carving. Chief amongst these was Anthony Buscher, whom Father Damen discovered carving figures of Indians to grace the front entrances of cigar stores. From this humble and rather unpretentious employment, Father Damen diverted his energies and set him to executing some of the most artistic wood carvings to be found in the country. Later on Sebastian Buscher, a nephew of Anthony, came direct from Germany and was employed for several years in carving statues and altars for the church. An-

² It would be of interest to have a reproduction of each panel of this quite remarkable altar railing but it has been found practical to reproduce but one, five, ten as described in the text.

³ This early action is some indication of the prevailing nationality and as appears in other chapters the St. Patrick statue was valiantly guarded by the Kelts as time passed.

other find was Louis E. Wisner and, by the way, a Lutheran and Free Mason. It was Wisner that carved the Communion Railing above described, and undoubtedly one of the finest pieces of wood carving to be found in the United States.

We feel justified in dwelling upon Wisner's career. He was a native of Stuttgart, Germany, and it was there that he learned the trade of wood carving. Coming to America, he made a short stay in New York, where he met and married an Irish colleen, Miss Ellen Kennedy, a native of the County Tipperary. Departing with his bride for the West, he landed in Chicago, in 1850, making his home at Fourteenth and Halsted streets. It is not known now how Father Damen became acquainted with Mr. Wisner, but like many other incidents in the good priest's life, the acquaintanceship seemed almost providential, and was no doubt brought about in answer to the fervent prayer.

The front room of the little home became the artist's studio, as modern artists term their work-rooms. By the time of Wisner's connection with Holy Family Church, he had accumulated quite a family—three boys and three girls—who, no doubt, frequently romped through the "studio" and saw the several sections of the communion railing developing from the plain materials provided for the purpose. The work was in course of progress in the Wisner parlor for about one year.

It was a combination of the mind of one man and the hand of another that produced these masterpieces. Father Damen, it is recognized now, if not so fully in that day, was possessed of an extraordinarily artistic taste, and as he had traveled extensively in

Europe, he had, no doubt, seen and examined with care the best specimens of carving in Holland and Belgium. While the work was in progress, Father Damen visited Mr. Wisner daily, and offered suggestions. He had a most eager interest in the work and enjoyed exceedingly the creation of such beauty.

Compared with work of the same character, otherwise produced, the cost of this wonderful work was almost nominal, the wage scale at that time being but one dollar a day and the materials taken from a solid block of Walnut were at the time inexpensive. Altogether this fine piece of work cost perhaps less than \$500.00.

Persons of artistic taste have come from all parts of the country to admire and study this work. No part of it has ever been copied, because the design was original with Father Damen and Mr. Wisner, and expert wood carvers of the talent of Mr. Wisner were then, and are even now, extremely rare.

The railing was finished about the time the church was completed and was placed in position by Mr. Wisner himself, in 1866.

The house where the communion railing was carved and where most of the Wisner children were born was removed from Fourteenth and Halsted streets to the northwest corner of Maxwell and Sangamon streets, and still stands there. Mr. Wisner, the carver, died in 1895.

Although, as before stated, Louis E. Wisner was a Lutheran and a Free Mason, his wife was a Catholic and all the children were baptized and reared Catholics. Barbara Wisner, one of the daughters, sang in Holy Family choir in the 70's, and one of the sons, Frank J. Wisner, became a man of prominence and

of great assistance to the parish. He was, from 1880 to 1890, a representative in the General Assembly of Illinois from the Fifth Senatorial District. He has been, for the last thirty years, in the real estate business, and has been one of the most active proponents of the movement to preserve the history of Holy Family Parish.

To continue with an account of the statues and art objects in the church, it may be stated that, after the placing of the statue of St. Patrick, above alluded to, there were, in 1875, imported from Munich about a dozen statues from the studio of the renowned Albert Franz Springer. Some of these were placed within and others without the sanctuary.

At a somewhat later date, a Belgian named Kennis carved the two angels now found in the sanctuary, and also the statue of Our Lady of Help. These were not equal to the Buscher carvings.

Besides the Buscher work already described, Mr. Sebastian Buscher carved the Guardian Angel on the west door and the St. Michael and Satan on the east entrance; also the shrine of St. Anthony. Mr. Anthony Buscher carved the stationary pulpit. While he was working on the pulpit he was drafted into the army, during the civil war, and Father Damen secured a substitute, as was permissible at that time, in order that Buscher might continue with the church work.

The reader will be interested in more intimate information concerning the Buschers, who created many of these beautiful works of art. In the days when Napoleon was at the height of his glory, there lived in the Northern part of France a young man by the name of Mathias Bousche. For some cause

or other the young Frenchman fled into Germany, entering the free city of Gamburg, Baden. Before long he got work as a sculptor from a citizen of that town, who was carrying on that trade. He soon married the daughter of his employer and was prospering gratifyingly, as he thought, when a division of Napoleon's army passed through the town on their way to Russia. Young Bousche was delighted to meet once more his fellow countrymen. However, his happiness was soon changed to grief when the French officers ordered his arrest as a deserter and without more ado carried him off a prisoner to Mayence. The father-in-law was not willing to see his daughter forsaken or perhaps widowed so soon, so he got together a large sum of money, for he thought to himself, if these officers have no regard for justice or humanity then we will try what effect money will have upon them. On arriving at Mayence, the father-in-law found Mr. Bousche and arranged with the French officers to have him released upon payment of one hundred and fifty gold crowns. It was then that Mathias Bousche decided to change his French name to that of the German, Buscher, and swore he would never again speak a word of French.

This Mathias Buscher had two sons—one whose name was Anthony, was also a sculptor. One of his last works before coming to America was to carve a monument to his departed father. This Anthony was the builder of the main altar in the Holy Family Church.

Another son of Mathias Buscher was the father of Sebastian Buscher, the associate with Anthony in the many masterpieces in the Holy Family Church.

Anthony Buscher, the builder of the main altar and carver of many of the statues and decorations, as above indicated, was born in Baden, Germany, in 1827. Coming to this country, he was employed as an ornamental carver in New York for a time, and then moved west and bought a farm in Kansas. His farm life lasted but six weeks. His love of the beautiful and artistic so wrought upon him, that he found farm life insipid and lonesome, and turned his face to the east, intending to return to New York. Stopping off in Chicago, he happened to visit Holy Family Church, and was so attracted to the church that he gave up the idea of returning to New York, and instead bought the property at 1123 S. May street, and engaged in the business of carving Indian statues for cigar signs.

One day Father Damen saw the wooden Indians being loaded into wagons for delivery, and, struck by the workmanship, invited Buscher to undertake the building of the high altar for Holy Family Church.

As has been seen, Buscher not only completed the altar, but carved all the statues for it and the statues of St. Michael and the Guardian Angel in the vestibule, as well as the decorations for several confessionals, the statue of St. Patrick and the stationary pulpit. His work stands as a monument to his memory, and proves the lofty ideals that inspired his mind and guided his hand.

Sebastian Buscher, a nephew of Anthony, was also born in Baden, Germany, in 1849, and came to America in 1868. Upon his arrival he assisted his uncle, Anthony Buscher, in various capacities in connection with the church. As has been seen, he himself carved the "Last Supper" under the main altar, the

figures under the side altars, and the statue of the Immaculate Conception, as it is called "Our Lady of Lourdes" above the B. V. M. altar.

This little statue is noted for its devotional beauty and is perhaps unsurpassed anywhere. It is about five feet high, and is one of the chief attractions during the May devotions, when it is taken down from its niche on the top of the altar and placed in the beautiful shrine prepared for it.

As has been stated, he also carved the statuettes on the various confessionals around the church, the sanctuary chairs, relic cases, St. Anthony's shrine and several beautiful vestment and storage cases in the sacristy. His workmanship can also be seen in the Sodality Hall in the beautiful library cases and floor's of the Young Ladies' and Married Ladies' and Men's Sodality, library, and also in the Young Ladies' Sodality altars and statues.

Sebastian Buscher shared the carpenter shop (the old school on Eleventh and May streets, or, rather, what was left of it after the fire of 1864), with Brother John, S. J., from the early seventies until 1887. By this time he had built himself a residence and shop on the corner of Eleventh and Julius streets, and here he kept up altar and sculpture work until 1897, when he sold his business to Schaeffer Bros., and engaged as a model maker for the Deprato Company. He is hale and hearty at this present writing at the age of seventy-two.

The Confessionals are of considerable note. The first four installed were of plain construction, and may be seen today, one in each of the transepts and one on each side of the entrance. All the others, seven

in all, were of Butternut wood, and artistically carved by Anthony Buscher.

Sebastian Buscher carved the priests' chairs in the sanctuary; also the Reliquary Case on the altar.

Other works of the carvers are six black candlesticks, which were carved by Mr. Kennis, and, it is stated, with a pen knife. These are used only for funerals, and must be observed very closely to be appreciated.

On the main altar are four cases of sacred relics—some are very precious, as they contain fragments of the bones or other sacred objects belonging to apostles and martyrs—one especially, that of the Holy Cross contains some relics of the instruments of the passion, and is put on exhibition on Good Friday. There are also statues of the Sacred Heart and St. Anne and the large statue of St. Joseph, with lights burning daily before them.

The pews in the church were installed in 1860 and are still in use. They are large and commodious. Formerly they were supplied with doors and locks, but during the pastorate of Father Neenan the doors were removed as the number of pews rented greatly diminished.

A movable pulpit replaced the stationary one, as has been seen, as but few of the priests could be heard from the old pulpit, and also as the large columns obscured the view. The original location of the stationary pulpit was in front of the main west column inside the communion railing. About 1895, it was located in front of the second large pillar. Still there were objections to the location, as those occupying the first fifteen pews could not see the preacher, and the pulpit is now very seldom used.

A somewhat extended reference to the art glass windows is justifiable. As has been seen, the original windows, which were not of special merit, but which did service for forty years,⁴ were replaced and the new windows installed in the year 1907. The present windows may be described as follows:

Four are the gifts of the Altar Society, and treat of Our Lord's life.

One represents the Annunciation;

Another the Adoration of the Magi;

The third and fourth, on the Twelfth street side, picture the greatest sorrow of Christ—the Agony in the Garden—and His greatest glory, the Resurrection.

The eight principal windows, along the nave of the church, present scenes from the lives of the Jesuit Saints. The workmanship of all these is entirely original.

The first, on the west side, represents the beginning of the Society of Jesus, when Saint Ignatius and his companions, during a Mass said by Father Faber, bound themselves, by vow, to undertake the great work planned by Saint Ignatius. It is called the "Window of the First Vows."

The second depicts the death of Saint Francis Xavier on a desert Island, with no one near him but his faithful Japanese servant. This is a masterpiece of the glass-maker's art, and elicits special admiration.

The third is a double panel, one of which shows Saint Alphonsus in prayer, and the other the effect of that prayer, the baptism of an African slave by

⁴ It will be remembered that Father Damen's Volunteers collected \$1,004.00 in 1859 for these stained glass windows. See Chapter V.

St. Peter Claver, whose heroic work among the neglected African slaves had been foretold by Saint Alphonsus. He encouraged the young priest to devote himself to this life of sacrifice, and the amazing harvest of souls reaped by Father Claver is the best witness of his sanctity.

The fourth window presents the Jesuit missionary, typified by Father Faber, in one of his missionary tours. Alone, on foot, with modesty and holiness of countenance, he is accompanied by angels. "Behold I will send my angel, who will go before thee, and keep thee in thy journey."⁵ The design is very suggestive and, to many, has recalled the memory of our own missionaries who are now at rest after their toil.

The first window, on the east side of the nave, images Saint Aloysius, the patron of the young, gathering youths around the shrine of Our Lady. The scene is laid in the garden of a Jesuit Scholasticate, or House of Studies. In the background is the building wherein he spent his days as a Jesuit student. It is separated by a wall from the court where the Saint, kneeling at the side of the altar, is directing three boys, who are placing flowers on the altar of the Virgin.

In the second window of this series, is set forth an incident in the life of the boy saint, Stanislaus. While boarding with his brother, in the house of a Lutheran family, he was suddenly taken sick. His brother who was imbued with Lutheran ideas, locked Stanislaus in a room, thereby to deprive him of the consolation of his religion. God knowing his ardent

⁵ These historical windows are of deep interest and are of excellent designs, materials and workmanship.



THE WINDOW OF THE FIRST VOWS
Father Faber Blessing St. Ignatius and His Colaborers

longing to receive Holy Communion, sent St. Barbara to gratify his desire by a miraculous reception of the Sacrament. The artist, according to his privilege, represents Saint Stanislaus receiving the Bread of Angels from the hand of an angel.

Saint John Berchmans and Francis Borgia are the subjects of the third window. The former is kneeling with his book of Rules, his rosary, and his crucifix in his hands. He was always faithful to duty, and his fidelity raised him to the altar. He attempted nothing extraordinary, but was content to do holily what his state of life exacted of him. Saint Francis, while Duke of Gandia, resolved to forsake worldly ambition and pleasure after he had gazed at the dead face of Isabella the Beautiful. It made him realize sharply the emptiness of creatures and offer himself entirely to the service of the incorruptible God of all creatures. He is pictured as kneeling in prayer before the Blessed Sacrament, from which rays of light stream upon his face.

Saints Francis Regis and Francis de Hieronymo, were celebrated missionaries of the seventeenth century. The fourth window reveals them in the attitude characteristic of those who, by their own saintliness, have brought grace and salvation into the lives of those for whom they labored.

The remaining three windows are near the confessionals, and appropriately signalize the mercy of God to the sinner.

The east window is symbolical of the seal of confession. Saint John Nepomucene the Queen's Confessor, stands before the King who, with sword in hand, commands him to make known what the Queen has manifested in confession. He refuses to reveal

the secret of the confessional and his life is the forfeit. His murdered body was hurled into a river, but, through God's intervention, the presence of the sacred corpse is made known to the people, who give it honorable burial.

The other two windows on the west tell their stories consolingly—the Return of the Prodigal, and the Forgiveness of Magdalen.

In 1873, the new Stations of the Cross were erected. The paintings, exclusive of the framework, are eight feet by six, that is, eight feet high and six feet wide. The figure of Christ, as He stands erect, is five feet four inches in height, and all the other figures in proportion are almost life size. We have not been able to find any record as to who painted these Stations, but only that they were imported from Europe. The grouping of the figures as we pass from one station to another is very fine—each figure stands out as if the life blood was coursing through the body. The majesty of the person of Christ is very impressive. In the figures of the Blessed Virgin and other Holy personages, there is that dignity, combined with reserve and modesty, which the best traditional paintings have possessed. Whomsoever the artist, he certainly had a fine conception of Christ and His Blessed Mother, such as we have understood them from the teachings of the Fathers. We could go from station to station and spend hours in contemplating the scene before us—each group opening up, as it were, a new panorama, full of pathos to the devout beholder. It is just fifty years since the stations were erected. They look just as fresh as if put in position at a recent date—all the coloring and shading being done in oil.

Originally these stations were mounted in massive Gothic frames, which practically reached the buttresses of the roof. During the decoration of the Church, in 1889 or 1890, the Rector, Rev. E. A. Higgins, S. J., ordered the frames to be taken off, and had the paintings glued to the wall and had a narrow square wooden frame put around them. In 1902, when the Church was redecorated once more, the pastor, Father Meyer, had this plain framework taken off and an artistic stucco frame put in its place. The stations may be seen today, just as Father Meyer left them.⁶

Another sacred object, which attracts special attention, is the Mission Cross, erected in 1845. This cross is eighteen feet high—the cross beam being eight feet from end to end. The figure of Christ is life size—being six feet. The Cross originally stood against the wall pillar to the left of St. Joseph's altar. The repository was annually erected at this altar, and the right arm of the Cross interfered with its decoration. The cross was, therefore, transferred to the main wall pillar, at the intersection of the East transept and nave. Here the devout kneel and pray, and renew their fealty to God, as in the days of the great Father Damien.⁷

The great organ is, of course, a very important part of the interior equipment, and a rather detailed reference thereto will be of interest.

⁶ The generosity of proportions or breadth of conception is again shown in the almost mammoth Stations, which, had they been of lesser proportions would have disturbed the harmony of the general scheme.

⁷ This is indeed a startling figure earnestly considered. Unnumbered sufferers and sinners have gazed upon this pious object while appealing to the Comforter of the Afflicted.

DESCRIPTION AND HISTORY OF THE GREAT ORGAN,
HOLY FAMILY CHURCH, CHICAGO

It is customary when an organ of unusual dimensions is erected, to favor the public with a description of it. A careful perusal of the following specifications and scheme will reveal the fact that for perfection of tone and completeness of mechanism the "King of Instruments" which is erected in the Holy Family Church, is not surpassed by any similar instrument in this country. It rivals the greatest Church and Concert Organs of the world, and stands in foremost place as an example of the most advanced methods of organ building. It will accordingly be of interest to organists and the general public to become familiar with an organ which, though of vast dimensions and of many modern complex contrivances, remains on the whole a perfectly symmetrical and artistic structure.

The organ was originally built in the year 1869, by Mitchell & Son, Montreal, Canada, at a cost of \$30,000. It is entirely built of foreign material, all the metal pipes and reeds having been made in Paris. The case is built of walnut and of a very elaborate design, in Gothic style. The pipes of the double Open Diapason are heavily gilded and arranged and placed in three towers. Over each tower is placed a group of angels—elegant wood carvings—each angel bearing a musical instrument, also heavily gilded. On the center, and largest tower, over a group of angels, is a statue representing David with gold crown and harp, which, upon the whole, makes an imposing appearance. It has always been considered to be the largest and finest church organ in the country.

Since that time, many improvements have been made in the line of organ building, principally in the mechanism. Aside from these improvements, this instrument always ranked among the best, even its magnificent workmanship and tone. During the many years of its use, it has become considerably impaired, as it is natural for foreign wood to be injured by our climatic changes. It was, therefore, deemed necessary to rebuild the entire organ and at the same time to apply all the latest contrivances so as to bring it up to modern requirements. Mr. Frank Roosevelt, of New York, was intrusted with this great undertaking, and it now stands as a "monument," and in every sense of the word a "masterpiece."

Mechanically, this organ differs essentially from the works of other organ builders. Among the many advantages that are profited by, is the pneumatic action (Roosevelt Patent). The organist is no longer required, as in the old method, by muscular effort applied to the key at a long distance from the pipe, to open widely, a large valve against wind pressure, in order to admit air to the wind pipe, and thus cause it to speak. All this has been entirely overcome by this modern improvement. Now the performer can, with the greatest ease and light touch applied to the key, cause the pipe to speak instantaneously.

The draw stop action, which is also very light, and has been greatly improved, by the use of the above mechanical appliance, with an ample number of combination pedals, will be especially appreciated, particularly on account of the slight effort it requires to manipulate them. The combination pedals are all double acting, and are so constructed as to give the player wonderful assistance in controlling his instrument without any muscular effort whatever.

A new and most important feature of this organ are the swell boxes. Almost the entire organ is inclosed in a swell box, with the exception of the pedal and part of the great organ. This is not like in other organs where only the swell organ is inclosed in a box with shutters, but the great and choir organ has each its respective swell box and its separate swell pedal, arranged so that they can be used separately or in combination. It is possible to produce a peculiar effect by opening one swell box while closing another and when using them together, a most startling crescendo can be produced. Another remarkable feature that deserves particular mention is the "crescendo pedal." By means of this pedal, one can bring into effect every stop, from the softest to the loudest, also *vice versa*. The result of this crescendo and diminuendo is marvelous. This same pedal can also be used in a different manner, viz.: to act as a "full organ" pedal, where every stop in the organ can be brought into effect instantaneously. Its construction is wonderful, simple, always reliable in its action and gives great assistance to the performer.

The key desk is placed fourteen feet distant from the organ, the organist facing the choir and instrument. This novel idea has proved a success, as it gives the organist every advantage in controlling the choir and organ. The key desk itself is an ornament of elegant workmanship and finish. It is, above all, the key desk, which excites the admiration of organists, and which has to the uninitiated something of a resemblance of magic.

The facilities for controlling this "king of instruments" are more perfect and complete than any other. The keys, like the draw stops, combination pedals and other mechanical movements, do not re-



OUR LADY OF HELP

MEMORIAL TO THE ACOLYTES

THE WAY OF THE CROSS

quire the organist to furnish muscular power to effect his work, but simply act as agent for the pneumatic power furnished by the bellows. The draw stops, combination pedals and mechanical movements, are all within comfortable reach of the performer. To aid the organist in gaining familiarity with the numerous stops and levers, they are arranged with careful system and regularity, the stops of the different departments being distinguished by the color of their knobs, placed in a single group, and in the order required by their scale or character.

The organ, as originally constructed, contained sixty-four speaking stops (registers) and three thousand nine hundred and forty-four pipes. There were practically four organs, each independent of the other, and when required, an instantaneous combination of the whole could be had.

The great organ contained 1,456 pipes; the swell organ contained 1,288 pipes; the choir organ contained 840 pipes; the pedal organ contained 360 pipes.

The pipes on this instrument varied from the size of a pencil to thirty-four feet in length by thirty to thirty-four inches in diameter.

It required six men, on ordinary occasions, and eight men on special occasions to supply wind for this huge instrument. Many improvements have been made in the art of organ building since its installation in 1870. At its reconstruction in 1892, nearly everything known at that time in organ improvements was introduced by the Roosevelt Organ Company of New York. To do away with the old-fashioned hand blowing, three powerful hydraulic pumps were installed to supply the wind. These pumps

worked very satisfactorily for a number of years, until the city water pressure became too low to operate the motors. In fact, the entire mechanism became so badly worn after ten or twelve years constant use, that the instrument was rendered useless. The trouble was foreseen and a two-manual organ of eleven registers was built on the lower gallery in 1905. Finally it was decided to rebuild the great organ, and provide all necessary improvements requisite for a new church organ, and, instead of the hand and water power of the past, the organ to be electrified throughout with two five-horse-power motors. The contract for this work was given out on the 24th day of April, 1922, to be completed by April, 1923.

The organ, as originally constructed, contained four organs, but after its reconstruction it will contain five. Lovers of fine music will be surprised at the wonderful improvements, tonally and mechanically. It will rival the greatest Church and concert organ of the world.

The following explanation will give some idea :

The great organ, consisting of fifteen stops (registers)	1403 pipes
The swell organ, consisting of nineteen stops (registers)	1679 pipes
The choir organ, consisting of sixteen stops (registers)	1095 pipes
The solo organ, consisting of eight stops (registers) ..	511 pipes
The pedal organ, consisting of thirteen stops (registers)	384 pipes
The chimes organ.....	28 pipes
The harp	42 pipes
5142 pipes	



NOTABLE ALTAR PIECES

STATUE OF ST. PATRICK

GOLD VESTMENTS BROUGHT BY FATHER SMARIUS FROM PARIS

Besides the above there are to be eight combination pistons to great and pedal organs; eight combination pistons to swell and pedal organs; eight combination pistons to choir and pedal organs; six combination pistons to the solo and pedal organs; twenty-four couplers; ten pedal combinations (toe pistons); one full organ pedal; three expression pedals; and one grand crescendo pedal.

The Great Organ was used after its first opening in the Fall of 1870, on all Sundays and Festivals, at the High Mass and Vespers. It was also used at grand weddings and funerals and whenever any solemn occasion required it. The organ fairly kept up to its reputation for being the sweetest and most melodious that lovers of music ever heard up to the later eighties. About this time, however, the mechanism began to show the effects of the wear and tear of twenty years. In 1892, the organ was rebuilt. It was supposed that it was now prepared to stand much more wear than the previous record showed. This was especially expected since the hydraulic power was installed. There were also many other devices and improvements added. After its completion it was used about as of old, perhaps more frequently, as the operator had only to turn on the lever to have all the power desired, where formerly he would have to enlist the services of one or two or several men to blow it. The rebuilt organ, however, with all of its new machinery lasted only about ten years, when it completely collapsed. Rev. John Neenan was desirous to have the organ repaired or rebuilt but somehow, or for some one reason or other, and there were many reasons, the rebuilding was postponed from year to year until 1922, when Rev. Joseph G. Kennedy, S. J., signed the contract for the

rebuilding at a cost of \$16,000. It was intended it should be ready for operation for Easter of 1923, but the clergy and congregation were disappointed in this respect. In the meantime, a small pipe-organ located on the lower gallery, has been used throughout the present year (1923).

The great organ, though not complete in every detail, was "opened" on Thursday evening, May 10, 1923. An account of the concert appeared in *The Diapason*, the official paper of the National Association of Organists and of Organ Builders' Association of America, of June 1, 1923, as follows:

GREAT AUDIENCE AT HOLY FAMILY

One of the largest audiences that ever heard an organ opening in Chicago, gathered at the Holy Family Church on Roosevelt road on the evening of May 10, to hear the program of Charles M. Courboin and the fine work of the choir led by Frank B. Webster, director, with Leo Mutter at the organ. Bishop E. F. Hoban and noted clergymen from all parts of the archdiocese were present. The famous edifice presented a scene of grandeur which accorded with the power of the great organ, with its immense reeds. The instrument, entirely rebuilt by the Tellers-Kent Organ Company, as set forth in previous issues of *The Diapason*, was not completed in time for the recital, but the parts that were ready for use proved that the old majesty of the huge instrument so long silent had been successfully restored. Mr. Courboin, to whom no mechanical obstacles are insurmountable, played magnificently. His program included the following: Concert Overture, Maitland; Serenade, Grasse; Allegretto, de Boeck; Passacaglia, Bach; "Invocation," Mailly; Chorale No. 3, Franck; Sketch No. 4, Schumann; "The Bells of St. Anne de Beaupre," Russell; "Chinoiserie," Swinnen; "Marche Heroique," Saint-Saens.⁸

⁸ The extended descriptions of and references to the great organ are compiled from programs and accounts published at the times of the several openings.

CHAPTER XVI

THE CLERGY

On the theory that, save in the case of the founders, the parish preceded the clergy, we have set out the chronicle of the parish and have described the church. It now seems in order to treat of the clergy, and this division of the work, will, no doubt, be read with interest by a greater number of people than any chapter.

How shall we do justice to this small army of Soldiers of the Cross? Who would dare classify them with respect to comparative ability, piety and effectiveness? To speak of them in chronological order is difficult, since many served during the same time, and many also ministered to the parish at one time, were absent for a time, and returned. An alphabetical order of treatment seems to be the most practical, and, accordingly, that plan has been adopted. There is here no pretense of exhaustive treatment, but simply sufficient reference to identify the clergyman and recognize his labors, at the same time perpetuating his memory:

CLERGY DIRECTLY CONNECTED WITH HOLY FAMILY CHURCH

REV. HENRY BASELMANS, S. J. (Deceased), came to Holy Family Parish in 1889, as assistant pastor

and chaplain to the Cook County Hospital, at Dunning. He ministered in this capacity for fifteen years. He usually said Mass in the church at five a. m., daily, and immediately after his thanksgiving went to his confessional, where he remained until breakfast time, and neither the cold of winter nor the intense heat of summer was permitted to interfere with these daily duties. After a short illness, Father Baselmans died, at St. Ignatius College, Chicago, on June 20, 1907.



REV. JOHN M. CUNNING-
HAM, S. J.
Missionary



REV. CHRISTOPHER J.
KOHNE, S. J.
Missionary

REV. JAMES MARY CHRYSOSTOM BOUCHARD, S. J. (Deceased), was born of an Indian father and a French mother, in September, 1823. He was educated and ordained a Presbyterian minister, but was converted to the Catholic Faith when a young man, and later joined the Society of Jesus. He came to Holy Family Parish in 1858 and remained here until 1861, when he left for a new field of labor in the far

West, where he spent the remainder of his life, giving missions and seeking the salvation of souls. He died at St. Ignatius College, San Francisco, California, on December 27, 1889. Father Bouchard was a fervent but tender soul as is indicated by a charming poem written during his Indian mission work, and signed Watomika, S. J., his Indian name. The poem reads:

Shed not a tear over your friend's bier
When I am gone, when I am gone.
Smile when the slow tolling bell you hear
When I am gone, when I am gone.
Weep not for me when you stand round my grave
Think Who has died His beloved to save
Think of the crowns all the ransomed shall wear
When I am gone, when I am gone.

Plant ye a tree which may wave over me
When I am gone, when I am gone.
Sing ye a song when my grave you shall see
When I am gone, when I am gone.
Come at the close of a bright summer's day,
Come when the sun sheds his last lingering ray,
Come and rejoice when I've thus passed away
When I am gone, when I am gone.

Plant ye a rose that may bloom o'er my bed
When I am gone, when I am gone.
Breathe not a sigh for the bless'd early dead
When I am gone, when I am gone.
Praise ye the Lord that I'm freed from all care,
Serve ye the Lord that my bliss you may share,
Look up on high and believe I am there
When I am gone, when I am gone.

REV. CHARLES BILL, S. J. (Deceased), was born in Cincinnati, Ohio, March 26, 1854. After completing

his ecclesiastical studies and being ordained to the priesthood he was stationed in various Houses of the Society. A number of years were spent at the Sacred Heart Church, on Nineteenth Street, in Chicago. He was also assistant pastor of Holy Family Church and chaplain of Cook County Hospital and Dunning Asylum. He was a very approachable man—kind and sympathetic, and a great lover of the confessional. He had his box near the door of the church, in order that early and late comers alike could have easy access to the sacred tribunal. The last few years of his life he spent as spiritual director of the Jesuit Community, at Loyola Academy, Rogers Park, Chicago. His death occurred on November 8, 1915.

REV. FLORENTINE BOUDREAUX, S. J. (Deceased), the well-known author of "God our Father" and "The Happiness of Heaven," and brother in blood of the saintly Father Isidore Boudreaux, the celebrated Jesuit Novice master, and also the brother of Madame Boudreaux of the Sacred Heart, was born in Louisiana, on May 22, 1821. After his preparatory studies he joined the Jesuits at the age of twenty-two.

Father Boudreaux's life, as a Jesuit, was a busy one in the class room, the pulpit and the confessional. He was noted for his kindness, charity and sincerity. For a number of years he was on the missions, and assisted Father Smarius in collecting funds to pay for the grand organ in Holy Family Church. For some time he had charge of the St. Vincent de Paul Society of Holy Family Parish, and was a most sympathetic leader and adviser.

Although Father Boudreaux was kind and affable to all, he was especially the favorite of the children. His visits to the class rooms were hailed with delight, especially by the little ones of the lower grades. It was his practice to tell them funny stories and, as his entertainments were described, he would start the "kittens fighting." He had the faculties of a ventriloquist, by means of which he produced noises representing the growling of cats. In a moment he



REV. JOHN A.
GONSER, S. J.
Assistant Pastor,
1898-1907



REV. JAMES
McCARTHY
Assistant Pastor,
1908, 1914-18



REV. CHARLES BILL,
S. J.
Assistant Pastor,
1908-12

would have all the little ones trying to imitate him. Often he would be seen on the sidewalk surrounded by a group of children, and on such occasions the first request would be "Father, please make the kittens fight." Father Boudreaux was an effective pulpit speaker. He had a clear voice that could be heard and understood all over the church. It was his habit to illustrate his sermon by stories, and he justified this practice by pointing out that even our Divine

Lord used to speak in parables. "They may forget every word of my sermon," he would say, "but they will remember my story." In Father Boudreaux the porter and sacristan found their ideal man, for as soon as called to the church or parlor, or to go upon a sick call, he left all other work without question.

The later years of his life were spent as assistant pastor at Sacred Heart Church, Chicago. He died January 30, 1894, and his remains repose in Calvary Cemetery, near those of his companion on the missions, the great Father Smarius.

REV. EUGENE H. BRADY, S. J., Pastor (Deceased), was pastor of Holy Family Church, succeeding Rev. Michael P. Dowling, S. J. Prior to coming to Holy Family he had been pastor of St. Francis Xavier Church, in Cincinnati, for a number of years. His health had been precarious, and, after several months, he had to be relieved of the responsibilities connected with the pastorate. He was a man of great zeal and self sacrifice, and paused at no obstacle in the path of his duties. It may be truthfully said of him what the royal psalmist said of himself, "The zeal of thy house hath eaten me up." Father Brady died June 21, 1903.

REV. ALOYSIUS BREEN, S. J., was born September 1, 1867, and entered the Society of Jesus on August 11, 1890. Father Breen was, for several years, rector of St. Mary's, St. Mary's, Kansas. At present he is director of the excellent periodical published in St. Louis *The Queen's Work*. Father Aloysius is the oldest of three blood brothers who have entered the Holy Priesthood and become members of the Society of Jesus. In this connection, there occurred in Jan-

uary, 1923, an interesting coincidence. At one time the three brothers were celebrating Mass, at the three altars, in Holy Family Church, although there was no prearrangement, nor were either of the brothers aware that the others were to celebrate Mass at the same time.

REV. FRANCIS X. BREEN, S. J., brother of Aloysius and Paul M., was born December 23, 1869, and entered the Society of Jesus, July 27, 1891. Father Francis Xavier has been engaged in teaching in various colleges for several years, and has in recent years been connected with St. Ignatius College, in Chicago. He has also succeeded admirably in connection with Sunday School work, as well as in his special work amongst the Italians of Angel Guardian Parish.

He has been especially successful in connection with the chaplaincy of St. Francis Xavier Council of the Knights of Columbus, organized chiefly through his influence, and developed to one of the very large and effective councils of that Order. Among his various activities must be counted the publication of a very meritorious paper which is distributed to all the members of the council, and which, together with his other work, has produced excellent results amongst the American-Italian residents.

REV. PAUL M. BREEN, S. J., the third brother, was born December 3, 1873, and entered the Society of Jesus, July 27, 1891. Father Paul has been Vice-President of St. Ignatius College, Chicago, and also the Superior of Loyola Academy for several years. At present he is the Treasurer of St. Ignatius College, Chicago.

REV. HENRY BRONSGEEST, S. J., Pastor (Deceased),

was born April 17, 1842. He became pastor of Holy Family Church in the fall of 1879, and remained in that post until 1884.

Father Bronsgeest was born in Holland and made his studies and was ordained in his native country. Coming to America, like so many of his countrymen, he joined the Jesuit Order in Missouri, and was soon sent out with one of the missionary bands, giving missions and assisting the missionaries in the confessional.

He seemed especially selected by Providence as Shepherd of Christ's flock, and undoubtedly possessed all the traits and talent, zeal and devotion to duty required to make a good pastor. He was always prompt to respond to the call of duty, and though not an orator, was a good preacher. He possessed a fine voice for singing the Mass and other ceremonies, and was a prime favorite in the confessional.

He was a good organizer and successful manager of sodalities, possessing the tact and talent to hold the organization together.

After five years at Holy Family Church, he was transferred to the Sacred Heart Church on Nineteenth Street, Chicago, and finally he was transferred to the newly organized parish of St. Francis Xavier, St. Louis, Missouri. There the foundations of the church had just been laid, and it became the task of Father Bronsgeest to carry the work to completion. It is conceded that, up to a few years ago, there was no more beautiful church, exteriorly or interiorly, than that which Father Bronsgeest built.

He remained at this post for twenty-five years.

The last few years of his life Father Bronsgeest spent in quiet and retirement at Florissant, where,

after a life well spent and a long record of achievements, he died, April 8, 1918.

His remains were brought from Florissant to the church he built, and the solemn funeral obsequies were performed in the presence of the Most Reverend Archbishop John J. Glennon.

REV. MARTIN BRONGSEEST, S. J., a brother of Father Henry Brongsgeest, was born, May 14, 1859, and entered the Society of Jesus, December 21, 1883. Father Martin spent nearly all of his priestly life in the various duties of a pastor. During his career he was connected with several Jesuit churches in the Middle West; spent several years as assistant pastor of Holy Family Church, Chicago, and was also Superior and Pastor of the Sacred Heart Church, Nineteenth and Peoria streets, Chicago. He is at present stationed at St. Francis Xavier Church, Cincinnati, Ohio.

REV. JOHN I. COGHLAN, S. J., Pastor (Deceased), succeeded Rev. Francis Ryan, S. J., as pastor of Holy Family Church. Prior to becoming pastor, he had succeeded Father Damen as Superior of the Missions, being associated with Fathers Damen and Smarius and together with these he gave missions all over the country from New York to the states of the far West. In all he spent fifteen years in Chicago, part of this time on the missions, and part of it in assisting Father Damen in the parochial duties of Holy Family Church. Father Coghlan was, what the Irish would call, an ideal "Soggarth Aroon." This title imports to the bearer all priestly virtues and qualifications. After his pastorate of two years, 1885-1887, he spent more years on the missions and in

pastoral work in other places, and died in St. Louis August 7, 1897.

REV. JAMES CONAHAN, S. J., was born August 9, 1861, and joined the Society of Jesus, August 14, 1883. Father Conahan has been connected with Holy Family Church for many years as preacher at the Children's Mass, and also as director of the altar boys' society. He is at present connected with St. Ignatius College.

REV. JOHN CONDON, S. J. (Deceased), was born in Ireland, November 14, 1846. He was a member of the missionary band for some years before coming to Holy Family Church, Chicago. In 1885 he was sent to Chicago and placed in charge of the Young Ladies' Sodality, the *Bona Mors*, and other associations. Father Condon made some of his studies at Rome, and became a Jesuit after his ordination, which occurred in 1872.

He was a man of profound learning and a very interesting and pleasing speaker, though not gifted with great oratorical powers. After he was transferred from Chicago, he spent the remainder of his life in St. Francis Xavier Church, Cincinnati, Ohio, and after much suffering died peacefully, on March 26, 1908.

REV. JAMES M. CONVERSE, S. J. (Deceased), was born near Randolph, Vermont, July 30, 1814, and was of Puritan stock. He studied law, and later found his way into the church, and finally into the Society of Jesus. In the early sixties, Father Converse was sent to Holy Family Church, Chicago, where he labored zealously for a time, after which he filled many important posts until his holy death, which took place in St. Louis University, April 26, 1881.

REV. MICHAEL CORBETT, S. J., Pastor (Deceased), was born in County Clare, Ireland, on December 29, 1827. His was a most active life, and a volume could be written concerning his great labors. Our first intimate acquaintance with Father Corbett, dates from his association with Father Damen, in the building up of Holy Family Parish, in 1860 to 1863, and he again becomes familiar as pastor of Holy Family Church in 1872, while Father Damen was rector of the newly established St. Ignatius college. In 1875, Father Corbett became Superior of the new Sacred Heart Church on Nineteenth street. From 1886 to 1888, he was engaged in organizing the new parish of St. Francis Xavier, in St. Louis, Mo. He came soon again to Sacred Heart Church in Chicago, exchanging places with Father Bronsgeest. Here he was found always laboring. The last few years of his life were spent in Florissant, where he died June 19, 1912, after fifty-eight years of continuous service in the Society of Jesus.

Father Corbett was a man of refined appearance and of deep piety, and was especially devoted to the promotion of the sodalities of the Blessed Virgin Mary. As a pulpit orator he was deliberate and rather prolix in speech. His appearance alone, however, inspired reverence, and he, too, may be said to have been a typical "Soggarth Aroon."

REV. JAMES J. CORBLEY, S. J., was born August 10, 1857, and entered the Society of Jesus, August 9, 1876. Father Corbley had been a noted preacher during his priesthood, and has spent many years on the missions, visiting many localities, even penetrating the wilds of Alaska. He spent many years as director of the Young Men's Sodality of Holy

Family Church. At present he is located at Detroit University, Detroit, Michigan.

REV. JOSEPH CURRAN, S. J. (Deceased), was born, raised and educated within the limits of Holy Family Parish. After the usual course of training, in the various Jesuit institutions, he was assigned as director over his *Alma Mater* and the other schools attached to the parish. He succeeded the founder of the schools, the renowned Father Andrew O'Neill. Father Curran was very popular with the children



REV. WILLIAM D. TIERNEY,
S. J. Missionary



REV. VINCENT A. SIEFKE,
S. J. Missionary

as he could be a child with a child and a man with a man. He possessed a remarkable memory, and could call any boy or girl by his or her first name once he had heard it. He would go about the parish with a stick, and woe to the boy or group of boys whom he found playing truant or missing Mass on Sunday.

After laboring faithfully in this fruitful field for several years. Father Curran was transferred to

Omaha, Nebraska, where it was hoped that a change of climate would restore his failing health. Death came, however, on March 6, 1908.

REV. PETER DE MEESTER, S. J. (Deceased), was born in Belgium in October, 1817, and after ordination began his work among the people of Holy Family Parish in 1876, and continued until 1878, when he was assigned other work. He was in the parish again, however, in 1880. He had charge of the married Men's Sodality here, but he filled various offices in several houses of the Order. He was transferred to Holy Family Church in 1880 and died on the Feast of St. Ignatius, July 31, 1892.

REV. JOHN B. DE SCHRYVER, S. J. (Deceased), was a native of Belgium, and one of those young men who, at the request of the great Indian Missionary, Father De Smet, volunteered to come to America. Father De Schryver came to St. Ignatius college in 1899, where he taught as a professor until 1914. During all that period he had a confessional in the church, to which he was very devoted, and had quite a large following of penitents.

One of Father De Schryver's chief works was the building of St. John Berchmans Church, on Humboldt boulevard, for the use of the Belgians. This church was built at the request of Most Reverend Archbishop James Edward Quigley. It was completed in 1906, and placed in charge of a worthy Belgian priest of the archdiocese of Chicago, Rev. J. E. De Vos.

Father De Schryver spent the last years of his life at Creighton University, Omaha, Nebraska, where he died February 21, 1922.

REV. JAMES A. DOWLING, S. J. (Deceased), was born in Cincinnati, Ohio, in the year 1849. He was

a brother of Rev. Michael P. Dowling, S. J. Father James had been connected with Holy Family Church in the early eighties, and then had charge of the Young Men's Sodality.

After an active life spent in the service of God and his neighbors, in the various cities of the Middle West, he was assigned to Holy Family Church as assistant pastor, and was placed in charge of the Young Men's Sodality. He, like his younger brother, Father Michael P., was a man of great energy and usually brought to a successful conclusion all his undertakings. He had great faith and devotion to the use of what has become known as St. Ignatius water, and collected and published records of cures obtained through the application of the healing water and the intercession of the Saint. He died in Chicago, February 6, 1915.

REV. MICHAEL PATRICK DOWLING, S. J., Pastor (Deceased), was born in Cincinnati, in 1851. After becoming a priest he succeeded Rev. E. D. Kelly, S. J., as pastor of Holy Family Church, in 1894.

In four years, Father Dowling left the impress of his progressive spirit and energies within his important sphere. It was during his term as pastor that the Sanctuary Society was organized and the Holy Family School given to the direction of the Sisters of Charity of the B. V. M. He reorganized the Ushers Society, and placed the finances of the church on a sound basis. He encouraged the cause of temperance, and organized the greatest non-sectarian temperance demonstration that has ever occurred in Chicago. The demonstration took place on Father Mathew's Day, October 10, 1894. He also organized and directed the greatest bazaar held in the parish up to that time, using the new class rooms, gymna-

sium and sodality hall for its accommodation. The gross receipts of this great bazaar were \$26,000.

Father Dowling organized the "Small Choirs" as they were called, which consisted of a number of young ladies banded together with a musical director of their own choosing. On Sunday one of these choirs sings in the church at each of the Low Masses. He promoted annual picnics or outings, which gave the people an opportunity of meeting each other socially; and in every way, during his four years as pastor, directed wonderful energy and resourcefulness for the good of the parish.

A friend of Father Dowling's once remarked, "Father, you are not all Irish." "Why do you say that?" asked Father Dowling. "Because an Irishman doesn't go into such details as you do." "Well," answered Father Dowling, "my grandmother was French."

He was endowed with talents of the highest order; was of a commanding presence, but was invariably kind and considerate and of a liberal and refined nature.

In the fall of 1897, he was transferred to Milwaukee; afterwards to Omaha and Kansas City. In all of these places, he kept on building, enlarging or improving. Finally his health failed, and after an illness of several weeks, which he bore with patience and resignation, he died peacefully, on February 13, 1915, at St. Aloysius Church, Kansas City, Mo.

REV. ALBERT F. ESTERMAN, S. J., was born December 1, 1869, and entered the Society of Jesus September 13, 1888. Father Esterman deserves mention here, on account of his many years spent as Treasurer of St. Ignatius College and Holy Family

Church. No one could be more devoted to his duties than he. When the University faculty moved North to Loyola, Father Esterman followed and is there located at the present time.

REV. CHARLES FILLING, S. J. (Deceased), was born in Germany, May 8, 1837. His life, in the priesthood of the Jesuit Order, was spent in this country, and he was assistant pastor of Holy Family Church in 1878 and 1879.



REV. GILBERT J. GAR-
RAGHAN, S. J.
Historian



REV. THOMAS J. LIVING-
STONE, S. J.
Educator

Father Filling was a man of great kindness, and was much sought for as a confessor. He was sent to Kansas in 1879, and there took up missionary work. While on the missions, he met with an accident, which proved fatal, his death occurring on the Vigil of Our Lady's Assumption, August 14, 1879.

REV. EDWARD J. GLEASON, S. J. (Deceased), was born in Chicago on December 7, 1851. Father Gleason

son was a favorite in the pulpit of Holy Family Church for a number of years, and people came from all parts of the city to hear his lectures. Although not possessing a strong voice, his diction was so clear and his articulation so perfect that he could easily be understood in all parts of the great church. He was director of the Young Men's Sodality for a time, and a confessor in the church, where his advice was much sought by those who had difficult problems to solve. After a prolonged illness, he died a holy death, on October 22, 1913.

REV. JOHN GONSER, S. J., was born in Pennsylvania in 1847, and came to Chicago to do pastoral work, in the Holy Family Parish, in the fall of 1908. He was given charge of the Young Ladies' Sodality and the *Bona Mors* Society. That he did his work well and zealously, many of his friends in the parish can testify. In 1907, he was transferred to other fields of labor. Later he returned to Chicago, and this time was assigned to Sacred Heart Church, where he closed his earthly career by a holy death March 10, 1918.

REV. JAMES M. HAYES, S. J. (Deceased), was born in Ireland, April 24, 1827. Father Hayes' name is, and for years past has been, literally a household word in Holy Family Parish. Of his wonderful zeal and fruitful activities, the late Honorable William J. Onahan, spoke as follows:

"The labors and character of the Reverend James M. Hayes should not be permitted to pass without recognition. Apart from Father Hayes' duties as a professor in St. Ignatius College, Chicago, and his work in Holy Family Church, regarding which I do not need to testify, his activities were shown notably

in the cause of temperance as well as zeal in the propagation of the Faith through the medium of Catholic Journals and other literary agencies. He early saw the need of an energetic movement among Catholics to stem the evils of intemperance. Upwards of two thousand men handed in their names and pledges as a result of this effort. But unfortunately Father Hayes was not in a position to give this agitation his full support, his time, or his efforts. I am sure there are many thousands in this city who owe their emancipation from the 'drink habit' to Father Hayes. Countless homes have been made happy by his zeal, and multitudes of men and women bless his memory. He was truly an apostle in the cause of temperance and would well merit a public statue as such.

He was equally active in other spheres, and succeeded wonderfully well. He was a strong believer in the power of the press. He took over the local Catholic paper, 'The Catholic Home' and conducted it with notable success until it was merged in the 'New World.' After that time he continued to publish his penny booklets and other leaflets which were a powerful arsenal of Catholic truth. How unobtrusively he worked all these years! 'His office' in one of the parlors was always open to all who sought his counsel. His hand was always open to those who came 'broke' and wanted a night's lodging, though he knew that the coins would lodge behind the counter of some saloon ere five minutes had passed.

The Catholic Order of Foresters looked to him for spiritual counsel in the foundation of their grand order, and some of their first meetings were held in the parlors of St. Ignatius College, under the spir-

itual guidance of Father Hayes. For many years a beautiful portrait of Father Hayes was kept in the Sodality Hall by the Foresters, in honor of their first Chaplain. Many will miss and long lament the dear and venerable figure which through these thirty years or more has labored here in our midst doing the Master's work in a generous and unselfish manner, caring only for that return and reward which is given to those who are faithful to the motto of the Society of Jesus, '*Ad Majorem Dei Gloriam.*' "

REV. WALTER H. HILL, S. J., was born January 22, 1822, and spent the years, from 1884 to 1896, in Chicago, all of which time, with the exception of one year, when he was at Holy Family Church, was spent at the Sacred Heart Church on Johnson and 19th streets.

During his term of service at Holy Family Church, he gave the Sunday evening lectures, and also had a Confessional.

The St. Louis "Watchman" of May 29th, summed up Father Hill's ability as follows: "One of the greatest priests this country ever produced, one of the ripest scholars in the Jesuit Order, and his greatness was the greatness of the Church he served."

Father Hill died in the eighty-sixth year of his age at the St. Louis University, St. Louis, Mo.

REV. GEORGE A. HOEFFER, S. J. (Deceased), was born in Cincinnati, on July 13, 1857, and although he was not directly connected with Holy Family Parish, nevertheless, as President of the Acolythical Society for several years, he was very much interested in it. He was a man of high ideals with reference to the qualifications of an altar boy. The Acolythical Society was developed by him to the very

highest pitch of efficiency, and the splendid exhibitions of the Acolytes were inspiring to those who witnessed their movements on great feast days. He was intensely devoted to the altar boys, as many of those now living and who were under his guidance can testify.

Besides the duties connected with the altar boys, Father George Hoeffler was Vice-President of St. Ignatius College. He had not the gift of oratory of his brilliant brother, Rev. James F. X. Hoeffler, who later became President of St. Ignatius College, but he had a heart that would consume itself for others. Father George Hoeffler died at St. Ignatius College, Chicago, December 15, 1902.

REV. JOHN P. HOGAN, S. J. (Deceased), was born in Ireland, December 25, 1844, and after ordination spent most of his priestly life in St. Ignatius College and Holy Family Church, Chicago. He was a veritable encyclopedia of knowledge and information, and could answer promptly almost any question on moral theology. As a confessor in the church, his confessional on Saturdays and feast days was thronged with long rows of penitents, chiefly men. It was a notable circumstance that these men would wait two or three hours for an opportunity to go to confession to Father Hogan, when, if they chose, they could go at once to one of several other confessors in the church.

Father Hogan was of a retiring disposition. He was seen only at his post of duty at Mass, in the confessional, or when and where duty called him.

He died peacefully at St. Ignatius College, where he had spent about thirty-seven years of his life, on October 10, 1920.

REV. EDWARD J. JONES, S. J., was born June 9, 1881, and entered the Society of Jesus, September 5, 1899. For several years Father Jones taught at St. Mary's, Kansas, but was, in 1917, transferred to Holy Family Church, Chicago, where he is at present located as assistant pastor.

REV. EDWIN D. KELLY, S. J., Pastor (Deceased), former pastor of Holy Family Church, died at St. Ignatius College, Chicago, on February 12, 1915. He was born in Cincinnati in 1846 and joined the Jesuits in 1868. In 1887 he became pastor of Holy Family Church, Chicago, and held that position until 1894. Holy Family Parish, at that time, was perhaps the largest parish in the United States. It was practically at the zenith of its glory, having a Catholic population estimated at 25,000.

In 1896, Father Kelly was transferred to Milwaukee, but, in 1904, returned to Chicago and had charge of the Young Men's Sodality in Holy Family Parish.

For a quarter of a century Father Kelly ministered to the people of Holy Family Parish. He witnessed its glory and its decline, due to the influx of a non-Catholic population.

Father Kelly, it is easy to believe, went to join his predecessors in the realms of bliss in the sixty-ninth year of his life, and the forty-seventh of his membership in the Society of Jesus.

REV. PETER C. KOOPMANS, S. J., Pastor (Deceased), was born in Holland, September 23, 1830. He, like so many of his countrymen, answered the call of the Master to labor in His Vineyard. The vineyard, in those early days, meant sacrifice in a heroic degree, as every one of those young men who left parents, friends and country were to learn.

Many of them left palatial homes and great riches to put on the poverty of Christ and follow Him who once said, "The Son of Man has not whereon to lay his head."

Father Koopmans came to Holy Family Parish in the vigor of his manhood, in 1872. He was again assigned to this parish from 1876 to 1883. During these years he was engaged as assistant pastor, and for part of the time he was first pastor. He was director of Sodalties and associations connected with the Church. He was very courteous and approachable, and would, for the sake of a good laugh at the expense of some of his friends, approach the rear or kitchen door when the family was at dinner or supper, a time of course when they were not prepared to receive distinguished visitors, and would enjoy immensely the confusion of the ladies of the house.

Father Koopmans had a powerful voice and some assert that he could be heard as far away as Fourteenth Street, a quarter of a mile from the church.

After 1883, he was transferred to other houses of the Society of Jesus, where he did his share of whatever he was appointed to do. He died at St. Louis University, August 21, 1902, at the age of seventy-two years, and is buried amongst the hosts of holy missionaries in the cemetery at Florissant, Mo.

REV. JOHN KUHLMAN, S. J. (Deceased), was in the Holy Family Parish in 1862-63. He had charge of the schools and other parish work. Father Kuhlman was a man of great energy and zeal, as well as of executive ability. He spent most of his life as

Superior in various houses of the Society of Jesus, and died January 13, 1887.

REV. F. X. KUPPENS, S. J., was born in Belgium in 1838. He joined the Jesuits of the Missouri Province and became a missionary among the Indians of the Northwest. Afterwards, Father Kuppens came to Chicago, where he labored in 1884 and 1885, during which time he was engaged in pastoral work. He had charge of the poor and was director of the St. Vincent de Paul Society, and was also a director of the Young Ladies' Sodality. During his time the Young Ladies' Library was beautified with a fine gallery and a statue of Pope Gregory XV, the Pope who gave his approbation to the Sodalities. He also had an artistic floor laid in the library.

Father Kuppens was a man of great energy and capable of enduring great hardship as was proven by his arduous labors amongst the Indians.

In 1886, Father Kuppens was transferred to other fields of labor. He made another trip to the wild west, this time to the Shoshone Tribe of Indians, on the Wind River in Wyoming.

Finally, broken down with labors and age, his iron constitution gave way. He spent the last years of his life amongst the novices at Florissant, edifying them by his patience and entertaining them with the stories of his life among the dear Indians of the Northwest. He died on April 8, 1916, at the age of seventy-eight.

An interesting item concerning Father Kuppens comes through the medium of Father Thomas Kelly, S. J., who told Brother Mulkerins, S. J., that it was Father Kuppens, who suggested to the officials of

the United States government, that Yellowstone should be secured and preserved as a National Park.

REV. ALOYSIUS A. LAMBERT, S. J., spent several years as professor at St. Ignatius College, and as assistant pastor of Holy Family Church. While, as professor of science in the college, he made a name for himself in the field of electricity, especially in the art of illumination. He established a class in the fire department to promote and develop that service to



REV. JOSEPH P. CONROY, S. J. Missionary REV. JOSEPH I. McLAUGHLIN, S. J. Missionary

the greatest efficiency. One of his most distinguished pupils was the late Professor Barrett. Firemen of the last generation had the fullest confidence in Father Lambert, and relied upon him for counsel in regard to electrical efficiency in the fire department.

Father Lambert was not only a great scientist in his day, but also a great preacher and a brilliant conversationalist. He was a man of unbounded charity, especially in helping men and women to secure em-

ployment, as none could refuse his reasonable requests, since it was well known that he never refused the reasonable requests of others.

In the fall of 1895, Father Lambert came to the Holy Family Parish as assistant pastor, and one of his first undertakings was the organization of the working boys of the parish into a military cadet society, which he named the "United States Juniors." He procured regular United States army uniforms and equipment for both officers and privates, including real guns. He organized two bands—one as a brass band, and the other as a fife and drum corps. He had his cadets drilled and officered by ex-army officers or soldiers. When the young United States Juniors marched in parade with their bands of thirty or forty pieces, they were unexcelled in the great parades on Decoration Day and other notable occasions. It is said that, at one time, the right to possess the United States regulation uniform and to carry guns was questioned by busy zealots who feared the downfall of the great American Republic, owing to such a terrible foe as these young Catholic soldiers. It transpired, however, that Father Lambert had anticipated such objections by procuring from the authorities at Washington, D. C., the necessary documents authorizing the United States Juniors, and granting all the privileges claimed.

In the fall of 1898, Father Lambert was transferred to Cincinnati, where, after a few years, he decided to leave the Jesuit Order and become an Apostolic missionary. After a few years in that work his brilliant career was ended by death.

REV. MICHAEL LAWLOR, S. J. (Deceased), was born in Dublin, on May 25, 1825. Coming to America, he

joined the Jesuits in Missouri in 1851, and, later on, was appointed one of the pastors of Holy Family Parish, where he rendered valuable service in the development of the various institutions that sprang up during his life in Chicago.

Father Lawlor was treasurer, and in the management of the financial affairs of the parish was remarkably successful. As a pastor of Holy Family Church he was zealous and untiring. As a preacher he was clear, logical and persuasive, and his character was adorned with the highest virtues. He died, lamented by the people of Holy Family Parish, on June 18, 1879.

REV. CASPER LEIB, S. J. (Deceased), was born in Cincinnati, February 16, 1847. He spent twelve years on the missions of British Honduras, whose torrid sun and fever swamps would be sufficient to try the patience and self sacrifice of a martyr. He was given a change for the benefit of his health, and Holy Family Parish and Cook County Hospital, Chicago, became his field of labor. Father Leib's constitution was badly undermined by the hardships of the Honduras mission, and he died April 20, 1906. He is remembered as a man of unusual kindness and charity, who seemed never to have lost his first fervor.

REV. JOHN M. LYONS, S. J., was born September 7, 1869, and entered the Society of Jesus September 1, 1891. Father Lyons has been a professor for a number of years and after his ordination was assigned as chaplain of the Cook County Hospital and Dunning Asylum. He also successfully organized the Catholic Instruction League, which is instrumental in much spiritual good among the public

school children, not only of Chicago, but of a score of places in several states of the Union. Father Lyons devotes all of his time to the promotion of this work. His headquarters are at St. Ignatius College, Chicago.

REV. JOSEPH G. KENNEDY, S. J., was born May 26, 1859, and entered the Society of Jesus, September 7, 1889. Father Kennedy taught, for several years, in the Jesuit colleges of the Middle West. He was chaplain of the Cook County Hospital for a time, where he did excellent work. He became assistant pastor of St. Aloysius Church, Kansas City, Missouri, where he remained for two years, and from thence he was transferred to Holy Family Church, Chicago, in the fall of 1915, where he succeeded Father Neenan as pastor. His activities and successes have been alluded to in a former chapter.

REV. CONSTANTINE C. LAGAE, S. J., was born January 12, 1841, in the city of Roulers, West Flanders, Belgium. Having made his preliminary ecclesiastical studies in his native city, he applied for admission to the Society of Jesus for service in the Missouri Province, and was admitted on September 27, 1864.

In July, 1865, Father Lagae left Belgium in the company of the renowned Indian missionary, Father DeSmet, together with several young men destined to leave their impress in the annals of the new world in the field of religion.

After completing his studies, he taught, for several years, in St. Louis University and St. Xavier's college, Cincinnati, and was then selected to join Father Damen's celebrated missionary band. After five years of the missions, he was, in the year 1885, ap-

pointed assistant pastor of Holy Family Church. Here he had charge of the Married Ladies Sodality, from 1885 to 1895, and it was during his term that this sodality reached the height of its greatness.

In August, 1895, he was transferred to Omaha, Nebraska, and, in 1897, was sent to St. Louis, Mo., as pastor and Superior, where he remained for fourteen years. On June 28, 1911, he again came to Holy Family Church, Chicago, and here celebrated his Golden Jubilee.

Father Lagae has remained at Holy Family to the present, and is still doing the work in the confessional and other exercises of piety. He may be seen daily taking his outdoor walk, as erect as a youth, and greeting, with a kindly and sincere smile, all whom he meets. At this writing he is eighty-two years of age, and fifty of those years have been spent in the Society of Jesus.

REV. THOMAS J. LIVINGSTONE, S. J., was born August 14, 1861, and entered the Society of Jesus, July 23, 1883. Father Livingstone passed through the regular course of studies and teaching in this country, and was sent to Europe for special training. Since his return to America, he has been employed in several colleges of the Middle West as confessor, treasurer and pastor. In the fall of 1921, he was transferred to Holy Family Church, Chicago, where he is at present assistant pastor, and librarian of St. Ignatius College. The Holy Family Parish Historical Commission is indebted to Father Livingstone for valuable assistance rendered in the publication of the history of the parish.

REV. IGNATIUS MAES, S. J. (Deceased), was born in Belgium in 1817, and entered the Society of Jesus

in the Missouri Province. He was entrusted with some very important duties. At one time he was missionary among the Pottawatomie and Cahokia Indians. In 1860, he was appointed assistant pastor of Holy Family Church, Chicago, where he remained only one year. Later we find him in St. Louis and Milwaukee; and, in the latter place, he passed to his final reward on April 13, 1871. Father Maes was noted for his love of the poor, and was a favorite amongst non-Catholics.

REV. BENEDICT MASSELIS, S. J. (Deceased), was born in Belgium in 1820, and after completing the usual course of studies preparatory to the priesthood in Belgium, he joined the Jesuits in his native country. Later he volunteered for the American missions, and was with Father Damen when the latter gave his first historic mission in old St. Mary's, in Chicago, in 1851. Again, in 1863, Father Masselis was sent to Chicago to begin the work of his life—fifteen years on the missions with the two greatest missionaries that America had produced in those early days, namely, Fathers Damen and Smarius. After his strenuous missionary labors, Father Masselis' health broke down, but the remainder of his life was very usefully spent in pastoral duties in St. Louis, Cincinnati and Milwaukee. He closed his long and meritorious career of ninety-three years, at Milwaukee, in 1910.

REV. JOHN MASTERSON, S. J. (Deceased), was born on March 30, 1851, on Holy Family Parish. Father Masterson claimed to be the first Holy Family boy to become a Jesuit, which event took place on the 16th of July 1873.

Father Masterson spent some years as professor

at St. Ignatius college, both before and after his ordination to the priesthood.

After spending several years in other Jesuit institutions, he returned to Holy Family Parish in the fall of 1902, and became one of the assistant pastors and director of the Young Men's Sodality. It was while in charge of the Young Men's Sodality that he reorganized the Young Men's Dramatic Club, and brought out some of the best dramatic talent ever displayed on the stage of Holy Family School.

In the fall of 1904, he succeeded Father Joseph Curran in charge of the Parish schools. This post he held until 1915.

After spending some years as assistant pastor in the Jesuit Church in Kansas City, Mo., he was transferred to Detroit University, where he ended his long and laborious career on September 24, 1922.

Father Masterson was amongst the first children who attended school in the little frame building at Eleventh and May streets. He was one of the first altar boys of Holy Family Church, and, on the morning of the 10th of October, 1871, served Mass at Holy Family Church at four o'clock in the morning, after remaining up all night. The day the corner stone was laid for the present Holy Family Church, his mother prayed that she would have the privilege of seeing her son at the altar in that church. Father Damen was rector when young Masterson made application to enter the Order.

Father Masterson seems to have been a great artist. He designed all the latest scenery for Holy Family School Hall, as well as the Christmas cribs in the church. He was conceded one of the best calligraphers in the city.

REV. JAMES A. MCCARTHY, S. J. (Deceased), was born March 4, 1865, and entered the Society of Jesus, September 7, 1889. He spent two years in Holy Family Parish—his first in 1908, when he had charge of the Working Boys' Sodality. The following year he was transferred to Loyola Academy, and was next appointed as head pastor of the Gesu, Milwaukee, and later on was transferred to St. Francis Xavier Church, Cincinnati, Ohio.

In 1914, he returned to Holy Family Parish as assistant pastor and director of the Young Men's Sodality. His health, which had been precarious for some time, declined rapidly toward the end of 1914, and every effort of medical science proved unavailing, as he succumbed to a malignant cancer on May 23, 1918. Father McCarthy exhibited wonderful patience and resignation during his long and painful sickness, and yielded to the will of God. His disposition was observable in his countenance to the great edification of all those who visited him in his last sickness.

REV. MICHAEL F. McNULTY, S. J., was born March 20, 1858, and entered the Society of Jesus, August 7, 1884. Father McNulty has been engaged in teaching and pastoral work in several places. He spent several years as assistant pastor of Holy Family Church, Chicago.

He was the first Jesuit permanently assigned to the Cook County Hospital, Chicago.

He has been assigned to the work of giving retreats and missions for several years, and is at present zealously laboring in such service.

REV. AUGUSTINE K. MEYER, S. J., Pastor (Deceased), was born in Alsace, France, on September

18, 1854. He made his early studies in his native country, and when the Franco-Prussian war broke out, although he was then but a boy of sixteen, he joined the army and fought under the great Marshal McMahon.

After the war he was invited, by one of the American Jesuits, to come out to the great west and with a band of young men, he exchanged the tri-color of France and the leadership of McMahon, for the standard of the Cross and the leadership of Ignatius of Loyola.

In the fall of 1897, Father Meyer was transferred to Holy Family Church, Chicago, and was placed in charge of the Married Men's Sodality and the Acolythical Society. In 1899, he became pastor of the church, succeeding Father Brady, and held this position until the fall of 1903, when he was transferred to Cincinnati, Ohio, where he died, on December 27, 1904, of heart failure.

Father Meyer's greatest ambition was to do all the good that was possible, and according as opportunities presented themselves to him. He built up the Married Men's Sodality, which had been declining, and also urged the members of the Married Ladies' Sodality to greater efforts. He managed the Acolythical Society with like success.

As already seen, he had a new steam plant installed in the church, and had the church itself decorated most artistically. He installed electricity in the church, through which such admirable lighting effects were attained. He considered nothing too good for the house of God, but he was no theorist—he realized that great improvements were costly, and must be paid for, and displayed the highest business

qualifications in the conduct of the finances of the church, and especially in the organization of his great bazaar on such a stupendous scale that in the illumination arranged for it, it became a wonderful dream, and in the vast crowds that attended gave the impression of a miniature world's fair. Up to Father Michael Dowling's time that earnest pastor held the record for great bazaars, but Father Meyer surpassed even Father Dowling's great achievements. As has been seen, the gross receipts of this great bazaar were \$26,000.

We have already read of the first grand illumination of the church after the installation of electricity by Father Meyer, and of the attendance of Mayor Harrison and other city officials and record crowds.

Father Meyer will also be remembered on account of the great pageants he promoted, to welcome the Most Reverend Archbishop on Confirmation Days. On such occasions he, with his aids, led the procession. He was mounted on a highblooded charger which pranced and danced as if from gladness and pride in his rider.

He was a man of great charity, love of the poor and sick, and of a most generous nature. One instance of his disinterested charity may be mentioned. As he was leaving town, on one occasion, he turned over, to one of the fathers, the list of the sick to whom he brought Holy Communion at stated times. On the list was a note of an old lady to whom he had been bringing Holy Communion for years, but he never knew her name. All he could say was that she lived at such a number and that he went up by the back stairs.

His last act was one of charity. He had been on

a sick call and, as he was mounting the steps of the residence at St. Xavier Church, Cincinnati, Ohio, after his return, he dropped dead. He had been suffering from heart trouble for some years previous.

REV. FERDINAND A. MOELLER, S. J., was born December 16, 1852, and entered the Society of Jesus, August 10, 1871. Father Moeller has taught in various colleges for a number of years, and has been assistant pastor of Holy Family Church for about ten years. He was director of the Young Ladies' Sodality and of the deaf mutes. It was he who organized the Catholic deaf mutes of Chicago into one compact unit. He had a section of the old pastoral residence turned over to their use. He was instrumental in the building of the deaf mutes school at Crawford and Belmont avenues. He is at present superior of St Joseph's Church, St. Louis, Mo.

REV. PATRICK MULCONRY, S. J. (Deceased), was born in Ireland in 1852. He came to this country in his boyhood and made his classical studies at St. Mary's College, Kansas. He entered the novitiate of the Society, July 13, 1874, and made his higher studies in philosophy and theology at Woodstock, Maryland. After his philosophical studies he taught, for five years, at St. Mary's, Kansas and Omaha, where he acquired an enviable reputation as an educator.

Father Mulconry was assistant pastor in Holy Family Church, Chicago, from 1894 to 1896, where his evening lectures drew large audiences. He is especially remembered as director of the Young Men's Sodality, editor of the Church Calendar and founder of the evening school for working boys.

During the eight years succeeding his departure from Holy Family Parish he was engaged in missionary work with headquarters at Sacred Heart Church, Chicago.

As a preacher he was gifted with extraordinary unction and marvelous power over the hearts of his hearers. People thronged to the confessional of a man so kind and devoted; he was also a favorite amongst his fellow clergymen, as a retreat master and spiritual director. Ill-health forced him to give up preaching and to retire to St. Joseph's Hospital, Chicago, where he died, September 22, 1905, at age fifty-three. Thirty-one years of his life were spent in religion.

REV. PATRICK MURPHY, S. J. (Deceased), was born on May 12, 1845. His parents settled in Holy Family Parish.

Having completed his preparatory studies, he was one of the first of the young men from Holy Family Parish to join the Jesuits.

In 1868, Father Murphy came to Chicago as one of the pastors of Holy Family Parish. He worked hard in charge of the Young Men's Sodality and managed the Calendar and the monthly lectures given in the winter season in the Sodality Hall. These lectures were delivered by various men of Chicago. After several years in this meritorious work, he was transferred to other fields of labor, but came back to Chicago for a year or two, about 1900, and had charge of the working boys. He was then transferred to Milwaukee, and, after several years, was again in Chicago, but this time was stationed at the new Jesuit Church (St. Ignatius) on the north

side. After a few years his health broke down, and he died, July 26, 1917.

Father Murphy had a fund of native wit. While editor of the Holy Family Church Calendar, he published a brief history of the parish. His witty remarks, published in that medium, furnished much amusement to the readers.

REV. JOHN J. NEENAN, S. J., Pastor, was born April 4, 1862, and entered the Society of Jesus, Aug. 7, 1874. He taught for several years and was minister of St. Ignatius College Chicago. From 1903 to 1915 he was pastor of Holy Family Church, Chicago. In the year 1915 he was transferred to St. Xavier's Church, Cincinnati, Ohio. From thence he was promoted to the superiorship of the Jesuit Mission of British Honduras.

REV. WILLIAM T. NASH, S. J., was born January 18, 1876, and entered the Society of Jesus, August 13, 1895. Father Nash taught, for several years, in the Jesuit colleges of the Middle West and was, for a number of years, assistant pastor in Holy Family Church. At present he is one of the pastors of Sacred Heart Church, Nineteenth and Peoria streets, Chicago.

REV. DOMINICK NEIDERKORN, S. J., Pastor (Deceased), was born in the Grand Duchy of Luxembourg, on May 15, 1815. He made his studies and was ordained to the priesthood in Europe. He sailed for America, and became a Jesuit novice at Florissant, May 15, 1859.

In 1863, he came to Holy Family Church, Chicago, where he acted as superior, until 1868, during Father Damen's missionary excursions. During his pastorate, he always had charge of one or more

sodalities, and these organizations owe much to Father Neiderkorn's zeal and prudence.

After the erection of St. Stanislaus School and temporary church, Father Neiderkorn was put in charge, and here he spent some years organizing what is now the Sacred Heart School and Church. He remained in this work until 1875, when he joined one of the missionary bands. In 1880, he went to Detroit, where the closing years of his life were spent. He died on June 10, 1892.

Father Neiderkorn's sister, Madame Neiderkorn, of the Sacred Heart, was well known in Holy Family Parish as a teacher, superior and Vicar. She, too, was full of zeal for God's glory, and had great devotion to the Sacred Heart of Jesus. The good done by this holy priest and venerable religious is beyond all praise. God alone can and will reward them.

REV. PETER NOGUES, S. J. (Deceased), was born in Southern France, on March 12, 1822. He became a Jesuit, and was connected with St. Ignatius college, in the capacity of minister, for the years 1881-82. He had charge of the League of the Sacred Heart for a season or two. His untiring zeal as a confessor in the church was remarkable. He spent his life doing the work of a faithful Jesuit, and died on June 28, 1898, after forty-eight years in the Society.

REV. THOMAS A. NOLAN, S. J., was born December 19, 1863, and entered the Society of Jesus, October 29, 1886. After completing his studies Father Nolan taught for a number of years. In his later years, he has been employed as pastor and assistant pastor in several of the Jesuit churches in the Middle West. He spent several years as assistant pastor of Holy Family Church, and director of the Young Men's

Sodality. At present he is connected with Gesu Church in Milwaukee, Wisconsin.

REV. FRANCIS NUSSBAUM, S. J. (Deceased), the friend of the waifs, has left a sweet memory in Holy Family Parish. Amongst all the priests who have officiated in the parish, from its establishment to the present day, Father Nussbaum stands out above all in one particular; that is, a zeal for the waif, the neglected and the working boy. It was his practice to teach catechism to these boys several nights in the week, and when they were prepared he had them make their First Communion. The next step was to have them join the working boys, or St. Joseph's Sodality, as it was called. He had as many as 500 of these lads in his sodality at one time. To an observer, who watched his management of the boys and his control over them, it seems indeed marvelous, and his patience with the little street gamins and their rough and crude manners, was wonderful. He loved them dearly, and as none knew this better than the boys, they took his corrections in good part, and strived to observe his admonitions, at least for the moment, if they were soon forgotten. His ordinary name for the boys was my monkeys.

Father Nussbaum was a man of order and method—in everything he did he used method in his management of the boys, or monkeys, as he called them. He would go out each afternoon and call at the homes of delinquents, or if any of the boys were sick he would visit them, and if need, he prescribed suitable treatment, as he had an indifferent knowledge of medicine, his brother being a noted physician in his native Bavaria, and upon whom the Emperor of Germany had conferred the title of *von*.

It was amusing to watch the crowd of boys around Father Nussbaum's confessional on the eve of their Communion. They would have their scuffles for position just as if they were on the street, and the good Father would have one eye on the crowd before his box, while he listened to what the one inside was saying. On these "boys' nights" he would hear no one else, but, should it happen that some good, pious lady would make the mistake of mixing up, or, perhaps, pushing herself in ahead of the boys, as soon as Father Nussbaum's eye detected her she was given such a reminder that she would never repeat the error.

One instance of good results out of the many which occurred through Father Nussbaum's solicitude for Catholic working boys, will be interesting. The following is from the lips of the boy in question, and in his own language:

"I was born and raised down on South Halsted street. I had a stepmother, and I ran away from home. I used to sweep out saloons and slept where I could. I got into Father Nussbaum's Catechism class, and made my First Communion. I blacked boots, etc., and finally made my way to the stock-yards, where I worked for \$9.00 a week. After a while I was promoted to a higher position, and was offered a bribe by another packer (possibly to try me). I refused, saying that all the money of so and so would not buy me."

From that day to this the lad received the name of "Honest John." The man who offered him the bribe, induced him to leave his present employer and to go to work for him, giving him about double the wages he had been receiving. Finally, this packer

used Honest John to establish new branches for him, in various cities, at a salary of \$12,000 a year. All this success he attributes to Father Nussbaum and the glories of being one of his monkeys.

Father Nussbaum gave the Sunday evening lectures in the church for a number of years. These were mostly controversial. He was usually appointed Master of Ceremonies on all festive occasions, such as when the Bishop pontificated. A fine white set of vestments, worth at least one thousand dollars, and a beautiful chalice, all given by Dr. von Nussbaum to his brother, about 1878, were donated by Father Nussbaum to the Holy Family Church, and can be seen at the present day as a marvel of workmanship of the best Munich artists. In 1888, Father Nussbaum was transferred to Cincinnati, where he busied himself in the care of the working boys, until the time of his holy death, which occurred December 30, 1898.

REV. MAURICE OAKLEY, S. J. (Deceased), was born in Belgium, December 21, 1814, and at the invitation of the distinguished missionary, Father DeSmet, came to this country, joined the Jesuit Order in the Missouri Province, and was ordained priest on December 21, 1842.

After filling various posts, such as professor and rector, he was assigned to the Holy Family Church in 1860, where he remained until his death, on August 9, 1887.

Father Oakley was, in a sense, what is sometimes called a born musician. He loved music with all the ardor of his nature. To the very last years of his life he interested himself in the music of the church and college. He frequently trained the choir, and

gave the first impetus to many a young man or woman who later achieved success as a singer or musician. When celebrant of High Mass, or during the vesper service, his keen sense of music was apparent. He could detect the least error of organist or singer, and, with much difficulty, restrained himself from an outburst of disapproval, confining himself to a shake of the head or a shrug of the shoulders. The great reputation of Holy Family choir, during the first twenty years of its existence, may be attributed largely to the efforts of Father Oakley.

REV. JAMES J. O'MEARA, S. J., was born September 29, 1845, and entered the Society of Jesus September 8, 1863.

Father O'Meara spent most of his religious life as a professor in the Jesuit colleges. In later years he was assistant pastor of Holy Family Church, where he officiated as director of the Married Men's Sodality. It was during his directorship that the new clock was installed in the church tower.

For several years past, Father O'Meara has been connected with St. Stanislaus Seminary, Florissant, Mo. He celebrated his Golden Jubilee in 1913, and is still hale and hearty in his 78th year.

REV. ANDREW O'NEILL, S. J. (Deceased), was born in County Wicklow, Ireland, Jan. 16, 1828. He was about two and a half years younger than his brother, Thos. O'Neill, S. J. His studies in his home school were of the ordinary type for those early days, consequently they were rather limited.

On arriving in St. Louis, in 1848, he worked for a time and took private lessons in Latin and other essentials, preparatory to his going to join his brother at Florissant, who had entered in 1849. On

July 29, 1854, Andrew O'Neill joined his brother at the Jesuit novitiate. It was here that he really began his studies which, up to that time, had been very limited. After the completion of his ecclesiastical studies, he was ordained priest in 1863. One of his first missions was that of St. Xavier's Parish, Cincinnati, where he was assigned the directorship of its free school. In the fall of 1864, he was transferred to the Holy Family Parish, Chicago, where he was at once put in charge of its schools and where he was to develop one of the greatest and grandest parochial school systems known up to that time. When Fr. O'Neill came to the Holy Family Parish there were only two parish schools, the Convent School on Lytle and W. Taylor streets, and the Boys School, which was held in the basement of the Church, owing to the fact that the old frame church burnt down in the early part of 1864.

In the Summer of 1864, the foundation of the brick structure, which was to be his future headquarters, was laid. In Jan., 1865, classes were first held in the new school on Morgan street. In the same year, 1865, he began to look about for a site for the numerous children south of the Railroad tracks or Sixteenth street and down to the river. He organized what was known as St. Stanislaus School, now the Sacred Heart School, Eighteenth and Johnson streets. His next school to open was that of St. Aloysius, in 1867, on Maxwell street near Jefferson street. These two schools were placed under the charge of the Sisters of Charity of the B. V. Mary from Dubuque, Iowa.

In 1868, he founded the Sunday School Association, an organization for teaching catechism to the

children as also to procure funds for the publication of Catholic literature. By means of this association, as many as 12,000 copies of Sunday School literature were distributed gratis every month as well as pictures and prizes to encourage attendance at these instructions.

In 1872, he built and organized St. Veronica's School, now St. Pius' at Nineteenth and Van Horn streets.

In 1874, he built and organized the Guardian Angel School on Forquer near Desplaines, taught by the B. V. M. Sisters.

In 1877-78, he built St. Joseph's School, on West Thirteenth street near Loomis. This school was put in charge of the Ladies of the Holy Heart of Mary, but, after some years, these good ladies resigned and the B. V. M. Sisters took charge.

In 1887, he built and organized St. Agnes School, on Morgan near Fourteenth streets. Here we have eight schools within the original parish boundary like so many "watch towers" for the defense of the Faith. One of these, the Sacred Heart Convent School was built before Father O'Neill came, and the Holy Family was in the process of erection, but all of the other six enumerated were built after his coming, and three after Father Damen had been disassociated from the parish. It must be understood that the building of these schools was not the work of Father O'Neill alone. Not at all. It is merely intended to convey the idea that he was the guiding spirit, both in the selection of the site and directing the teaching in the same. In all these great undertakings he was ably assisted by Father Damen and

his associates in the first eight or ten years—1866-1874—and from that time by their successors.

Besides the managing of the schools Father O'Neill edited, every month, three Sunday School papers—*The Messenger*, *The Mirror* and the *Companion*. It is recounted that, in three months' time, there were distributed free 213,600 pages of reading matter for the Sunday School. Nearly all this matter had to pass through his hands and receive his approbation. He was aided by his faithful assistant, Brother O'Neill, and after 1882, by Father VanAgt. He usually visited each of the schools daily, gave catechism instructions on regular days, prepared himself all the first communicants three months before that memorable day. He also prepared them for Confirmation.

He said Mass every Sunday morning at 9:00 o'clock in the Holy Family School Hall for the children, and in the afternoon gave instructions. He attended to the thousand or more children who came for Sunday School. On Thursday and Saturday afternoons, as also on every morning before he said Mass, you would find him in the confessional. Every morning, long before school opened, you would find him inside the door in Winter and on the doorstep outside, in fine weather, to encourage the prompt boy and teacher or to chide the tardy and the delinquent.

Father O'Neill sang High Mass at 6:30 for many years, after which he made his thanksgiving, took breakfast and then off to school to make his rounds for the day. In the fall of the year, he would take one of the gentlemen of the Sunday School Association or a large boy with him, and go from house to

house to collect the dollar fee from the membership of the Sunday School Association. He suggested most of the plays and entertainments and attended most of the rehearsals. He paid a visit to almost every Catholic family in the parish, at least once a year, so that he was known, loved and esteemed by all. How he could find time for all this labor is almost incomprehensible, yet it is a fact.

Father O'Neill's allotment of time was as follows: He rose at 4:30 a. m., no matter how late he went to bed. He then began his morning prayers till 6:15, when he went to his confessional in the church; 6:30 sang High Mass, after Mass and thanksgiving took breakfast. About 8:15 he was on his way to the school, where his work commenced for the day. After his work at the school he would look after his publications and prepare the matter or correct the printed proofs, which meant to read every word of the matter all over and correct mistakes. Notwithstanding his many occupations, he was always on time for the community exercises, unless on those evenings when obliged to be at the school or traveling his district for the Sunday School Association.

Father O'Neill was a man of solid and deep piety with all the qualities that make up a true Jesuit priest. He was kind and cheerful. He had always a kind word and a smile for everyone. He was at home with a child as well as with the adult. He could talk and entertain a child for hours, proposing puzzles and funny games, of which he carried an abundant store. The stories and anecdotes told about him would fill a good sized volume, a few of which will be inserted in this volume, revealing the human side of this great man.

In 1890 Father O'Neill celebrated his Silver Jubilee as Director of the Holy Family Schools and at the same time the Silver Jubilee of the Holy Family School. There were numerous felicitations from former pupils and teachers. The principal celebration was held in the Holy Family School, where speeches were made by several former pupils. The principal one was made by Hon. James A. Taylor, a son of the grand old man, A. D. Taylor, one of Father Damen's first converts and the builder of the first Catholic Church in Chicago. Father O'Neill had the satisfaction of seeing on this, his Silver Jubilee, 4237 children registered in the parish schools.

After the reorganization of the schools of the parish, in 1896, Father O'Neill was relieved of the burden of their directorship, owing to his advanced age sixty-eight years. However, he kept the management of the Sunday School Association until his death. With the aid of this association, the free offerings of the parents of the children and the receipts of the various entertainments throughout the year, he told the writer that he paid all the ordinary expenses of the school, such as the teachers' salary, fuel and general up-keep as also all the publications of the Sunday Schools.

Father O'Neill received permission from his superiors, to take a trip for eight or ten days, every vacation, to Muscatine, Iowa. This was an old Irish settlement from County Wicklow, and there were many close relations of the O'Neill family. These people had only an occasional Mass during the year, so that his visit was of the nature of a mission. He said Mass in their little chapel every day and the

good people responded with a full house. The next move would be a visit to one of the parishioners to which almost half of the township would be invited. Then a grand feast for all, games and amusements for young and old. Usually he brought Mr. Michael Carmody with him as companion. A finer entertainer and a nicer Christian gentleman you could not find in a day's search.

Every day after Mass, during his stay, the scene of the first day was repeated in a different house from the first, so that the charity, unity and friendship cemented and fostered among these good people by his visit, can be estimated only by Him who reigns above. It was during his last visit to Muscatine, that Father O'Neill felt the first symptoms of the malady that carried him away. About the middle of August, his health was so good that the doctor granted him a lease of life of fifteen years more. However, about the first of September, 1901, his ailment began to take a serious turn, so that after several days of patient suffering, the last rites were administered to him, surrounded by his religious brethren, and, on September 13, he went to receive the reward of his long and laborious life for Christ and His Church in the seventy-third year of his age and the forty-seventh of his religious life and thirty-seventh year in the Holy Family Parish. His remains were laid in state in the college parlors for the first day, and on the second they were carried to the church, where they laid in state until the third day, on which the funeral took place. During all this time there was a guard of honor of his faithful Sunday School Association surrounding his bier. These men had all they could do to keep the throng moving that came to view

the remains. It was undoubtedly the largest funeral ever witnessed at the Holy Family Church. It was estimated that fully 25,000 people passed the bier during the two days that he lay in state. After the Mass, Right Reverend Bishop Muldoon, who was a great admirer of Father O'Neill, gave the absolution. A multitude followed the remains to Calvary where it rests, side by side, with many of his co-workers, Fathers Smarias, Boudieaux, DeBlieck, Setters, VanAgt and his own beloved Brother, Thomas O'Neill, S. J.

FATHER O'NEILL'S MONUMENT

"For thirty-six years Father O'Neill labored in the Holy Family Parish. Some 30,000 men and women whom he trained in the Holy Family schools, are now to be found in all the walks of life carrying out the principles learned from him in their youth.

His death has been mourned in many hearts and homes. A number of his old friends and pupils, wishing to give outward and permanent expression to their admiration for the great work he has accomplished for Christian education in the west, have proposed building him a monument.

A desire, prompted by so noble a motive, reflects credit on those who conceived it. But there are various kinds of monuments. And at present there is sore need in the Holy Family Parish of a monument which was very near to Father O'Neill's heart whilst he was still alive.

His mission on earth was to build up the school system of the Holy Family Parish. Today that system is all but perfect. We have the Holy Family School, the Sacred Heart School, the St. Agnes

School, the St. Joseph's School and the Guardian Angel School. But even with these numerous buildings we are not yet able to give all our children perfect accommodation. We need more room. It has been proposed to double the size of the St. Joseph's School. If this is done, our school system will be perfect and complete, leaving nothing to be desired.

Can we do this? After purchasing a site on May, erecting the new residence of the Sisters and buying additional ground on Thirteenth Street we still have enough money on hand, from the sale of the old Maxwell street school, to put the proposed school building under roof; but to complete the building, to put in a heating plant and all the furnishings of an up-to-date modern school, a fund of \$5,000 to \$6,000 is needed.

Here is a chance now for the friends of Father Andrew O'Neill to build a monument worthy of him. Raise the fund needed for the O'Neill school. As long as it lasts, the monument of the Father who spent his life for your welfare will be kept green in the minds of your children and your children's children." (Church Calendar.) **R. I. P."**

REV. JOHN F. O'NEILL, S. J. (Deceased), was born in Ireland, September 26, 1820. His classical studies were made in his native country, and, coming to America, he joined the Jesuits in Missouri in 1849.

After ordination, he was appointed pastor of St. Francis Xavier Church, St. Louis, and was also on the missions. He was one of the pastors of Holy Family Church, Chicago, in 1867-68, after which the duties and scenes of his labors were various.

Father O'Neill was renowned for his zeal for the

salvation of souls and his love of the poor. He died, January 11, 1873, at the St. Louis University, and his obsequies were attended by several Bishops and large numbers of the clergy.

REV. HUBERT J. PETERS, S. J. (Deceased), was in some sense a unique character. He was known to the children as "Quaker Oats." This nick-name was not employed in any sense of disrespect, but because of his exuberant appearance and picturesque gray locks.

Father Peters was born in Belgium, where he completed his early education. Coming to America, as a young Jesuit, he was occupied in various duties of the ministry for some years, and came to Holy Family Parish several years before his death, and was here engaged in pastoral work.

His specialties were the care of the poor, the confessional and the St. Vincent de Paul Society. His work in this regard may be judged from an article in the *Catholic Telegraph*, appearing at the time of his death:

"His charity was of that ardent, intense, unselfish kind that he was made the almoner of Catholic, Protestant, Jew and unbeliever alike. Brusque to those who needed the stimulus of a 'talking to', he nevertheless held their respect, even won their love by the evident sincerity of his purpose. To the poor and the discouraged he was always a tender father, giving kindly and substantial assistance to alleviate suffering and distress for Christ's sake."

Father Peters was a great lover of the confessional. He was found there every morning, and at all times when there was a call for a confessor. He had charge of the baptisms for several years before

his death. Sometimes he would cause no little merriment among the sponsors by his manner of spelling and pronouncing Keltic names. He had a smile for every one, and every one revered and loved the "grand old man." Father Peters' death occurred at St. Ignatius College January 11, 1911.

REV. HERMAN J. PICKERT, S. J., was born July 6, 1867, and entered the Society of Jesus, April 24, 1888. Most of the early part of Father Pickert's life has been spent in teaching. He has been assistant pastor of Holy Family and Sacred Heart Parishes, Chicago, and at present is one of the pastors of the Sacred Heart Church.

Father Pickert is the author of the famous Pickert Touch Typewriting System.

REV. PAUL MARY PONZIGLIONE, S. J. (Deceased), was a descendant of the nobility of Piedmont, but his priestly achievements surpassed any family heritage. He, like a great many others, was forced to fly from his native country during the revolution of 1848. For the first few years, after his arrival in America, he was employed in various duties. In 1851, he was appointed a missionary among the Indians, and spent forty years in that field. Father Paul, as he was familiarly known, came to Chicago in 1891 as assistant pastor of Holy Family Church. Here he began a new course of activities, although then in his seventieth year. He established a mission for the Italians, who were then beginning to settle in the northeast corner of the parish. For a time he held services in the basement of Holy Family Church, until a permanent place of worship could be provided for them. Out of his efforts have developed three Italian churches in the district covered by him.

namely, Guardian Angel, Our Lady of Pompeii and St. Calesto. He was a chaplain of the Visitation and Aid Society, attended the Bridewell, looked after the deaf mutes, and performed many other duties. His gentle, kind manner caused all people to love and revere him; indeed he was looked upon as a living saint. Father Ponziglione died at St. Ignatius College, Chicago, March 28, 1900. His remains lie buried in Calvary, amongst those of many of his religious brethren who had preceded him and whom he knew in his youth.

REV. FLORIAN SAUTOIS, S. J. (Deceased), was born in Belgium, where he was ordained priest in 1834. He joined the Jesuits in Missouri in 1839. In 1873 he was appointed assistant pastor of Holy Family Church, Chicago, and remained in that post until 1874, when he was transferred to the Sacred Heart Church, Chicago. There he labored until his death, in his seventy-seventh year, November 11, 1886.

Father Sautois was noted as a wise and prudent confessor and a zealous promoter of the Sodality of the Blessed Virgin Mary, in the direction of which he spent the greater part of his life.

REV. JOHN SCHULTZ, S. J., Pastor (Deceased), was born in Alsace, February 2, 1816. On October 9, 1837, he became a Jesuit novice. Being obliged to fly before the revolutionists of 1848, he, with several other Jesuits, came to America.

After filling many important posts in the Middle West, he came to Chicago in 1870, and assisted Father Damen on the missions and in the pastoral work of Holy Family Church.

In 1883, he was appointed spiritual advisor at

St. Louis University, where he died on August 25, 1887.

Father Schultz was a deeply religious man, and as a confessor had few equals.

REV. JOHN L. SETTERS, S. J. (Deceased), was born in Belgium, on December 7, 1830, and joined the Society of Jesus, November 17, 1853. He came to the Holy Family Church, Chicago, in 1869 and remained here until his holy death on January 10, 1903.

The name of Father Setters is a household word among the people of the Holy Family parish and the West Side. He never knew what it was to say "No." If he had a little money given him at the beginning of the month, for the poor, the first tramp that came to the door would get his share, regardless of his deserts, so that in a few days his pockets would be empty.

Father Setters usually said an early Mass or sang High Mass at 5 a. m., as the circumstances occasioned. Then, about six o'clock, he would go to the Confessional. He would do this even if he was to have a funeral or late Mass. His Confessional was out near the door, where the cold breezes of winter would blow in on him. He was never known to take a coat with him even in the coldest season. He was ready at all times; just ring his bell and Father Setters was at his post. He left a standing order with the porter to call him for any sick call, whenever he could not easily find the priest who was appointed for the duty at the time. When you saw Father Setters on the street, stick in hand, with an old slouch hat, and walking near the curb (such was his habit), you might take it for granted that Our Lord was with him in the Blessed Sacrament. Father Setters took no risks if he saw that the sickness was serious.

but administered all the Sacraments for the dying at once. One must imagine what it was to go on some of these sick calls, for from the Church to the southeast corner or the southwest corner of the parish, would be two or three miles. So, in order to give the dear man some relief on these long walks (for I do not believe that he ever rode to or from a sick call), some friend furnished him with a small pony. All



REV. JOHN L. SETTERS, S. J.
Humble Servant of the Lord, devoted to the Confessional and Baptisms and alert for the sick call summons



REV. CONSTANTINE C. LAGAE,
S. J.

Assistant Pastor, 1885-95, a living link with time of Father Damen.
At Holy Family since 1911.

the old parishioners remember to this day Father Setters and his pony. It is related that, on one occasion, Father Setters was speeding away on one of his sick calls and that he chose to travel on the sidewalk rather than on the street. While travelling happily on this smooth surface or good travelling road, as he thought, he was hailed by a policeman and arrested and locked up in a cell at the station. Cap-

tain Simon O'Donnell, on hearing what had happened, called the officer to account, saying in strong Gaelic: "You Omadawn, don't you know that that priest is the saintly Jesuit, Father Setters?" Father Setters and his pony were discharged with honors.

Old Timers will never fail to tell of Father Setters and his pony. The pony was of a very low size, so that Father Setters' feet would almost touch the ground, and as Father Setters never took riding lessons his manner of riding was comical to say the least. But he was oblivious to what people thought of his riding. All he thought of was how to reach the sick patient in the quickest manner and shortest time and then hurry back and start out for another.

Father Setters had charge of baptisms in the Church for about twenty-five years. In that time he baptized both children and adults. He would have as many as twenty-five at a time stretched along the Communion railing from end to end.

This amusing story is told of Father Setters: A Protestant lady came to the door one day and Father Setters was called. The lady told him she was a Protestant. Father Setters said, with an earnest smile: "If you don't become a Catholic you'll go to hell." The lady felt somewhat shocked at first, but when she calmed down some time later she began to think of the words of Father Setters and determined to become a Catholic rather than go to hell.

Father Setters seldom became excited, and the only time the writer ever saw him in that condition was when the janitor would forget to ring or toll the bells for the funerals that he had charge of.

So great was the veneration that people had for the holiness of Father Setters that they wanted any

little relic of him after his death, for they said if ever there was a saint, surely Father Setters was one.

Father Setters was never seriously sick, although he had some minor troubles. But no one ever heard him complain. He took, for breakfast, one cup of coffee and one piece of bread. His dinner was some soup, and a little bread and meat. He ate fairly of fruits and sweet things if such were on the table, but he would never ask for anything special.

Father Setters contracted pneumonia in the beginning of January, 1903, and, after a few days, he passed peacefully away to meet Him whom he had served for forty-nine years in the Society of Jesus. He died in the seventy-third year of his life.

The following are the names of the first and last baptized by Father Setters:

First Baptisms on September 3, 1868, were:

Aloysius Tynan

Samuel Carrol

Rosalia O'Brien

His last Baptisms were on the 4th of January, 1903, and are as follows:

1. Mary Elizabeth Diamond
2. Margaret Van Driesche
3. Alice Irene Cavanaugh
4. Elenora L. Neary
5. James Patrick Fitzmaurice
6. Joseph Raymond McLinn

Total Number baptized by Father Setters from September 3, 1868, to January 4, 1903, was 23,426, leaving a margin of 428 over all the baptisms taking place in the Church during the history of sixty-five years.

It is no wonder that, when the good Father An-

drew O'Neill would question the children at the annual Sunday School Celebration, "Who baptized you?" the answer would come from a score of little throats, "Father Setters."

Good Father Setters must have received a grand reception at his entrance into heaven from many of those holy innocents who died in their baptismal innocence. Many under God owe their salvation to the promptitude with which he attended sick calls, for Father Setters was never known to refuse a sick call or to baptize an infant when called upon to do so, on such occasions, neither time, nor place, nor weather entered into his consideration.

Father Setters foretold the exact hour of his death. Father Dumbach who was rector at the time went in to see Father Setters early in the morning. "How do you feel, Father?" asked Father Dumbach. "I'll be dead when the angelus rings at noon," said Father Setters. Just as the angelus was ringing Father Setters died.

The following from a Christian Brother is interesting:

"As a result of measles my eyes were affected, and after several visits the doctor declared that I would lose the sight of one eye, but he hoped to save the other. My father was a sailor and was away on a trip. My mother, almost crazed by the doctor's decision, carried me to the church (The Holy Family). After praying a short time, she saw Father Setters walking through the church. She approached him and told him her troubles. Father Setters put his hand on my head and kept gently patting it, while he consoled her. He told her to make a novena and that I would be all right. While he was speaking, I opened my eyes and said, 'Pretty lights.' Next day when she took me to the doctor, he was amazed at the change and at once declared that I would recover. By the time Mother finished the Novena I was well.

A CHRISTIAN BROTHER."

REV. FRANCIS X. SHULAK, S. J. (Deceased), was born in 1825, and became a Jesuit in 1845. Eight years after his ordination he came to this country, and has since spent his zeal, eloquence and talents in working for the salvation of the Poles and Bohemians. Large numbers of the clergy gratefully testify to the success of his labors.

Due to Father Shulak's untiring energy, St. Ignatius college owns a museum that ranks second to none in the state of Illinois, and it was entirely fitting that the professors and students of St. Ignatius college should give him a royal reception on the occasion of his Golden Jubilee. In connection with that solemn service, addresses were made in Latin, German and English. There was also a speech in Polish by Stanislaus P. Cholewinski.

On Sunday, September 15, 1895, on the occasion of the Golden Jubilee, Father Shulak, assisted by Fathers Lange and Procopius Nentzel, as deacon and sub-deacon, celebrated High Mass. Father Stanislaus Fitte was Master of Ceremonies, Right Reverend Abbot Jeagar of St. Procopius Academy presided, and Rev. Father Lambert, S. J., preached the panegyric. Many clergymen were in the sanctuary, and a large concourse of people attended.

In his old age Father Shulak returned to his native land, where, after a brief illness, he departed this life, let us hope, to enjoy the heavenly reward of his long years of arduous labor for the salvation of souls.

REV. CHARLES TRUYENS, S. J. (Deceased), was born at St. Nicholas, East Flanders, Belgium, February 11, 1813, and entered the Society of Jesus at Florissant, Missouri, February 24, 1837. He died in St. Louis on December 14, 1867.

Father Truyens was the first companion of the founder of the Holy Family parish. That such a zealous worker should be selected was most fortunate and may only be regarded a part of the design Divine Providence had for the well-being of Holy Family Parish.

Father Truyens spent some years among the Miami Indians in Kansas. It is a noteworthy fact that this tribe of Indians occupied the present site of Chicago towards the close of the seventeenth century and that the Jesuit, Father Francois Pinet, was the first resident priest in Chicago (1696-1699). After the removal of the tribe to the south-west, in 1848, Father Truyens took spiritual charge of them.

We have but very meager accounts of Father Truyens' labors in Holy Family parish. We can imagine what hardships he must have endured during the three years—1857, 1858 and 1859—for we must call these years the heroic age of the parish, the age of sacrifice, labor and hardships. We have come across but one intimate incident in Father Truyens' life in Chicago. This is told by a venerable old lady, a party thereto. She says: "When a small child I used to have spasms. I was carried from the southeastern part of the parish to the Jesuit Fathers that they might pray over me. I was then about three or four years old. Father Truyens took me in his arms and brought me to the Blessed Virgin Mary's altar and, I presume, he prayed over me and for me. I have a vivid recollection of this event. It occurred in the little frame church. Thanks be to God, Our Lady and Father Truyens I have had no spasms from that day." (Mrs. M. J.)

In 1860 Father Truyens was transferred and spent

some years in Bardstown, Kentucky. He was chaplain of the Twelfth Kentucky Regiment during the Civil War. He took sick from exposure at the Camp in Columbia, Adair County, Kentucky, and never recovered.

In Father Truyens we have a true imitator of the Good Shepherd, who gave His life for His sheep. He is one of the foundation stones of the Holy Family parish. Father Truyens' remains lie buried at Florissant, close to those of his companion, Father Damen and other saintly missionaries.

REV. PETER TSCHIEDER, S. J. (Deceased), was born in Switzerland, October 26, 1818. He became a priest in his native land in 1840, and was another of the clergymen forced to fly before the revolution of 1848. Coming to America, he was employed in various duties as pastor, superior and missionary, and spent several years as assistant pastor at Holy Family Church, Chicago.

Father Tschieder was very devoted to the welfare of the sodalities under his guidance, as members yet living can testify. He was also earnestly devoted to the confessional, which, in those early days, meant a great deal, as people came to Holy Family Church from the North, South and West sides to unburden themselves to the good Jesuit fathers.

In 1886, Father Tschieder was transferred to Cincinnati, but was again in Chicago in 1887, this time at the Sacred Heart Church, however, where he was assistant pastor from 1877 to 1897. In the latter year, his age and infirmities influenced his superiors to give him a well earned rest, and he was sent to Florissant, Missouri, where he edified the novices by his piety and devotion.

He died May 7, 1907, in the eighty-ninth year of his age, and in his sixty-seventh year as a Jesuit.

REV. JOHN E. VAN ACKEN, S. J., was born October 25, 1869, and entered the Society of Jesus April 7, 1891. He was assistant chaplain of the Cook County Hospital for some time and also assistant pastor of the Holy Family Church for a few years. He is at present assistant pastor of St. Mary's Church, St. Mary's, Kansas.

REV. MICHAEL VANAGT, S. J. (Deceased), was born in Holland on May 21, 1844. He joined the Jesuits in Missouri on April 9, 1865.

Father VanAgt was connected with the Holy Family schools and parish almost his whole active life. He taught in the parish school before his ordination and he was the first and only scholastic of the Society of Jesus to do so. This was from 1870 to 1873, in St. Stanislaus school, now the Sacred Heart School, in 1874 in the Holy Family School and in 1875 he was in the College. In 1875 he was assigned to the management of the Altar Boys' Society, although he had managed the Society on more than one occasion before this date. He was stationed in Milwaukee, from 1876 to 1880, and in 1882 he was again in Chicago, where he remained till his death in 1896.

Father VanAgt must ever be associated with Father O'Neill and Brother O'Neill in the building up of the schools of the Holy Family parish. Here we have a triumvirate, who planned and schemed and worked, to make the Holy Family schools what they were and what visitors from Europe described as the greatest Catholic parochial school system in the world at that time.

From 1882 to 1885, Father VanAgt selected the matter for the various Sunday School publications, and as his health was never robust, and as he was at times confined to his room, you could find him in his room clipping, translating or writing matter for these publications.

Besides his duties at the school, Father VanAgt had charge, for a number of years, of the Altar Boys' Society. He trained and clothed these boys so as to make them the admiration of the ecclesiastics of this and other cities. He spared neither time nor labor in preparing these young Levites for the service of God's Altar. Many a boy can and will thank Father VanAgt for helping him to the holy priesthood. He would see the Rector of the College and get a boy in free if he could, or for half the fee, or, as it sometimes happened, he would procure the money from his relatives in Holland or from friends in America to pay for such boys and also to pay for their books.

Father VanAgt was always on the watch for his boys. Sometimes he would go out at night and take a walk around the parish to see for himself how things were going. Those found engaged in mischief making, would get a swat of his cane, for he always carried one. Those who were too swift for him would be called before the "bar" of his justice next day at school. If sometimes he felt that he had dealt too severe with a delinquent, he was sure to make amends for it by handing him an apple out of his big pocket, or a coin, or at least by restoring him to his former position in rank or place. This is the kind of a priest Father VanAgt was. A rough diamond in the exterior, but with a heart of gold.

About the beginning of 1896, Father VanAgt's health became more precarious so that he gradually declined, until death came to relieve him of very great suffering, on September 1, 1896, just about one year after the death of his friend and colleague, Brother Thomas O'Neill, S. J.

REV. WILLIAM VANDER HEYDEN, S. J. (Deceased), was born in Holland in 1842, and after being ordained came to Holy Family Church as assistant pastor in 1870, laboring amongst the people of the parish for two years. Father Vander Heyden died November 9, 1882.

REV. FATHER JOHN VENNEMAN spent several years as assistant pastor and confessor in the Holy Family Church. He was one of the professors in the college in the early seventies. Later on, in 1879, he belonged to the Missionary Band. In 1884 he had charge of the Young Men's Sodality. Later on Father Venneman retired from the Society of Jesus and joined the Ranks of the Secular Clergy in Ohio. At his death he willed his valuable library to the St. Louis University.

REV. ARTHUR F. VERSAVEL, S. J., was born April 24, 1871, and entered the Society of Jesus January 21, 1903. For something more than a year Father Versavel was assistant pastor in Holy Family Church, during which time he had charge of the Working Boys' Sodality, and labored very effectively with them. For more than ten years Father Versavel has been on the missions in British Honduras, where he does much good among the natives of that desolate region.

REV. HENRY J. WALTERS, S. J. (Deceased), was assistant pastor of Holy Family Parish in 1904. He

frequently assisted Father Baselmans in attending the Dunning County Infirmary, and after Father Baselmans' health broke down, in 1905, Father Walters succeeded him, and continued in that capacity until 1911, when he was transferred to St. Charles, Mo., where he labored for several years, and where he ended his days with all the consolation of the church. During his long and painful last illness he edified all who visited him by his patience and resignation.

REV. PATRICK WARD, S. J., was born in Ireland July 31, 1830. He came to America as a young man, where he was engaged, for some time, as an engineer in the employment of the government. This position he gave up to become a teacher in the Academy of St. Louis University, and after some time sought admission to the Society of Jesus. On October 21, 1859, he went to Florissant, where he entered the novitiate. Being ordained in 1869, he became the first rector of St. Mary's, Kansas, where he built many of the buildings to be occupied by the new college.

Later he became pastor successively in St. Louis, Cincinnati, and Holy Family, Chicago. He became widely renowned also as a missionary.

Through the kindness of superiors he was permitted to pass his last days at the novitiate in Florissant, where he died December 17, 1891.

REV. JOHN A. WEIAND, S. J., was born May 31, 1871, and entered the Society of Jesus August 5, 1890. Father Weiand had charge of the Altar Boys and the Boys' Choir for a year or so, namely 1909-10. He was made Rector of St. John's College, Toledo.

Ohio, and is, at present, president of Rockhurst College, Kansas City, Mo.

REV. FERDINAND WEINMAN, S. J. (Deceased), was born May 9, 1847, and after his ordination to the priesthood spent several years as assistant pastor of Holy Family Church. While pastor he had charge of the League of the Sacred Heart, which he developed to the highest pitch of efficiency that organization ever reached. His devotion to the Sacred Heart called forth all his energies, and he was an especially successful promoter of the Holy Communion of that organization on the first Fridays.

For a time, Father Weinman had charge of the Married Ladies' Sodality, and also of the St. Vincent de Paul Society.

He was amiable and kind to all, and his declining years were spent between St. Mary's, Kansas, and Detroit, Michigan. He died, at the latter place, on August 15, 1906.

BROTHERS

All through the history of Holy Family Parish there have been at all times, one or more silent, hard working men, called Brothers, members of the Society of Jesus, but not ordained priests. These men, like hundreds, yes thousands, of others, upon earnest consideration and mature deliberation dedicated themselves to this form of God's service, and are much like the devoted Nuns and cloistered religious that lead an obscure but holy existence.

During the entire history of the Jesuit Order the devoted men, who have attached themselves to the priests and missionaries and have given up the world and followed their appointed superiors into every

occupation and braved every danger, have been the wonder of the worldly. The administration of the sacraments, the triumph of the pulpit, the applause of auditors, and the social intercourse of the public, are not for them. Their lives are hidden behind the veil of privacy, and their deeds are known in full only to God.

The Brothers, who have labored in Holy Family Parish, have made their renunciation as completely, and followed their avocations as faithfully as the most renowned of their predecessors. But despite their retirement circumstances have brought most of them into contact with a wide circle of the laity, and especially of the children of the parish, and every one of these saintly men is remembered, if not always with deep affection, at least with a keen sense of appreciation.

It seems appropriate, in treating of the Brothers of Holy Family, to speak of them in the order in which they came to the parish.

The first mention of Brothers, is found in the year after the parish was established—1858—and it appears that with the beginning of 1860 there were three Brothers with Father Damen. They were Brothers Heilers, Hutton and Moning. Brother Moning was the cook and manager of the pastoral residence. It is more than probable, therefore, that he came with Father Damen, or at least came as soon as Father Damen began to dwell in his own house.

There is reason for believing that Brother Heilers came next, as he was undoubtedly here before Brother Hutton, as proven by Father Damen's letters to the Superior in St. Louis, wherein Brother Heilers is quoted as very anxious to have Brother

Hutton come. No biography of Brother Moning has been found, but some record has been made of Brothers Heilers and Hutton.

BROTHER HEILERS (FRANCIS A. HEILERS, S. J.), was born near Munster, Westphalia, May 24, 1826. He came to America and joined the Society of Jesus as Coadjutor Brother on April 24, 1853.

We read in Father Damen's letters to the Provincial his pleadings to have Brother Heilers sent to Chicago, and when he finally arrived, it was an occasion of great joy to Father Damen. Brother Heilers was a skilled mechanic and a competent architect and builder. It was to Brother Heilers that Father Damen committed the building of many of the frame structures that were erected in those early days for the use of the parish. He also superintended the building of Holy Family Church, the Holy Family School and, later on, the Sacred Heart Church on Nineteenth street. It was a source of great comfort to Father Damen to have the assistance of a man of Brother Heilers' ability, and to be able to entrust the building work to him, and his presence also gave Father Damen an opportunity to absent himself, when necessary, on missionary and collecting tours. On such occasions, he could confidently rely upon Brother Heilers' fidelity and ripe judgment. Moreover, the Brother's services were gratis, which was a point of extreme importance to Father Damen.

In later life, Brother Heilers' talents were utilized by other houses of the Missouri Province, and especially at St. Joseph's Church, St. Louis; St. Gall's, Milwaukee; St. Xavier's, Cincinnati, and St. Mary's, Kansas.

Brother Heilers died in St. Louis, December 16, 1891, and was buried at Florissant.

BROTHER HUTTON (JOHN J. HUTTON, S. J.), was born in Holland, November 7, 1826, and came to Chicago at the request of Father Damen, to assist in the construction of various parish buildings.

Brother Hutton was also a carpenter by trade, and was, of course, of great assistance to Father Damen, both because he had a great deal of carpenter work to do and Brother Hutton's services were gratis.

Brothers Heilers and Hutton had the management of all the construction work in the early days of the parish, but Brother Hutton remained only three years at Holy Family, when he was transferred to Cincinnati to engage in the same kind of work. He died August 7, 1886.

Within a few years, five more Brothers arrived at Holy Family. These were Brothers O'Neill and Corcoran, teachers; Grennan, Sacristan; Dipple, Cook and Smith, Infirmarian and house manager. It appears, therefore, that Brother Moning was displaced by Brother Dipple. No particular record of Brother Smith seems available, but as to the other three—Grennan, Corcoran and O'Neill—we have quite satisfactory information.

BROTHER GRENNAN (JAMES GRENNAN, S. J.) was born in Ireland, April 5, 1829, and joined the Society of Jesus on January 1, 1853.

Brother Grennan was a most versatile man. He came to Holy Family Parish, Chicago, in the fall of 1860, and was appointed to the post of Sacristan. Being a man of action he not only performed prodigious labors himself, but exercised a strong influence upon others in urging them to work for the church.

Brother Grennan was especially successful with the Altar Boys whom he kept at a high pitch of interest and efficiency continuously. For their recreation he organized picnics, outings, and, incidentally, made commission contract with bus drivers, and even the railroads, devoting whatever profit accrued to the purchase of equipment for the Altar Boys and the sanctuary. The funds thus procured were invested in necessary materials, and, being a tailor himself, Brother Grennan cut the garments and found many willing hands to assist in making them. One of those who helped in this work was Mrs. Martin Dargan, mother of P. J., and Miss B. Dargan.

It is noted of Brother Grennan that he could get permission from Father Damen to procure anything necessary for the Sacristy, altars and altar boys (provided he secured the money by donation or otherwise to pay for them), and he availed himself of this privilege frequently. Amongst other items procured by Brother Grennan, are two silver censers and an incense boat, which were secured from France, and which are amongst the very finest ornaments belonging to Holy Family Church, and are still used on great feasts and ceremonies.

The manner in which Brother Grennan organized his Altar Boys is told by one of them, Mr. Timothy Sullivan, who now lives in Austin:

“We had six sets of fifteen boys each. On Christmas nights these sets would serve the midnight Mass at the Sacred Heart Convent, where we would have breakfast. We showed the Nuns how boys could eat, but they were prepared, having extra supplies on hand. At the 10:30 Solemn High Mass the six sets would serve. The Master of Ceremonies carried in

his hand an ornamented staff with a silver top. The reputation made by the altar boys at Holy Family Church spread far and wide, so that people came from the North, South and West sides to see them."

Brother Grennan was transferred to other fields of usefulness, about 1883, and died at Florissant, Mo., December 10, 1915.

The other two brothers, viz., Corcoran and O'Neill, were school teachers, and are well remembered by many men now living who came under their supervision as pupils.

BROTHER CORCORAN (MARTIN CORCORAN, S. J.) was born in Ireland, November 11, 1832, and, having become a Coadjutor Brother, we find him teaching school in a little frame schoolhouse, on the corner of May and Eleventh streets, in 1861 and 1862. He preceded Brother O'Neill in the Holy Family School, as Brother O'Neill is mentioned in the catalogue for the first time in 1862. Both these Brothers, however, taught in the boys' school at the same time, and it is believed that it may be from this fact that the school took the name of "The Brothers School," which title it has ever since retained, even since the Sisters took over the teaching, the boys who attended the school in the early days still call it by no other name but the old familiar one, "The Brothers School."

Brother Corcoran was transferred to teach the Pottawatomie Indians at St. Mary's, Kansas, in 1862, where he spent the remainder of his active life either as teacher or infirmarian. He was of a gentle, kind and charitable disposition. A few years before his death, his health gave way and he was taken to St. Stanislaus Novitiate, near St. Louis, where he died, September 22, 1905.

BROTHER O'NEILL (THOMAS O'NEILL, S. J.) was born in the County Wicklow, Ireland, September 21, 1825. His father, Thomas O'Neill, belonged to the farming class, and was able to give his children a fair education, the time and circumstances considered. The prospects in Ireland were not encouraging, however, and the family embarked for America, landing at New Orleans, on November 7, 1847. Coming northward they made their home in St. Louis.

In 1849, during the dread cholera epidemic, two of Thomas' brothers died of the plague, and on November 27th of that year, Thomas bade farewell to all his friends, wended his way to Florissant, and offered himself to the Society of Jesus in the capacity of a Coadjutor Brother.

After his novitiate he was sent to Bardstown, Kentucky, where he remained in 1853 and 1854. In 1856 and 1857 he taught in St. Aloysius Parish School, Louisville, Kentucky, and from 1858 to 1861, taught in the Parish school of St. Charles, Mo.

In the fall of 1861, Brother O'Neill arrived in Chicago, and began his laborious career, which covered the rest of his life, in Holy Family Parish school. Arriving here he found Brother Martin Corcoran teaching the boys of the parish in the old frame schoolhouse. Brother O'Neill joined him in 1862. In 1863 Brother Corcoran was transferred to the Indian missions of St. Mary's, Kansas, and Brother O'Neill was left in full charge in Holy Family parish. This is evident from the publication book of 1863, where, in the Sunday announcement, it is expressly stated (when speaking of the opening of the schools), "that the parents of the boys should

see and make arrangements with the Brother in charge."

After the burning of the old frame church and school, on May and Eleventh streets, in the early part of 1864, the basement of the church was temporarily used as a school until the new school on Morgan street was opened in January, 1865. After the transfer of the pupils, in 1865, to the new school, it is very probable that Brother O'Neill did not teach, but merely superintended the schools and attended to the office work.

In the fall of 1864, his blood brother, Rev. Andrew O'Neill, S. J., came to be the director of the schools of the parish. From this time forth the two brothers worked hand in hand in the schools with Father Damen as the guiding star, until the Holy Family school system became what was believed to be the most proficient parochial school system in the world.

These schools received no government support, but were sustained by the voluntary contributions of parents, and yet no child was turned away by reason of inability to pay the tuition or other fees collected for the upkeep of the school or the payment to teachers.

Brother O'Neill usually attended to the work of the school. He saw that both teachers and pupils were on time. He was prefect of discipline, the judge of appeal, both for pupil and teacher, and also the administrator of justice to the culprit and willful delinquent. He could be very stern as well as kind. To govern a school of from 1,500 to 2,000 boys in those early days, possessing all the life and energy for which children of emigrants are noted, was not an easy task. It was a responsibility and a burden

that very few men nowadays could bear. Yet Brother O'Neill attended to all the details, and in addition initiated activities amongst the boys for amusement, recreation and for training for the various activities of their future lives.

In 1863, he organized the Juvenile band, and soon after the brass band. In 1873, he organized the cadets. He personally attended the rehearsals of both bands and of the cadets to maintain order and discipline and require proper attention to the instructions. He also attended, as far as his time permitted, the rehearsals of the plays and entertainments in the school, many of which were held in the evening from eight to nine or ten o'clock. This was especially true of the brass band rehearsals, which took place at least once a week—as this band was made up of young men and former pupils their rehearsals must necessarily be at night.

He was treasurer of the Sunday School Association from its organization in 1868 to 1893, and was present every Sunday afternoon at the school to see that order was preserved amongst the thousand or fifteen hundred Sunday school children. In the fall of the year, in company with one of his larger boys or of one of the men of the Sunday School Association, he would go from house to house throughout the parish to collect the dollar fee of the Sunday School Association.

Once a month he, with his band, led the Boys' Sodality from the school to the church for their monthly Communion. He provided the band with instruments and uniforms. He saw that the cadets were well equipped with everything that a military organization needed; in a word, he was intensely

devoted to the school, to the boys, and to the parish at large.

Brother O'Neill was of rather nervous temperament, and this tendency must have been accentuated by his multiplicity of employments, sufficient indeed to shatter any man's nerve. A strong constitution was certainly required to withstand the strain of so many years.

The anecdotes concerning Brother O'Neill are so numerous as to require a good sized volume for their relation. In other connections many of these will be told, but there will be readers who will recall many others.

Despite the multiplicity of his occupations, Brother O'Neill never neglected the spiritual life. It was for this reason that he left the world and became a religious, and he was indeed a deeply religious man, given to prayer and communion with God.

Regardless of the late hour at which he might come home from the school or from rehearsals, he might be seen in the chapel every morning at 4:30 o'clock. He had great devotion to the Blessed Virgin Mary and distributed thousands of Immaculate Conception chaplets amongst the boys. These were supplied through the instrumentality of a number of the boys whom he had taught to make them.

To enumerate all his works and activities would require another volume, but it may be said of him, first of all, that he was always a loyal and true Jesuit—true to the spirit of St. Ignatius, whom he tried to imitate to the best of his ability. He kept the motto of his patron before his eyes as a guiding compass, A. M. D. G.—*Ad Majorem Dei Gloriam*, as the old writings have it: "Let thy works praise

thee." If ever this saying was true, it was certainly so in the case of this humble Coadjutor Brother of the Society of Jesus.

Brother O'Neill began to decline about 1893, but kept up his work until the beginning of 1895, after which he was obliged to remain in his room. He didn't suffer greatly, but grew weaker and weaker, until, on September 10, just before the Angelus bell rang at noon, he passed to his reward in the seventieth year of his age and the forty-sixth of his religious life.

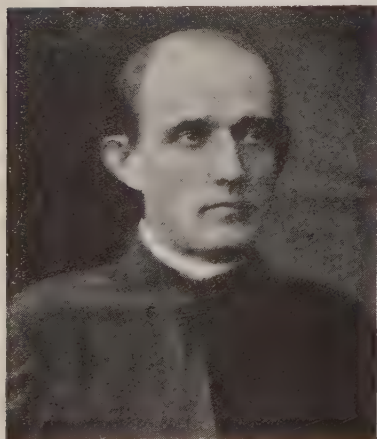
The remains of the good Brother lay in state in the parlors of the college for two nights, where a guard of honor was in attendance. There was a constant stream of visitors to view the remains, and perhaps more people passed by the bier than had ever been seen there on any similar occasion.

Brother O'Neill's funeral obsequies were attended by perhaps the largest gathering of people ever seen at a funeral in Holy Family Church. His old pupils were present in throngs. His remains were buried in the Jesuit plot in Calvary Cemetery, where so many of his co-workers await the final call.

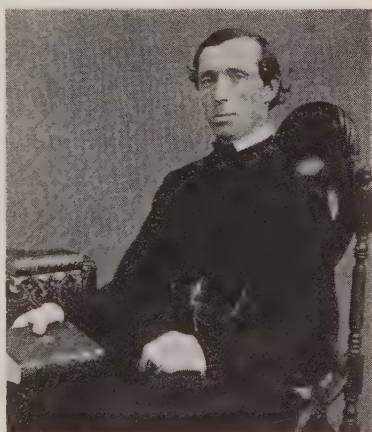
During the wake and funeral the schools were draped in mourning. After the funeral innumerable Masses were said for the repose of the soul of the good friend, counselor and guide of the celebrants and other large numbers at the request of lay friends and admirers.

BROTHER SCHULZ (CHARLES SCHULZ, S. J.) was born in Germany in 1826, and came to Holy Family Church, Chicago, in 1867, where he held the post of Sacristan until 1880.

Brother Charles Schulz succeeded Brother Grennan as sacristan in the Fall of 1866. He was an untiring worker and an excellent sacristan—a pious and saintly man. He told this writer, that six hours sleep was all he desired, and I doubt if he even got that at times. Although gifted with many excellent qualities, it seems that the Lord did not endow him with the gift of managing boys, so that from time to time they used to play a variety of pranks on him.



BRO. ALFRED ZELLER, S. J.



BRO. JAMES GRENNAN, S. J.

Brother Schulz was a familiar figure to the people of Holy Family Parish for fourteen years. He was the kind of man needed in those early days—one who could work and work hard, early and late. He was very pleasing to Father Damen, who needed men of loyalty and unflagging industry. In his humble duties of sweeping, dusting, cleaning, filling and lighting the lamps, and caring for the stoves in the lower church, he seemed never to tire, but was each

day and every day at his post. Notwithstanding his great love for hard labor, he was much devoted to religion, and his spare moments were spent in prayer and pious reading and meditation. Should it happen that he was at any time at leisure he employed the fleeting moments in making rosaries to promote devotion to his heavenly Mother Mary. Many of the older parishioners still treasure rosaries made by Brother Schulz. They were virtually unbreakable and would wear indefinitely.

As Brother Schulz was of a rather serious nature, ever intent on his employments, some of the older boys were wont to play pranks on him from time to time. He had a little corner in the Sacristy, enclosed, where he kept his little sleeping cot. Some of the mischievous little "spalpeens" would tie a can of water over the door in order that when the Brother would open it the water would spill over his head. At other times they would tie a cord on the stairway so the Brother would trip on his way down. On such occasions Brother Schulz would give chase with a broomstick or candle lighter, and this, of course, was the goal at which the youngsters aimed.

After 1880, Brother Schulz was transferred to other useful labors. He spent the last years of his life as porter at Marquette College, Milwaukee, still making rosaries in his spare time. He died a beautiful and edifying death, on August 6, 1907, at the age of eighty-seven.

BROTHER HAUGHERTY (MICHAEL HAUGHERTY, S. J.) came to Chicago in 1869, just as the college was opened and when the old residence, at the corner of Twelfth and May streets, was closed. Many of the old settlers remember Brother Haugherty as the kind

and genial porter at the college door for about twenty years. He was courteous and obliging to all, and did everything in his power to accommodate all those who sought anything at the college. He died a very saintly death on March 23, 1892, at St. Ignatius College, and was buried in Calvary Cemetery.

BROTHER LUYSTERBORG (JOHN LUYSTERBORG, S. J.), was a Belgian Jesuit, a carpenter and builder by trade. After managing the erection of the Jesuit colleges at Ghent, Turnhout and Aloît he requested that he be sent to America, where he thought his services would be most needed. The request was granted, and in 1867 he came to America in the company of Father Coosemans who, at that time was superior of the Province.

Brother John, as he was called, came to Chicago in 1870, and was appointed overseer of the contractors building the steeple of Holy Family Church, and also of the Sacred Heart Church and residence on 19th street. Brother John saw that the specifications were carried out to the letter and that there were no flaws in God's house, at least insofar as he was charged.

He used one-half of the second floor of the old wooden school building or, at least, the remnant of it, after the fire in 1864, as a carpenter shop. Here he spent twenty years laboring at his trade for the benefit of the church and college.

On Sundays he took up the collection at all the Masses, so that he became well known to all who attended the church.

Brother John died in his 85th year, on September 30, 1892, having spent fifty-two years in the Society of Jesus.

BROTHER WOODWARD (PETER C. WOODWARD, S. J.), was born April 24, 1845, and entered the Society of Jesus August 22, 1866. Brother Woodward spent the years 1878 and 1879 as assistant to Father and Brother O'Neill in the schools. Many of those who attended the boys' school in those early days still remember him. He has been at St. Mary's college, St. Mary's, Kansas, since, and is still able to be about at the age of 78.

BROTHER KILCULLEN (JOHN KILCULLEN, S. J.), was born in Ireland on September 14, 1823. He joined the Jesuits in the capacity of a Brother on February 26, 1853. From 1863 to 1876 he was employed on the St. Mary's missions, Kansas, teaching the Indians. In 1879 and 1880 he assisted Brother O'Neill at the Holy Family school. Here he became very popular with the boys. During recess time and on recreation days Brother Kilcullen would teach the boys how to make beads. In this and other ways he promoted devotion for our Blessed Lady. After his service at Holy Family school he was sent to other fields of labor, and died at the St. Louis University on October 17, 1891.

BROTHER ZELLER (ALFRED ZELLER, S. J.), was born May 26, 1859, and entered the Society of Jesus July 9, 1878. Brother Zeller came to Holy Family Church in 1880, as Sacristan, in which post he remained for three years, until his health gave way.

While Brother Zeller was here he made a telephone connection between the Sacristy and the pastoral residence. This was quite an exploit at that early date.

In 1883 he was transferred to St. Joseph's Church, St. Louis, as Sacristan, which post he held for twenty-

five years. At present he is assistant professor of Sciences at the St. Louis University, St. Louis, Mo.

BROTHER MULKERINS (THOMAS M. MULKERINS, S. J.), was born March 22, 1858, and entered the Society of Jesus September 14, 1878. After six months spent at St. Mary's College, Kansas, Brother Mulkerins was transferred to St. Ignatius College, Chicago, in 1880, and in 1883 he was transferred to the Holy Family Church as Sacristan, which position he holds at the present time—1923.

BROTHER McDERMOTT (MICHAEL McDERMOTT, S. J.), was born July 10, 1873, and became a Coadjutor Brother. He spent his boyhood days at the Holy Family School and amongst the Holy Family Church altar boys. He joined the Resort mission of the Rocky Mountains on the 25th of February 1895, where he faithfully assists the priests in the saving of the souls of both the Red and the White men.

BROTHER MURPHY (THOMAS MURPHY, S. J.), was born August 3, 1852, and entered the Society of Jesus January 28, 1873. Brother Murphy's religious life has been spent at St. Mary's College, Kansas, St. Xavier's College, Cincinnati, Ohio, and Marquette University, Milwaukee, Wis. Brother Murphy celebrated his Golden Jubilee Jan. 28, 1923. Rev. Joseph A. Murphy, S. J., is a younger brother of Brother Murphy.

CHRISTIAN BROTHERS FROM HOLY FAMILY PARISH

The following members of Christian Brothers Community came from Holy Family Parish:

Brother Jovitus Edward (Henry O'Rourke), Nov. 8, 1881.

Brother Ambrose Michael (Cullerton, Pat'k), Aug., 1883.

Brother Leonidian, (Jas. Prindiville), Feb. 13, 1888.

Brother Harold Andrew (Henry Pickert), Feb. 26, 1888.

Brother Jarlath Peter, (Dan'l Fitzgerald), Jan. 4, 1891.

Brother Joel Thurian (Arthur Rigney), Jan. 3, 1892.

Brother Josephus Gregory (James Kent), Jan. 4, 1893.

Brother James Walter (Francis M. Murnane), Aug. 4, 1895.

Brother Leonorian Gregory (Michael Spring), Sept. 16, 1898.

Brother Joannes Gabriel (Chas. Quinlan), July 14, 1899.

Brother Leopold Julian (James J. Dodd), Nov. 19, 1898.

Brother Cornelius Paul (Charles Wilson), Sept., 1883.

Brother Francis (John McEvoy), 1915.

CLERGYMEN IN SOME MANNER RELATED TO HOLY FAMILY PARISH

REV. SIMON BLACKMORE, S. J., was born February 24, 1847, and entered the Society of Jesus on December 28, 1871. Father Blackmore gave a course of lectures in Holy Family Church. He celebrated his Golden Jubilee in 1921. He is at present located at St. Ignatius College, Cleveland, Ohio.

MR. RICHARD J. BROWN, S. J., was born July 13, 1890, and entered the Society of Jesus July 26, 1909.

He served at Holy Rosary Mission, among the Dakota Indians, and taught at Marquette and St. Louis Universities. His ordination to the priesthood is expected in June, 1923.

REV. ANDREW CARR, S. J. (Deceased), was one of the altar boys of Holy Family Church, of which, several years later, when a Jesuit Scholastic, he was appointed a director. Father Carr some years later resigned from the Jesuit Order and joined the ranks of the secular clergy. He was pastor at Rochelle, Illinois, when he died, although in the bloom of manhood. His untimely death was much regretted by his devoted congregation.

REV. WILLIAM J. CORBOY, S. J., was born August 12, 1878, and entered the Society of Jesus August 10, 1897. Father Corboy, after his ordination offered his services to the United States as a chaplain, and in the discharge of his duties he saw service in France. He is at present engaged as one of the professors of Creighton University, Omaha, Nebraska.

MR. MICHAEL CUSHING, S. J. (Deceased), was born December 15, 1851, and entered the Society of Jesus July 19, 1869. He was one of the first from Holy Family Parish to become a Jesuit. He was sent to complete his studies at Woodstock, Maryland, but during the summer vacation was, on August 27, 1873, accidentally drowned while bathing.

REV. JAMES J. DALY, S. J., was born February 1, 1872, and entered the Society of Jesus July 23, 1890. Father Daly is considered amongst the best Catholic writers in the United States. He spent some years on the editorial staff of "America," the Jesuit Catholic weekly. At present he is associate editor of *The Queen's Work*, St. Louis, Mo.

REV. JAMES G. DELIHANT, S. J. (Deceased), was born April 1, 1858, and entered the Society of Jesus August 9, 1876. During his studies Father Delihant felt his health declining, and after his ordination his health failed and he died, October 5, 1885, at the early age of twenty-seven.

REV. VINCENT P. DEVLIN, S. J. (Deceased), was born March 13, 1853, and entered the Society of Jesus July 23, 1873. Father Devlin taught, for some years, but after his ordination his health broke down, and he died on January 21, 1886.

REV. JOHN J. DONOHER, S. J. was born September 9, 1860, and entered the Society of Jesus August 7, 1877. Father Donohue is a noted orator and has spent several years on the missions. Recently he has been very much interested in arranging and directing retreats for laymen. He is at present located in Detroit, Michigan, and devotes much time and energy to lay retreats.

REV. JOSEPH DONNELLAN, was, for several years, one of the Holy Family altar boys. He studied for the priesthood at Kenrick Seminary, near St. Louis, Mo., and was ordained in 1922. After ordination he started West, to the scene of his future labors, in the diocese of Salt Lake, Utah.

MR. JOSEPH I. DONOHUE, S. J., was born July 11, 1890, and entered the Society of Jesus July 7, 1909. Mr. Donohue has taught for several years. At present he is finishing his studies in Theology and expects to be ordained in 1923.

REV. WILLIAM F. DOOLEY, S. J., was born March 30, 1872, and entered the Society of Jesus July 27, 1891. Father Dooley, after completing his studies and his ordination, taught for several years, when

he was promoted to the rectorship of Detroit College, in which college he died, on July 7, 1915.

REV. TERRENCE DOWLING (Passionist) served as an altar boy in Holy Family Church. Later he joined the Passionist Order, and is known there as Father Aloysius.

REV. TIMOTHY DRISCOLL, S. J., was born July 23, 1883, and joined the Society of Jesus for the Rocky Mountain missions, on August 13, 1900. He is at present the Superior of the Jesuit Church and School, at Tacoma, Washington.

REV. PHILIP C. DUNNE, S. J., was born July 21, 1869, and entered the Society of Jesus July 6, 1889. Father Dunne spent several years in British Honduras. At present he is Treasurer of Detroit University, Detroit, Michigan.

MR. JOSEPH M. EGAN, S. J., was born January 15, 1898, and entered the Society of Jesus August 8, 1916. At present Mr. Egan is finishing his philosophy in France.

REV. THOMAS A. EGAN, S. J., was born November 13, 1884, and entered the Society of Jesus September 5, 1903. Father Egan has taught for several years. At present he is one of the professors at Creighton University, Omaha, Nebraska.

REV. GILBERT J. GARRAGHAN, S. J., was born August 14, 1871, and entered the Society of Jesus September 1, 1890. Father Garraghan has served as secretary to the Provincial of the Missouri Province of the Society of Jesus for a number of years, and, in addition to his priestly duties, has become an authority on the history of the Catholic Church in the Middle West. He is the author of several his-

torical works, including a History of the Catholic Church in Chicago.

Father Garraghan is a native of Chicago, and a member of one of the earliest Catholic families of Chicago.

REV. ARNOLD J. GARVY, S. J., was born November 9, 1868, and entered the Society of Jesus, August 14, 1885. Father Garvy has spent his life, since ordination, to the priesthood in teaching and writing. He is the author of an extended work on English Catholic Literature. At present he is Professor of English Literature at St. Stanislaus Seminary, Mo.

REV. JOSEPH GEORGEN, S. J., was born February 23, 1882, and in his youth was secretary of the Altar Boys' Society of Holy Family Church for a term. He entered the Society of Jesus, July 27, 1903, and, after ordination, joined the Jesuit Province of California. At present he is one of the superiors of Santa Clara University, California.

REV. MICHAEL H. GORMAN, S. J., was born February 20, 1871, and entered the Society of Jesus August 11, 1892. Father Gorman has taught the classics in several colleges in the Middle West. At present he is located at Regis College, Denver, Colorado.

Besides his teaching work Father Gorman has been noted for his success in staging several sacred dramas.

MR. JOHN I. GRACE, S. J., was born January 30, 1897, and entered the Society of Jesus, August 8, 1916. He is at present finishing his philosophy at St. Louis University.

MR. WILLIAM P. HAGERTY, S. J., was born February 16, 1895, and entered the Society of Jesus August 8, 1916. At the present time he is completing

his preliminary Jesuit studies at St. Louis University.

REV. IGNATIUS A. HAMILL, S. J., was born August 2, 1880, and entered the Society of Jesus August 11, 1897. Since the termination of his studies Father Hamill has been engaged in college work, with the exception of the period during which he served as chaplain in the great World War. At present he is director of Creighton Academy, Omaha, Nebraska. Father Hamill is a brother of Madame Hamill, Religious of the Sacred Heart, and is a nephew of Rev. Joseph A. Murphy, S. J., and of Brother Thomas Murphy, S. J.

REV. JAMES HYNES spent his boyhood days as an acolyte in Holy Family Church. He made his preliminary studies at St. Ignatius College, and later on entered the ecclesiastical seminary for the secular clergy. He served faithfully as an assistant for several years, until he was appointed pastor of Our Lady of the Angels Church, Chicago, which post he now worthily fills.

REV. TERENCE T. KANE, S. J., was born February 20, 1887, and entered the Society of Jesus, July 25, 1905. Father Kane is at present studying Canon law in Rome, in preparation for his future career in the Society of Jesus. Father Kane is a brother of Rev. William T. Kane, S. J.

REV. JAMES V. KELLY, S. J., was born April 14, 1876, and entered the Society of Jesus July 9, 1896. Father Kelly is professor of English Literature in the Theological Seminary at St. Mary's of the Lake, Area, Ill.

REV. THOMAS KELLY, S. J., was born December 7, 1884, and entered the Society of Jesus, September

2, 1902. After teaching for several years he volunteered for the Foreign Missions, and was sent to the Patna Mission, East India, where he is at present doing heroic work for the salvation of souls.

REV. JAMES KIELY, S. J., was born October 22, 1880, and entered the Society of Jesus, July 10, 1899. Father Kiely was a volunteer for the Rocky Mountain missions, and at present is a professor of ecclesiastical studies in the Jesuit Seminary of the Province of California.

REV. WILLIAM M. MAGEE, S. J., was born July 9, 1885, and entered the Society of Jesus, September 9, 1906. Father Magee spent several years teaching at St. John's University, Toledo, Ohio. He is at present finishing his Jesuit studies at St. Stanislaus, Brooklyn, Ohio. Father Magee in his younger days was treasurer of the Altar Boys' Society of Holy Family Parish, Chicago.

MR. EDWARD F. MAHER, S. J., was born November 13, 1892, and entered the Society of Jesus, July 25, 1912. After completing his preliminary course Mr. Maher was assigned to the teaching staff of the Jesuit Colleges of the Middle West. At present he is attached to St. Xavier's College, Cincinnati, Ohio.

REV. JOHN F. MCCORMICK, S. J., was born March 3, 1874, and entered the Society of Jesus, August 10, 1891. Father McCormick has been teaching most of his religious life, with the exception of the time spent in preparation for the priesthood. At present he is, and has been for several years, President of Creighton University of Omaha, Nebraska.

MR. EDWARD C. MCGUIRE, S. J., was born April 1, 1899, and entered the Society of Jesus, August 8,

1918. This present year—1923—finds Mr. McGuire studying philosophy at the St. Louis University.

REV. JOSEPH A. McLAUGHLIN, S. J., was born April 30, 1881, and entered the Society of Jesus, September 3, 1898. Father McLaughlin taught for several years in the Jesuit Colleges of the Middle West. His talent for preaching was the occasion for his selection as one of the Jesuit Missionary Bands in 1922. He is at present engaged in this arduous work with much fruit in the salvation of souls.

REV. JAMES A. MESKELL, S. J., was born May 8, 1886, and entered the Society of Jesus, September 8, 1906. Father Meskell has taught, for several years, at St. Mary's College, Kansas, and Marquette University. This present year he is finishing his Jesuit studies at St. Stanislaus, Brooklyn, Ohio. Father Meskell in his younger days was president of the Acolythical Society of the Holy Family Church.

REV. WILLIAM MILLAY, of the Order of Premonstratensians, spent his youth as an altar boy in Holy Family Church, eventually becoming the society's Vice-President. After studying for several years, at Notre Dame University, he joined the Order of Premontre and is at present rector of St. Norbert's College, West Depere, Wis.

REV. JOHN MORRIS, made his early studies at the Brothers' School, Holy Family Parish. Later he entered the Seminary for the Archdiocese of Chicago. After his ordination he served as assistant to St. Catherine's Parish in Austin. Later he became pastor of the negro congregation on the south side, and finally was appointed to organize the new

parish at St. Felicitas, over which he worthily presides.

REV. EDMUND S. MURPHY served as an altar boy for several years. He made his ecclesiastical studies with the Jesuits. Later he joined the secular clergy. He is a brother to the Rev. Joseph B. Murphy, S. J., and the Rev. John Murphy, and of the late Madame Murphy.

REV. JOHN MURPHY, served as an altar boy in the Holy Family Church for several years. He made his preparatory studies at St. Ignatius college and De Paul University. Father Murphy has done much good among the young men and boys of parishes in which he served as assistant. He is at present at the Church of St. Sylvester, Chicago.

REV. JOSEPH A. MURPHY, S. J., was born December 24, 1857, and entered the Society of Jesus July 16, 1875. Father Murphy spent all of his religious life in the professor's chair, with the exception of the few years he spent on the missions of British Honduras. At present he is one of the professors of St. Louis University.

REV. WILLIAM A. MURPHY, D. D., served as an altar boy and secretary, for several years, in the Holy Family Church. He studied at St. Ignatius College, and finally went to Rome, where he made his ecclesiastical studies and received his Doctor's Degree. Father Murphy volunteered his services as a chaplain during the World War. After the war he organized an Italian parish at Ogden Avenue and West Taylor street. In this good work he has undertaken, he has been eminently successful.

REV. JOHN J. NASH, S. J., was born January 12, 1879, and entered the Society of Jesus, August 11,

1897. Since completing his Jesuit studies, Father Nash's life has been spent in the professor's chair. At present he is on the professional staff of Detroit University. Father Nash is a brother of the Rev. William T. Nash, S. J., and of Sister Mary St. Genevieve of the Congregation of the B. V. M.

REV. THOMAS NEATE, S. J., was born March 25, 1861, and entered the Society of Jesus January 13, 1880. Father Neate served as a faithful altar boy in Holy Family Parish and finished his studies with the Jesuits of the Missouri Province. Later he joined the Jesuit Mission of the Rocky Mountains, where he has spent the greater part of his religious life among the Indians of the Rockies.

REV. JOHN J. O'BRYAN, S. J., was born February 29, 1868, and entered the Society of Jesus August 10, 1893. Father O'Brien has been in the professor's chair for a number of years, but at present is pastor of St. Francis Xavier's Church, St. Louis, Mo. He is a brother of Rev. Francis O'Bryan.

REV. FRANCIS O'BRYAN served for several years as an altar boy in Holy Family Church. After studying at St. Ignatius College he was sent to Rome, where he was ordained for the Archdiocese of Chicago, and upon his return to Chicago, he served as an assistant at St. Pius Church. He also served as pastor of one of the parishes outside Chicago for several years.

REV. MICHAEL J. O'CONNOR, S. J., was born July 31, 1861, and entered the Society of Jesus, August 2, 1877. After teaching in various colleges for some years, Father O'Connor was appointed rector of St. Francis Xavier's College, Cincinnati, Ohio, after which he spent several years on the missions, and then became pastor of St. Francis Xavier Church,

St. Louis, Mo. He assisted the Visitor sent from Rome to the Missouri Province. At present he is located at St. Louis University, St. Louis, Mo.

REV. EDMOND J. O'SULLIVAN, S. J., was born February 2, 1859, and entered the Society of Jesus August 9, 1876. After his teaching and ordination Father O'Sullivan was assigned to Creighton College, Omaha. Here his health broke down and this promising young priest died on March 19, 1891, at the early age of 32.

REV. DANIEL PICKHAM, who died soon after his ordination was a promising young secular priest, and a product of Holy Family Parish.

REV. A. G. QUILL served as an altar boy at Holy Family Church for several years. He made part of his studies at St. Ignatius college and later at Kankakee, Ill. At present he is located as assistant at St. Agatha's Church, Chicago.

REV. JOHN S. RAGOR, S. J. (Deceased), was born December 22, 1873, and entered the Society of Jesus, August 10, 1891. Father Ragor taught in several colleges of the Middle West, notably St. Mary's College, Kansas, and St. John's college, Toledo, Ohio. He died at Florissant, Mo., October 18, 1916.

MR. JOHN A. RYAN, S. J., was born November 11, 1893, and entered the Society of Jesus, August 9, 1916. He is completing his preliminary Jesuit studies this year (1923), at St. Louis University.

REV. MICHAEL J. RYAN, S. J., was born May 19, 1864, and entered the Society of Jesus, September 5, 1882. Father Ryan taught for many years in the Jesuit colleges of the Middle West. At present he is assistant pastor of St. Xavier's Church, Cincinnati, Ohio.

MR. THOMAS J. SMITH, S. J. (Deceased), was born January 17, 1858, and entered the Society of Jesus, July 16, 1875. After a short time his health completely broke down, and he died, August 20, 1876.

REV. ARTHUR D. SPILLARD, S. J., was born July 7, 1880, and entered the Society of Jesus, August 10, 1901. Father Spillard has been a successful teacher for several years, and at present is Vice-President of Detroit University, Detroit, Mich.

REV. CHARLES P. SULLIVAN, S. J., was born October 22, 1883, and entered the Society of Jesus, February 3, 1905. At present Father Sullivan is doing very proficient work as a professor in Rockhurst College, Kansas City, Mo.

REV. CORNELIUS B. SULLIVAN, S. J. (Deceased), was born February 23, 1856, and entered the Society of Jesus, July 16, 1873. After his teaching and ordination he was assigned as a professor in Detroit College, Detroit, Michigan, where he died, February 16, 1892, at the early age of thirty-six.

REV. EDWARD P. SULLIVAN was born August 27, 1864, and entered the Society of Jesus, in 1883. Father Sullivan spent his whole life, since he finished his ecclesiastical studies, in teaching. He has been, for several years, connected with Detroit University, where he resides at present.

REV. JAMES J. SULLIVAN, S. J. (Deceased), was born December 13, 1858, and entered the Society of Jesus, March 4, 1877. After his studies and ordination, Father Sullivan was appointed to the chair of Theology at the St. Louis University. This office he held for a number of years, till his health failed. He was transferred to Kansas City, Mo., in the hope of recuperating, but his health broke down, and he died.

July 9, 1916. Father Sullivan was considered one of the brightest intellects in the Missouri Province.

REV. FRANCIS J. SUTOR, S. J. (Deceased), was born August 5, 1863, and entered the Society of Jesus, July 4, 1883. This promising young Jesuit's health gave way after a few years, and he died, October 9, 1895.

REV. WILLIAM D. TIERNEY, S. J., was born November 23, 1878, and entered the Society of Jesus, September 3, 1900. At present Father Tierney is superior of the Missionary Band and a successor to the great Father Damen, S. J. He is a native of Holy Family Parish.

MR. JOSEPH WALLACE, S. J., was born September 2, 1861, and entered the Society of Jesus, August 2, 1877. Mr. Wallace's health was never robust, and all efforts made to strengthen him proved futile. Finally death took this promising Jesuit, at the age of twenty-five, on February 5, 1886.

REV. THOMAS F. WALLACE, S. J., was born April 1, 1869, and entered the Society of Jesus, July 25, 1887. Father Wallace may be said to have been engaged in teaching and study all his life. He has been Vice-President of St. Louis University for a number of years, wherein he at present holds one of the principal professorial chairs. He is a brother of the late Joseph Wallace, S. J.

REV. WILLIAM J. WALLACE, S. J., was born May 22, 1860, and entered the Society of Jesus, April 26, 1877. Father Wallace spent several years in British Honduras as superior. After his return to the United States, he was made rector of St. Mary's College, Kansas. At present he is treasurer of Missouri Province, S. J.

REV. JOHN S. WHELAN, made his preparatory studies at St. Ignatius college, Chicago. He was very efficient and faithful as an altar boy. He joined the Society of Jesus, but later resigned and joined the Diocese of Rockford, where he is at present doing efficient work for the salvation of souls. Father Whelan volunteered his services as chaplain during the World War. He is a brother of Rev. William Whelan, S. J.

REV. WILLIAM P. WHELAN, S. J., was born March 5, 1867, and entered the Society of Jesus July 25, 1887. Father Whelan has been in the Professorial Chair for many years. He has been connected with Creighton University for several years, where at present he is Dean of the medical school.

REV. SAMUEL K. WILSON, S. J., was born August 20, 1882, and entered the Society of Jesus, September 2, 1902. Father Wilson taught for several years, and is prosecuting his higher studies in England at this present writing (1923).

The foregoing sketches are compiled from the records of the various Jesuit houses, including Woodstock, Chicago, St. Louis and others and are as accurate as possible.

CHAPTER XVII

THE SCHOOLS OF THE PARISH

The priests and people of Holy Family Parish are justifiably proud of the educational record of the parish.

As has been seen, Father Damen had no sooner completed the temporary church, than he set to work with his accustomed energy to provide for the education of the children. To help us realize the necessity for a school in Holy Family Parish, we need but recall the fact that, in the entire West side of Chicago, there was at that time, but one Catholic school—St. Patrick's. Moreover, there was but one public school within the confines of the parish—the old Foster School on O'Brien street near Halsted. For the well-being of the future citizens, Father Damen realized that Catholic schools must be provided where faith and morals would be taught, as well as the secular branches.

Adjoining the small frame church fronting on Eleventh street as has been seen, Father Damen had constructed two wings having the appearance of transepts, and in these wings or transepts the boys and girls of the parish were taught. The girls' school opened in one of them, on August 7th, and the boys' school in the other, on September 7th. Later, in the same year, as we have seen, a select school was opened. In these wings, used for schools during the week and thrown open into the church by means of

folding doors on Sundays, school was conducted during the latter part of 1857, all of 1858 and 1859, and until the permanent church was opened in 1860. After the permanent church was opened, the entire temporary church was converted into class rooms, so that, on September 2, 1860, the announcement was made that there were four teachers for the boys' school. On October 29th, of the same year, Father



THE PARISH SCHOOLS

ST. AGNES'
GUARDIAN ANGEL

SACRED HEART
HOLY FAMILY

ST. JOSEPH'S
ST. ALOYSIUS

John Coveny, S. J., opened a select school for boys, and, on October 5, 1863, Mr. Patrick Eustace opened an evening school for young men and boys unable to attend day school.

The old church continued in use as a school until it was burned on May 10, 1864, when there was a short interruption of work until the basement of

the church could be fitted up for school rooms. On May 15, 1864, it was announced that all the classes taught in the old school would be resumed in the basement until better accommodations could be provided.

THE BROTHERS' SCHOOL

A new school was imperative, and Father Damen and his helpers set out to provide one. On July 17, 1864, the corner stone of the new brick school was laid, and the building was ready for occupancy, in January, 1865. This, Holy Family School, occupied the center of the block on Morgan street, between Twelfth and Thirteenth streets. It had a full frontage on both east and west sides, with spacious play grounds for the children. It was 125 feet in length, 65 feet in width, and its height was 80 feet, containing three full stories and basement. The cost of the building was \$75,000.

This school was to become famous in the history of Catholic education in Chicago, as it was a center of instruction for the youth of the vicinity for thirty-five years. As we have seen, it was generally known as the "Brothers' School," because of the fact that two lay brothers, Martin Corcoran, S. J.,¹ and Thomas O'Neill, S. J.,² were the first teachers there. We have seen also that Brother O'Neill and his brother, Father Andrew O'Neill, S. J., were identified with the school from early in the sixties. It was, no doubt, due to their untiring energy, prudence and good judgment, and their talent for organization that Holy Family School became such a pronounced success.

Brother O'Neill, besides laboring in the class

¹ See sketch Chapter XVI.

² See sketch Chapter XVI.



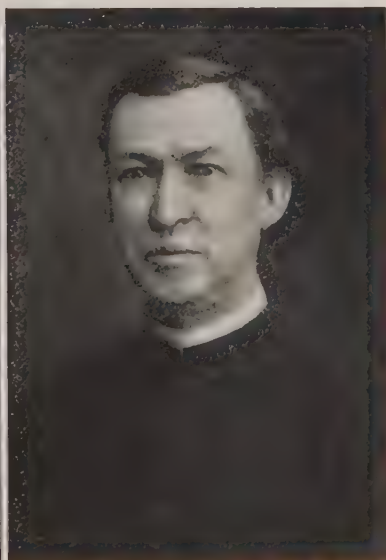
REV. ANDREW O'NEILL, S. J.



REV. MICHAEL VANAGT, S. J.



REV. JAMES J. CURRAN, S. J.



REV. JOHN MASTERSON, S. J.

rooms, provided well for the recreation hours of the pupils. In 1863 he organized a Juvenile Band, and a little later a brass band. Later on he had a company of cadets and zouaves. Indeed, it was these attractions and activities that made Holy Family School the center of life and energy amongst the Catholics of the West side for full twenty-five years. For full thirty years the spacious hall in the school was a virtual community center.

Rev. Andrew O'Neill, S. J.,³ came to the school in 1864, and fully supplemented the brother's activities. Every Sunday morning, Father O'Neill said Mass for the children at 9 o'clock, and in the afternoon gathered the 1,500 or more boys for Sunday school. He, too, was a tireless worker, a genius for organization, system and efficiency, and became the admiration of the Catholic Hierarchy throughout the United States—so much so, that the venerable Cardinal Gibbons proclaimed the schools under his care the "banner schools of America."

Associated with Father O'Neill and Brother O'Neill was Father Michael Van Agt, S. J.,⁴ who came in 1870, and a band of zealous and devoted lay teachers, both men and women. There were in all of the departments some five male and sixteen female teachers.

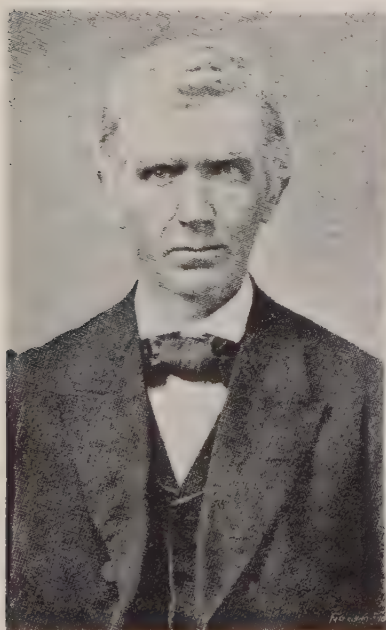
One of the chief aids of Father O'Neill and Brother O'Neill was Mr. Michael Carmody, a layman of exceptional talent. Mr. Carmody was closely connected with all the school work of the parish for twenty-five years and endeared himself especially to all the boys, even though he was a strict disciplinarian, for he was always just.

³ Sketch Chapter XVI.

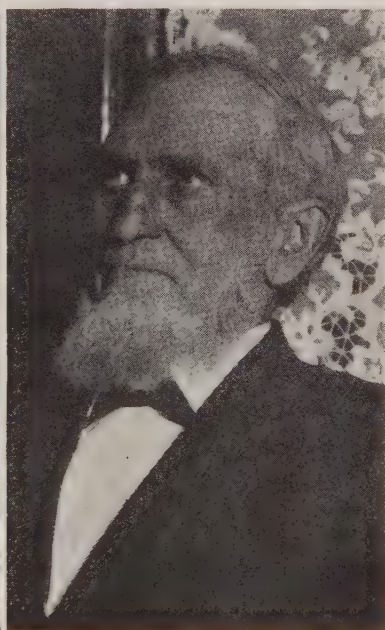
⁴ See sketch Chapter XVI.

For twenty-five years Mr. Carmody lived in the school building and there raised his family of four sons and three daughters, and despite the many annoyances incident to his position was of such a disposition as apparently to soar above them.

Many men yet living bear witness to his ability as a teacher and his intimates and acquaintances pro-



BROTHER THOMAS O'NEILL,
S. J.



MICHAEL CARMODY
School Master

nounced him the most agreeable of companions. He could converse with bishop, priest and statesman on topics familiar to their station and turn to a child or school boy and entertain him with conversation within his comprehension. He was the welcome guest everywhere he went and the chosen companion of Father O'Neill and Brother O'Neill on their vacations and excursions.

Mr. Carmody severed his connection with Holy Family School in the early nineties and engaged in the insurance business in which he was very successful. He died a holy death in 1904. His funeral was attended by many of his former pupils and friends all of whom loved and respected him.

At the present time there are to be found many men, some old, some middle-aged, and some even youthful, who look back with pride and satisfaction to their school-boy days in the old "Brothers' School." These may be met in every state in the Union, and in almost every country under the sun, from the diamond fields of Africa to the golden sands of Alaska. They will be found in every walk of civil life, frequently holding very responsible positions—president of a railroad or telegraph system, doctors, lawyers, and judges; indeed in all vocations and avocations, the ecclesiastical and religious states being also well represented.⁵

Although the Holy Family school, from its relation to the church of the same name, was called a parochial school, it was conducted entirely upon the voluntary system, the tuition fees being regulated according to the means and inclinations of the parents, and those who were too poor to pay, were admitted free to all the benefits of the school on exact equality with the pupils who paid, and without the slightest distinction. None but the reverend director knew which pupils were and which were not paying.

This was more than a primary school as, in addition to the ordinary branches of instruction, there

⁵ It would be interesting to see a roster of this early school and trace the after life of the youngsters who attended but is of course an impossible task.

was a class in vocal music, a well-trained instrumental band was formed amongst the boys, and elocution and dramatic art were given attention. There were exercises, consisting of recitations, original and selected, songs, choruses and light dramatic performances, the program being relieved at intervals by selections played by the band. In the very early days, one of these programs included a scene from the life of Edward the Confessor. The boys who took part in these exercises, displayed considerable talent and an appreciation of the humorous, speaking their parts intelligently and affording much entertainment and amusement to the audience. Recitations were, on the whole, exceedingly well delivered, the subjects selected including such masterpieces as Scott's lines on love of country, beginning "Breathes there a man with soul so dead" and others. These performances afforded great satisfaction, not only to the large audience, who warmly applauded at frequent intervals, but also to the boys themselves, each of whom seemed to feel a genuine pleasure in the task allotted him.

Before taking up the more intimate narrative of the progress of Holy Family school, it is proposed to introduce the other schools of the parish, since many of the educational activities were common to all the schools, and may be described collectively.

THE SACRED HEART CONVENT SCHOOL

The next school to be organized, after the Holy Family or "Brothers' School," was that of the Sacred Heart Convent. As was the case with reference to the establishment of the parish itself, we are fortunate in having documents relating to the estab-

lishment of the Sacred Heart Convent School, the first in order being a letter from Right Reverend Bishop Anthony O'Regan, D. D., addressed to Father Damen, as follows:

“Rev. Dear Father:—

. . . . I now have another trouble to give you, and it is this: I want to bring the Ladies of the Sacred Heart, or some of them, to Chicago, and I want this to be done this summer. I will give all the patronage in my power, and this is the only aid I can give, but at present this patronage is money or its worth. It stands thus: The Sisters of Mercy are to give up their boarding school this summer and to convert that house into a hospital. They now have forty-six boarders or more, and all these, at once, would pass into the school of the Ladies of the Sacred Heart with many others, I am sure. In order to receive them, it would be necessary to have a house built and completed at the furthest, the middle of next September. This can be done easily by a community able to raise money, as I am sure the Sacred Heart can. I consider this as a happy coincidence and as the voice of God calling to us at one time; the Jesuits and the Ladies of the Sacred Heart. Do, dear Father, and Friend, complete the good work you have begun. Use all your influence to have this effected, as now is the fitting time. Property can be conveniently had not far from your church and in three months a house can be finished. When opened it will be filled—it will be a transfer here from one house into another. I write this day to Madame Gallwey, and through God and His Virgin Mother, I implore success for this good and holy project. I depend very much on you. Write soon and work for the Sacred Heart's sake.

Yours very affectionately,

Rt. Rev. Anthony O'Regan.⁶

Bishop of Chicago.”

As the result of this and other communications and arrangements, Madame Gallwey, with ten other

⁶ *Archdiocesan Archives, St. Louis.*

Ladies of the Sacred Heart, arrived in Chicago in 1858.⁷ The community resided first on Wabash Avenue, and later on the corner of Rush and Illinois streets, where they conducted a school for girls. Madame Gallwey having acquired 12 acres of land on Taylor street, within the limits of Holy Family Parish, built a convent which was first occupied by the Nuns, on August 20, 1860.

In the fall of the same year, the frame building on the north side, formerly occupied by the Nuns, was removed to the northwest corner of Taylor and Lytle streets, fitted up and opened as a free school for girls of the Holy Family Parish. In 1864 Madame Gallwey enlarged the convent building and established in it an academy and boarding school for girls. In 1886, a brick building, with a capacity for 1,000 children, was erected for the parochial school at Taylor and Lytle streets.

The first companions of Mother Gallwey, as far as can be ascertained, were Mesdames Boudreaux, Jacquet, Garrity, Alton, Kennedy, Keating, Schneider and Neiderkorn.

Again we are privileged to draw upon the William J. Onahan store-house of notes and information. Mr. Onahan was a devoted friend of the several branches of teaching sisters, and gives the following account of the establishment of the Sacred Heart School:

“When Madame Gallwey, at the suggestion of Father Damen, came to this city to establish an Academy of the Sacred Heart, a house was rented on Wabash avenue near Peck Court, where a beginning was made. Later on, the large mansion and grounds of W. S. Johnston, at Rush and Illinois streets, on

⁷ Account of Mother Gallwey, Chapter XVIII.

the north side, was engaged and occupied, pending the erection of the Academy building on West Taylor street, which was the location determined on as the permanent home of the community, the proximity and spiritual direction of the friendly Jesuit Fathers doubtless being the controlling motive governing this choice.

When the Academy buildings were completed and ready for occupancy, in 1860, the transfer of the Community and their appointments from the north side became necessary, but this was an easy task. There was a more formidable undertaking in the removal of a large frame building which had been put up on the Johnston block, as a needed addition for school purposes. To transfer this from the north to the west side was the conundrum to be faced. In moving the members of the community's furnishings to the west side, Father Damen called for volunteers to do the work. The call was promptly answered. In the procession, hauling the various household fixtures, could be seen drays and wagons of all kinds. The people in the vicinity at once sent in supplies of refreshments in the first days after their arrival. Mrs. Scollay is specially mentioned as their best and kindest benefactor at the beginning.

The contractor thought of a plan to move the house in a way that was very easy. The plan was this: Without drawing a nail or disturbing a board, he moved the building down to the side of the river at Rush street, there he loaded it on a large mud scow or flat boat and floated it safely up the river to Taylor street, and then moved it to its destination along West Taylor street.

This house was for many years an annex to the Academy, until other and more permanent additions were needed, when it was moved away. The old building could be seen for many years after, occupying the northwest corner of Blue Island avenue and Morgan street, being used as a saloon!

Under the energetic direction of Madame Gallwey the new academy soon attained the first rank as an educational institution. Many of our first families received their training there, and owe to the accomplished and devoted Ladies of the Sacred Heart their acquirements in learning and in the accomplishments for which the institution is still proverbial, but more and

better for the solid and permanent religious spirit, which is always the first consideration in all convent training, nor were the advantages of the institution without discrimination. While no interference with the religious principles of the non-Catholic pupils was or is attempted, the religious at the same time insist on the observance of the rules which require conformity to the regular exercises of the house, and the justice and necessity for this rule is rarely if ever called in question.

The influence of the Sacred Heart, as an important factor in our school system, has been universally acknowledged, and it has stood for all that is best and highest in educational methods and systems. Discarding fads and follies, so much in vogue in non-Catholic institutions, it has steadily aimed at imparting solid and useful knowledge and along with this, the grace of manner and dignity of bearing which always distinguished the well-bred and highly educated woman. In these particulars, the Sacred Heart is not surpassed by any other community.

Madame Gallwey was a lady of commanding presence and possessed remarkable administrative talents. She seemed, indeed, born to lead; to command; to direct. Her abilities were of a practical character, and she could detect a flaw in the building of a wall and equally single out a defect in composition or an error in grammar. She was a mother to her community; she was the unfailing refuge and comfort of the pupils when in distress of mind or body.

Quickly recognizing the need for a parochial school for girls in the parish, she proceeded to meet the need. Under her energetic initiative, a spacious building was quickly erected and opened for the girls of the parish. As many as 900 girls were annually educated in this school, under the direction of the community.

During a period of nearly twenty years, this parochial school was under the charge of Madame Sheridan as directress. Her name is a household word throughout the Jesuit Parish."^s

The convent parish school (Ladies of the Sacred Heart) was closed in June, 1907, after its magnificent

^s New World, April 14, 1900.

work of forty-seven years. The Ladies of the Sacred Heart, very reluctantly, gave up the home they loved so well and the people in whose midst they had labored for nigh half a century. It was with anguish of soul that the thousands of friends they had made during so many years, saw these nuns depart from their midst, never to return. The great influx of a new population caused the older residents to seek homes in other parts of the city, so they had no alternative but to depart, although with sorrow. The Ladies of the Sacred Heart had bought a beautiful place in one of the suburbs of Chicago, called Lake Forest. Here they erected a building and opened an Academy for boarders, in 1904, keeping the day academy until June, 1907.

"The Seminary of the Sacred Heart," was the title of the Convent on West Taylor street, which was opened in 1860. This was for both boarders and day pupils. The first day pupil was Lizzie Sheridan, who in later years entered the convent and became respected and loved by all. Madame Sheridan, Mary and Sally Scollay, Ellen Waldron and Mary O'Neill with about twenty boarders, were present at the opening of the school. The number of pupils increased rapidly, both boarders and day school scholars. The number of pupils who afterward became religious was quite large, and the congregations chosen were various. Twenty-four joined the Society of the Sacred Heart.

ST. ALOYSIUS SCHOOL

The next educational movement in Holy Family Parish was made through the Sisters of Charity of

the Blessed Virgin Mary. While engaged in giving missions throughout Iowa and, at the specific time, in the city of Muscatine, Father Damen became acquainted with the work of the Sisters of Charity of the Blessed Virgin Mary, commonly known throughout the land as the B. V. M.'s, and immediately entered upon a correspondence with Rev. T. J. Donaghoe, which correspondence constitutes the documentary foundation of the history of the B. V. M.'s in Holy Family Parish, and indeed in Chicago.

Several letters passed between Father Damen and Father Donaghoe, but it will suffice to give a few of them which refer to the establishment of St. Aloysius School.

"The school is nearly ready for your Sisters. We desire very much that three or four Sisters would be here by the 12th of the month to open the school in order to keep the children from going to the public schools. We have now 1,000 boys in our school, and we should have as many girls, whereas we have only 700, but by getting your Sisters we hope this evil will be remedied. We would like to get nine Sisters, but try to send three or four at once if possible and let them be good teachers, so as to make a good impression, for the first impression is generally the lasting one. I need not say that I have the approbation of our good Bishop.

Your devoted friend,
A. Damen, S. J."

Father Donaghoe wrote to Father Laurent of Muscatine, asking if Sister Mary Agatha Hurley could be taken for the Chicago mission without detriment to the Muscatine school. Father Laurent an-

swered under date of August 5, 1867, from Muscatine, like the true apostolic man he was:

"Your letter delivered to me, by Sister Mary Agatha, surprised me, but it gave me great joy on account of the good news that it announces. They will not depend any more on one diocese and they will have the Jesuits to guide them, which is saying a great deal. Thus you will be able to say, I planted, the Jesuits watered, God has given the increase. I think you could not make a better choice than Sister Mary Agatha for the new place, and in a few years Chicago will speak for itself.

Yours, etc.,

P. Laurent."

On August 9, 1867, Father Donaghoe wrote to Sister Mary Agatha, at Dubuque, Iowa, as follows:

"Expect six Sisters. They leave Dubuque on Tuesday morning for Chicago. We must pray even when walking. Take care of your health. I know Father Damen will do all he can. Inconveniences in commencements are unavoidable."

On September 12, 1867, Father Damen wrote to Father Donaghoe as follows:

"I am thankful to God that thus far the work of your good Sisters has been blessed by Divine Providence, although Sister Mary Agatha has been sick all the time. The Sisters have now about 700 children. We must hope that we shall be able to build a convent school for them. We have now 2,500 children—boys and girls. Is it not a glorious work to form so many youthful hearts in piety, virtue and religion? The Sisters are good, humble and obedient and work with great zeal. Thanks be to God."⁹

Accordingly, on August 6, 1867, Sister Mary Agatha Hurley, Sister Mary Veronica Dunphy, Sis-

⁹ These letters are found in a volume published by the Sisters of Charity of the B. V. M. under the title of "In the Early Days."

ter Mary Angela Quigley, Sister Mary Cleophas Collins, Sister Mary Clotilda Walsh, Sister Mary Scholastica McLaughlin, Sister Mary Annunciation Hannan, Sister Mary Thomas Burke, and Sister Mary Zita Dunne, were sent to begin the Chicago missions. A few months later they were joined by Sister Mary Agnes Burke, Sister Mary of the Cross Fitzgerald and Sister Mary Loretta Moore.

On August 19, 1867, St. Aloysius School was opened with five hundred pupils, in a large two-story building on Maxwell street, between Jefferson and Clinton streets. This frame structure, originally erected for a chair factory, had been purchased by Father Damen and fitted up for school purposes. On that same day Sister M. Veronica and Sister M. Thomas took charge of St. Stanislaus school, a one-story frame building, divided into two rooms, and fronting on what is now known as West Eighteenth street. The enrollment here, on the first day, was one hundred and fifty. The Sisters went each morning to both these schools, from their residence at 512 South Halsted street. The district in which St. Stanislaus school was located, was later included in the parish of the Sacred Heart, and on December 8, 1873, the Sisters teaching in that school took up their residence in the parish, at Nineteenth and Johnson streets.

Father Damen found means to realize his desire to build a convent school, and, in 1869, he began the erection of a large building at 210 Maxwell street. This building was completed towards the close of that year, and the Sisters and the pupils took possession in January, 1870. Here the sixth, seventh and eighth grades and the academic or high school girls

were taught. Later three primary schools were opened in the parish—Guardian Angels, Forquer street, in 1874; St. Joseph's, Thirteenth and Loomis streets, 1878; St. Agnes, Fourteenth and Morgan streets, 1886. The great school for boys opened in 1865, on Morgan street, and was taught by young ladies under the supervision of Rev. Andrew O'Neill, S. J., and his brother, Brother O'Neill, S. J., was given in charge to the Sisters of Charity of the Blessed Virgin Mary in 1896. This was the Holy Family school, and boys, as far as the eighth grade, were taught here. The teachers in all those schools lived in the convent at 210 Maxwell street.

In an article "The Jesuits in Chicago," Mr. William J. Onahan said:

"The introduction of the Sisters of Charity of the B. V. M. was one of the happiest events for Catholic education in this parish and city. This wonderful community seemed to possess, from the beginning, a special fitness and aptitude for the task of parochial school work, into which they entered with the greatest enthusiasm and for which the Sisters have demonstrated the highest capability.

Perhaps the best and most touching evidence of this is to be seen every Sunday morning in the 4,000 children of both sexes assembled at Mass, in the great church, under the guidance of the devoted Sisters. To see that throng of children, thus crowding the sacred edifice, is an inspiration; and to hear the chorus of sacred anthems, swelling from this youthful throng during Mass, is calculated to excite emotions of awe and admiration in hearts otherwise insensible to religious influence. * * *

Indeed, the Jesuit parochial schools have long been an example and an incentive for other parochial schools of the city. They would not suffer, it is safe to say, by comparison in any particular with schools of the highest rank anywhere, whether public or parochial, nor have the Sisters hesitated to invite such comparison at any time, whether in system, method or results. And

this high standard has been reached only by the faithful and painstaking efforts and labors, as well as the superior capability of the devoted Sisters.''¹⁰

At the height of their prosperity, there were from 4,000 to 5,000 children in the schools of the Holy Family parish; 1,200 girls attended St. Aloysius school on Maxwell street. Like many other parts of Chicago, this section of the city in time grew to be an undesirable residence locality. The people moved west or north, with the result that the school attendance gradually diminished. One after another, three of the schools were closed. St. Mary's, a central high school for girls, was opened by the Sisters of Charity, of the Blessed Virgin Mary, on Cypress street, in 1899. The high school pupils from St. Aloysius were transferred to St. Mary's. The children in the grades found accommodation in the other schools of the parish, and St. Aloysius became a thing of the past. The building was sold and, for a time, became the Oliver Goldsmith public school.

A convent was erected for the Sisters at 1019 South May street, and they moved into it on December 17, 1902, having lived from August, 1900, to that date in a building on Twelfth street, opposite the Jesuit Church. The Sisters were withdrawn from the Guardian Angel school in 1903, when that section of the city was organized into an Italian parish under the direction of the Missionary Fathers of St. Charles Borromeo. When the attendance at St. Agnes, on Fourteenth street, did not warrant the expense of keeping the school, it was closed.

During the first few years, the Sisters lived at 512

¹⁰ New World, April 14, 1900.

S. Halsted street, but, on January 1, 1870, they moved into a new brick building, which was utilized both for a convent and school. Their humble surroundings, during the inception of the movement, are indicated by Father Coppens' experience when he gave the Sisters their first retreat, in 1868. They were then in the little home at 512 S. Halsted street, and, on account of lack of space, their chapel was a very small room adjoining their community room or dormitory—so small that he could administer Holy Communion only by going to the door of the chapel, the Sisters coming in single file to kneel at the door, one by one. Father Coppens was nevertheless much edified by their spirit of charity and self denial.

THE SEVERAL SCHOOLS

As we have seen in former chapters, some account of these several branch schools, it is interesting here to group them. First in order came St. Stanislaus, across the railroad tracks on Evans, now Eighteenth street; next was St. Veronica's school, then the Guardian Angel school (1875); fourth, St. Joseph's school (1877); fifth, St. Agnes school (1888).

ST. STANISLAUS SCHOOL

St. Stanislaus school, now the Sacred Heart Parish school, at Eighteenth and Johnson streets (Johnson street was formerly called Evans street), was erected in March, 1865, on a lot 40x60 feet, donated by Mr. John Welsh. On Sundays and Holy days of obligation, Mass was celebrated in this school by Rev. Dominick Niederkorn, S. J. In 1867, an addition was made to the school, the upper story of

which was used as a church, and was placed under the patronage of St. Stanislaus. On the 19th of August, 1867, the Sisters of Charity of the Blessed Virgin Mary took charge of the school.

During the month of November, 1868, an addition, 50x40 feet, was constructed to the original building. In 1872, Father Niederkorn and Father Michael Van Agt resided near the school and church. In 1872 Father Schultz became director of the school.

It will be remembered that, during the year 1872, Sacred Heart Parish was created from territory carved out of the original Holy Family Parish. The corner stone of the present brick church of the Sacred Heart was laid June 22, 1873, the first pastor being Rev. Michael Corbett, S. J., with Fathers Van Agt and Oakley as assistants.

In the early days of the Sacred Heart school, the Sisters who taught the school lived in St. Aloysius Convent, and went to the school in the morning, returning in the evening. Their trip was made by way of Maxwell and Halsted streets. In fine weather they took the prairie path, cutting across lots, but as they were obliged to make the trip in all kinds of weather, they naturally sought the best route. Old residents remember to have seen the Sisters making their way the best they could through the snow, sometimes one to two feet deep, and over drifts six feet high. It must be borne in mind that there were no street cars on Halsted street—hence no snow plows, no streets cleared, no streets paved, no sidewalks, except in spots, and should one wish to reach such sidewalks as there were it was an additional labor, adding also to the distance of the journey. In fair weather pedestrians preferred the street, but in wet

weather they were obliged to take to the sidewalk, for what was called a street was but a mud hole. At Sixteenth street, or what was then called Rebecca street, pedestrians would be halted at times for five, ten or fifteen minutes to permit long lines of freight trains to pass, or to enable the train men to complete their switching. After crossing the tracks they would be confronted, in wet weather, with mud and water, so that in order to enable the Sisters to cross the ditches and mud holes some of the devoted boys would carry planks and improvise walks and bridges.

Sisters Mary Veronica, Clotilda and Thomas were the first Sisters to teach in St. Stanislaus. Sister Mary Veronica had charge of the school and taught the larger girls. Sister Mary Clotilda taught the smaller girls, and Sister Mary Thomas the boys. The first feast of St. Stanislaus was celebrated November 13, 1867, on the prairie, on the property where the lead works now stand.

ST. VERONICA'S SCHOOL

St. Veronica's School, on Ashland avenue and Van Horn street, was erected in 1872. It was turned over to the Secular Clergy the following year and became the future St. Pius School.

GUARDIAN ANGEL SCHOOL

Guardian Angel School, on Forquer street, was opened in 1875. It was intended for small boys and girls up to third and fourth grades. It had about five hundred pupils at one time, owing to the influx of Italians in that section. It was closed in June, 1903.

ST. JOSEPH'S SCHOOL

St. Joseph's School on West Thirteenth street, near Loomis, was blessed by Fr. Koopmans on August 26, 1877. The school is four stories high with a basement of stone. The superstructure is of brick with stone trimmings. It was intended for the boys and girls of the neighborhood up to the fourth and fifth grades. It had four class-rooms with an assembly hall. In 1901-02 this school was enlarged and was intended to be called "Father O'Neill's Memorial School" in memory of Father Andrew O'Neill, the great promoter of Catholic Schools in the Parish. The school still retains its original name, that is, St. Joseph's. Owing to the Eastern part of the Parish being abandoned by the parishioners (the great majority of those who remained, were located in the neighborhood at St. Joseph's School). All the higher grades were transferred to St. Joseph's School, but the lower grades were still retained in the Holy Family School for the accommodation of the small boys and girls living East of Racine avenue.

The first teachers of St. Joseph's School were the ladies of St. Joseph's Home, on May street. These ladies, owing to other pressing duties, resigned after a few years in favor of the Sisters of Charity of the Blessed Virgin Mary.

ST. AGNES' SCHOOL

St. Agnes' School on Morgan street near Fourteenth street, was erected in 1877. It was intended for the smaller children of the neighborhood. There were six class-rooms in which were taught about five to six hundred children at one time. This school

suffered the same fate as the others owing to the people moving away so that it had to be closed in 1910. The school was in charge of the Sisters of Charity of the B. V. M.

In 1922 the old stage in Holy Family School, which was the scene of so many exhibitions and plays, was dismantled and a new stage was erected in the large Auditorium in the Sodality Hall which will be the center of all future graduation plays and festivities.

Such a great educational enterprise, training from four to five thousand children annually, could not, of course, escape notice; indeed, the stupendous fact forced itself upon public notice, and as early as 1876 we find one section of the public press at least taking a special interest in education in general, and giving due attention to the Catholic or parochial schools. The following, from the *Post and Mail*, is interesting:

THE CATHOLIC SCHOOLS OF CHICAGO IN GENERAL AND HOLY
FAMILY PARISH SCHOOLS IN PARTICULAR

“The common schools of the city found a counterpart in the parochial schools of the Catholic system, and though differing in many details, yet these very differences form, not merely an interesting field of study, but one pregnant with suggestions of improvement in the public school system, now so boasted of by educational men. A glance through some of these parochial schools, and a chat with some of their teachers and managers, enabled one of the *Post and Mail* reporters to glean the facts here presented. These schools are not strictly free, and yet no one, by reason of poverty, is debarred from the educational privileges there afforded. The children of parents, whose pocket-books are of ordinary length are kindly relieved of from fifty cents to a dollar a month, according to the studies taught them. Children whose parents are not able to shoulder this tax, are allowed to pursue their studies side by side with the others and

are charged no tuition. Nor is this lack of means allowed to humiliate the poorer children, as no distinction is in any way made between the two classes, and the brother having charge of the office finances is supposed to be the only one who knows whether a pupil pays tuition or not. From accurate calculation and long experience, it is estimated, by the managers of these schools, that the extra tuition collected from those who pay over fifty cents a month is equal to the amount which would be due from non-paying pupils, if they were charged at the rate of fifty cents, and as these schools are self-supporting, the estimate based on years of careful observation and practical experiments show that under the parochial system the Catholics all educate their children at the rate of \$5.50 a year. Each school generally gives one exhibition annually, the proceeds of which are used for the purposes of repairs, or the procuring of new apparatus, or, in some cases, of supplying deficits in the cases of newly organized schools where the receipts may not quite balance the expenditures. In these schools, the superintendent, and perhaps one director, belong to the priesthood, and their expenses are not counted into the expenses of the school, as the church itself furnishes them a livelihood. In the very largest of these schools, however, there are but two of this class, the balance being lay-teachers, so that if these men were paid from the school fund instead of the church fund, it would add but one or two dollars per capita to the expense of ten of these children.

These schools are generally in session eleven months in the year, July being the only month in which school is not going, although the vacations differ in all of the parishes.

The course of study pursued is generally such as will give the student a thorough mastery of all the branches as taught in the graded schools, with the addition of a complete course in book-keeping, and commercial forms and law for the boys, and instruction in needle work for the girls. Considerable attention is also paid to music, both vocal and instrumental. Of course, as is well understood, much attention is given to religious instruction, bible history being quite a prominent fea-

ture of this part of the course, and the knowledge of sacred history possessed by some of the younger pupils would put to shame that often displayed by the preachers in the pulpits of other denominations.

The largest school of this system is that of the Holy Family, located on Morgan street, near the corner of Twelfth, and its workings may be favorably compared with the city public school system.

The school has been in operation now for about twelve years, and has within its walls about two thousand boys, its average daily attendance being about one thousand six hundred. The building itself is a large structure, having a length of 125 feet, a width of 65 feet, and being 80 feet in height. Together with the commodious grounds on which it is located, it cost the church about \$75,000, the property now, however, being considerably increased in value. On each side of the yard are erected long lines of sheds, which serve as play houses, and shelters from rain and heat. Three hydrants in the yard are so arranged that fifty boys can drink at one time, and the thirst of the whole of the little army can be quenched in a few minutes, on the supposition that they should have a hankering for the liquid refreshments at the same time. For these water privileges the school has been taxed \$66.00 a year, by the water collector, but a few years ago a water meter was put in by the managers of the school, and by actual measurements and a payment by the foot for the water used the tax only reaches \$10.00 a year.

Within the building is a large hall, or chapel, for religious services and exhibitions, and numerous class rooms in which the children are graded, there being seventy-five children on the average in one room, the infant room containing more, and the upper classes being smaller. The course of study is such as is intended to fit the scholars thoroughly for a business life, particular attention being paid to mathematics and to book-keeping. The common branches of reading, grammar, geography, and history are carried to the highest grade.

Among the features of interest in the school is the musical department, to which any pupil can belong who desires. Besides

the vocal instruction an extended course is given to such as desire in instrumental music.

There are two bands already fully organized and uniformed, one being a drum corps of fifty-five members, and the other a cornet band of sixteen pieces. These take their drill exercises after school adjourns in the afternoon, so that the regular studies will not be interfered with. A cadet company is also organized among the boys and now has sixty-six members. The instruments are owned by the school itself, those who desire to gain the benefits of either the musical or military drill being taxed about ten cents per week to meet the necessary expenses. The ages of the boys in attendance at the school vary from six to sixteen years.

The management rests wholly in the hands of Father O'Neill, as superintendent, and Brother O'Neill as director;—they employ to assist them twenty-two teachers, five of whom are males. The school is self-supporting, and its annual expenses, exclusive of insurance, and special assessments, being about \$10,000. These two items, together with the living of Father and Brother O'Neill, are paid by the church. This renders the cost per capita of the two thousand pupils enrolled during the year \$5.00, and of the actual number in attendance during the entire eleven months' schooling \$6.00 per capita, besides the necessary expenses of the superintendent and directors, would if counted in, slightly raise this estimate. The children are spared any cost by a change of text-books, concerning the frequency of which so much complaint has been raised in the public schools. The plan adopted is for the publishers to give book for book until the old books are taken up, and the publishers who are unwilling to do this will not have a chance to introduce their new text-books. No trouble has been found in getting these terms from the publishers when a change has been desired.

The girls' schools of the Holy Family Church are under the workings of the same system, and number about two thousand one hundred pupils, and have twenty-one teachers employed. There are some changes in the studies, there being more attention paid to rhetoric and algebra. The girls are also called upon

to spend a half day each week in needle work, in which they show great proficiency. Instruction is also given on piano and organ, as well as in vocal music. The annual expense per capita of educating these girls is estimated at between six and seven dollars, the schools being like most of the others,—self-supporting. There are now forty such schools organized and in operation in Chicago, the number of pupils gaining instruction from them being, according to these latest statistics, fifteen thousand seven hundred and forty-nine. In addition to these there are several higher institutions corresponding to female seminaries and to the colleges and universities conducted by other denominations, the course of study and the expense differing but little from other similar institutions throughout the country. The most prominent one in the city is St. Ignatius College, situated at 413 West Twelfth (now Roosevelt Road), with an attendance of over two hundred students, who are furnished with a complete college course.

The following is a complete list of pupils taken from Sadler's Catholic Almanac of 1876:

The Parochial Schools in Chicago

St. Patrick's School, for boys, 400 pupils.

St. Patrick's School, for girls, 400 pupils.

Holy Family School, for boys, on Morgan street, 2,000 pupils.

Same for girls, on Maxwell street, 1,000 pupils.

Convent School, for girls (Holy Family Church), West Taylor street, 895 pupils.

Sacred Heart School, for girls, Evans street, 600 pupils.

Same for boys, 500 pupils.

St. Bridget's School, for girls, 400 pupils.

Same for boys, 450 pupils.

St. Peter's School, for boys, Church street and North avenue, 630 pupils.

Same for girls, 600 pupils.

St. Boniface's School, 600 pupils.

St. Joseph's School, for boys, 250 pupils.

Same for girls, 270 pupils.

St. John's School, for boys, 250 pupils.

Same for girls, 400 pupils.
Church of Nativity, 300 pupils.
St. Francis School, for boys, 500 pupils.
Same for girls, 700 pupils.
St. Columbkil, 500 pupils.
St. James' School, 300 pupils.
St. Stephen's School, 600 pupils.
School of the Church of the Annunciation, 390 pupils.
St. Anne's School, 175 pupils.
St. Anthony's School, 500 pupils.
St. Pius School, 330 pupils.
St. Stanislaus Kostka's School, 340 pupils.
St. Wencelaus' School, 200 pupils.
St. Bonaventure's School, 200 pupils."¹¹

From the above report by an impartial investigator we glean the fact, that the schools of the Holy Family Parish in the year 1876, taught within their walls 27 per cent of the parochial school children of Chicago. Suppose we add to this number the one thousand four hundred and thirty school children of the Sacred Heart and that of the St. Pius' parish schools, which were up to a few years previous part of the school system of the Holy Family Parish, the figures would be raised to 36½ per cent.

It is no wonder that the Holy Family School System was the admiration of Catholic educators the world over, and that the late Cardinal Gibbons called them the "Banner Schools of America."

Another testimonial of the merit of the Catholic schools, including those of Holy Family Parish, may be referred to, viz., the Educational Exhibit at the World's Fair in 1893. This exhibit included work from the schools of France, England, Spain, Ireland,

¹¹ *Post and Mail*, April 20, 1876.



ROOM 18, HOLY FAMILY SCHOOL, 1892—90 PUPILS

Africa and from every state in the Union. More than 1,000 schools were represented. Archbishop Spalding, of Peoria, was selected by the Catholic Hierarchy as President of the Catholic School Exhibit, and Brother Maurelian of the Christian Brothers as Secretary. More than 8,000 people accepted the invitation of the Archbishop of Chicago to attend the celebration of Catholic Education Day, September 2, 1893, when addresses were made by Most Rev. John J. Hennessy, D. D., of Dubuque, and Most Rev. Patrick John Ryan, D. D., of Philadelphia, and others. Prof. Peabody, the chief of the Liberal Arts Department of the World's Fair, declared that "The Catholic Educational Exhibit of Chicago was the gem of his department." It is well known that the Catholic school exhibit took very high rank, and the exhibit of Holy Family Parish schools was eminently worthy.

An incident in connection with the educational exhibit and Catholic Education Day is remembered with much pleasure. It was the occasion of the visit of 1,050 children of Holy Family Parish to the Fair. A special train was chartered over the Baltimore & Ohio Railroad, to convey the children to the grounds. The pupils came in ranks from the six schools to the depot at Sixteenth and Blue Island avenue. They had rehearsed the National airs and popular songs for the occasion, and rendered them delightfully on the way to and from the grounds. No accident marred the enjoyment. It was the largest excursion for children ever made from Holy Family Parish. Each pupil wore a red, white and blue badge, bearing the inscription "Holy Family Parish." It was a day that will live long in the memory of children.

The Holy Family schools reached their zenith in about 1893. In view of that fact, an account of the closing exercises of that year will give an idea of the great days of the schools. The outline here given refers to Holy Family school, but the exercises in each of the other schools were of a similar character, and what is said here of Holy Family school applies to the Sacred Heart Convent Parish school, St. Aloysius and to the three branches in a lesser degree. This was an annual affair.

“The Closing Exercises of 1893

The week for the closing exercises of the six parochial schools of the Holy Family Parish, was indeed a busy one and full of agreeable excitement. Two hundred and fifty to three hundred pupils took part in some of the exhibitions. The exercises consisted of dramas, dialogues, farces, declamation, concert and recitations, mimic, and cadet drill, vocal and instrumental music, tableaux and calisthenic performances. All acted their parts remarkably well and received well merited applause. We are sorry that space will not permit us to give a notice of the closing of each class exercise and the names of all those who took part in them and deserved special and honorable mention for their success and application.

Holy Family School

Testimonials of commercial scholarship were awarded to Masters John Casey, James Dwyer, William Kane and William Sheahan. The medal for good conduct was awarded to James Dwyer. The medal for Christian Doctrine merited by sixty-eight pupils fell by lot to Joseph Johnson. The medal for Church History merited by twenty-two fell by lot to John Stafford. The medal for U. S. History merited by thirty-nine fell by lot to John Keefe. The medal for Geography merited by fifty-three pupils fell by lot to Garret Fitzgerald. The medal for Orthography merited by thirty-five pupils fell by lot to James J. Murphy. The medal for Arithmetic merited by forty-

one pupils fell by lot to John Pierce. The medal for Penmanship merited by thirty-nine pupils fell by lot to James Webber. The medal for Grammar fell by lot to David Leahy. The medal for Reading merited by thirty-four pupils fell by lot to David Slavin. The medals for constant application to study were awarded to Cornelius Lynch, Garret Fitzgerald, Timothy O'Donnell, Edward Mulvihill. Premiums for proficiency in drawing were awarded to John Keefe, William Sanders, Charles Malloy, Edward Kent, and Curran McGrath. Medals for perfect attendance were awarded to thirty-nine boys; they were not absent half a day during the year, and were honorably mentioned in the programme of the closing exercises. The donors of medals at this commencement were: St. Ignatius College, D. Clohesy, Sheldon & Company, H. R. Eagle, J. H. Campbell, Mrs. J. Murto and J. P. Daleiden."¹²

At about this time an epoch in the Holy Family schools was closed. The decision was arrived at to effect a complete reorganization and place all the schools under the direct charge of the Sisters of Charity of the Blessed Virgin Mary (B. V. M.'s). The old regime, therefore, came to an end, but before entering upon a discussion of the new, it will be interesting to allude to a few details respecting the old. First of all the names of the teachers in the old schools are interesting:

Teachers of the Holy Family School 1857-1896

Braddock, Miss Mary	Carmody, Miss Kitty
Breen, Miss Mary A.	Collins, Mr. J.
Buggie, Miss Elizabeth	Cummings, Miss Alice
Burns, Miss Anna	Connors, Miss
Byrne, Miss	Condon, Miss Johanna
Burns, Miss Maggie	Carmody, Mr. Michael
Campbell, Mr. James	Dargan, Miss Bridget
Carmody, Mr. John	Devlin, Miss

¹² Church Calendar, June, 1893.

Dohoney, Mr.	Madden, Mr. William
Dunne, Mr. John	Meagher, Miss Lizzie
Downey, Mr.	Murphy, Miss Jennie
Driscoll, Miss	Murphy, Miss Nellie
Dwyer, Miss	McCullagh, Mr.
	McAuliffe, Miss Catherine
Egan, Miss Elizabeth	McAuliffe, Miss Nellie
Ellis, Miss	McCormick, Mr. Joseph
Eustace, Mr. P. J.	McGuire, Miss Elizabeth
English, Miss	McElroy, Miss Sarah
Foley, Miss Elizabeth	O'Connell, Mrs.
Foley, Miss Margaret	O'Connor, Mr. Dan
	O'Connor, Mrs.
Ghent, Miss Margaret	O'Connor, Miss Mary
Ghent, Miss Sarah	O'Meara, Miss Angela
Ghent, Miss Mary	O'Meara, Miss Helen
Grady, Miss Margaret	Owell, Miss Lizzie
Hannon, Mr. J.	Peters, Miss Mary
Hanrahan, Miss Mary	
Hartrey, Miss	Reilly, Miss Mary
Howard, Miss	Rodgers, Miss Anna
Howard, Mr.	Rodgers, Miss Mary
Hay, Miss	Reynolds, Miss Mary
Henretty, Miss Mary	Ryan, Miss Elizabeth
Hartrey, Miss Margaret	
Hughes, Mr. William	Sheahan, Miss
	Sheridan, Miss Lizzie
Johns, Mr.	Seaman, Mr.
Jones, Mr.	Sullivan, Miss Minnie
King, Mr.	Van Agt, Mr. S. J.
Kilbridge, Miss Katie	
Lambert, Mr.	White, Miss Mary
Langan, Mr. D.	Williams, Miss Agatha

The following Brothers were doing office work or helping in the management of the boys:

Bro. Thomas Kelly, S. J., 1874-76.

Bro. Peter C. Woodward, 1876-77-78.

Bro. John Kilcullen, 1879-80."

The following from the Calendar of September, 1896, will acquaint the reader with the new arrangements for the schools:

"REORGANIZATION OF THE PARISH SCHOOLS, 1896"

In 1895, Brother O'Neill died. It was he who laid the foundation of the Holy Family school and its future greatness. In the following year, 1896, Father Van Agt died. He labored in season and out of season for about sixteen years as an assistant to Father O'Neill in the government of the schools. Father O'Neill was approaching his seventieth year. It was necessary, therefore, to make some changes in the administration of the parish school system. To provide other men to replace such a triumvirate might be difficult if at all possible. It was therefore deemed the safest way to give the good Sisters of St. Aloysius School full charge, and in this they were not disappointed, although some of the traditions of the good old 'Brother's School' died with the old regime, such as the Bands and Cadets, etc. It was a grand and noble heritage transmitted by those great men. Their work has been sacredly carried on by the successors of that noble band who arrived in Chicago, on that memorable 6th of August, 1867, the Sisters of Charity of the Blessed Virgin Mary.

With the opening of the school year 1896, a complete reorganization of all the schools of the parish took place. The Ladies of the Sacred Heart Convent conducted their schools as before, but all the children not under their care, both boys and girls, were to be taught by the Sisters of Charity of the B. V. M.

Thanks were expressed to the secular teachers who for so many years past have devoted themselves earnestly to the education of the children in the various schools, but in deference to the wishes of the parishioners and the special needs the

Sisters would be substituted for secular teachers in all the schools and classes where they taught.

The Holy Family School, formerly used exclusively for boys, will henceforth be occupied by the advanced grades of both boys and girls, all taught by the Sisters. The building will be so divided that the girls will have class rooms and recreation grounds separate from those of the boys.

The remaining schools will be devoted to the lower classes composed of little children, both boys and girls who, not being able to attend the Holy Family School on account of the distance, will find all the necessary facilities at the branch schools in the immediate vicinity of their homes.

All the children belonging to the fourth grade and upwards should apply at the Holy Family School. All the smaller children should apply to the school nearest their homes: St. Aloysius, St. Joseph's, St. Agnes, or Guardian Angel, each of which will be taught by Sisters exclusively, and will be open for small children only. The Sacred Heart Convent School will go on as before."

The reorganization of the parish school system in 1896 was intrusted to the Rev. William J. Wallace, S. J., a former pupil of the school, and at one time Captain of the Cadets. He was, therefore, a man well acquainted with all the traditions of the parish schools. He handled the delicate business with both tact and sympathy, so that in a few months everything was in fine running order, after which Rev. Father James J. Curran, S. J., was appointed director of all the schools. The Sister Superior had full control of the teaching system. The following were directors of the school from 1896 to 1921:

1896-1904: Rev. James J. Curran, S. J.

1904-1915: Rev. John Masterson, S. J.

1915-1921: Rev. Joseph G. Kennedy, who looks after the financial affairs of the school.

The superiors of the St. Aloysius Convent who

were given charge over all the schools of the parish, except the Sacred Heart Convent School, were as follows: 1896-1921:

Sister Mary Hilary	Sister Mary Annunciation
Sister Mary Esther	Sister Mary Valentina
Sister Mary Matilda	Sister Mary Ildephonse

The names of the Eighth Grade girls' teachers from 1896 to 1921 are as follows:

1. Sister Mary Geraldine 3. Sister Mary Leonida
2. Sister Mary Hortensia 4. Sister Mary St. William

The names of the Eighth Grade boys' teachers from 1896 to 1921 are as follows:

1. Sister Mary Olivia 5. Sr. M. Gesuline
2. Sister Mary St. James 6. Sister Mary Berilla
3. Sister Mary Octavia 7. Sister Mary Edith
4. Sister Mary Clotilda 8. Sister Mary Maxima

NOTES OF THE SCHOOLS

Having followed the routine of the several schools, it will be interesting to turn to some of the adjuncts or developments of the schools.

THE BANDS

Perhaps nothing in connection with the schools was regarded with greater pleasure and satisfaction than the bands, which were a popular feature almost from the very beginning. Early in 1863, the Boys' Field Band was organized under the leadership of Mr. A. D. Langan. So rapid was its progress, that they were able to appear in public for the first time on March 17th. It is true, their repertoire was not

lengthy. It consisted of three classics: "Patrick's Day," "Garry Owen" and "Wait for the Wagon." The convent was serenaded first of all, and the band then marched around the prairie to the delight and astonishment of all. This was continued until both the players and the tunes were exhausted.

The band progressed in music and increased in numbers rapidly, and had the distinction of being assigned a place of honor in the funeral cortege of the martyred President of the United States, Abraham Lincoln.

In 1865, the members of the band were Charles Byrnes, M. Cushing, John Connerty, M. Conway, James Corby, P. J. Dargan, John Durkin, John Fox, James Fox, T. S. Fitzgerald, Leo Gise, T. Honohan, John Kilbridge, T. Mullaney, W. J. O'Shea, John O'Hearn, Edward O'Brien, James Reynolds, John Reilly, Ed Ryan, John Redden, Harvey Taylor and Will Turner.

The field band (Fife and Drum Corps), was composed of from twenty-five to thirty boys, ranging in age from ten to fifteen years. There were about six cornet players; fifteen fifers; two snare drummers; a base drummer; cymbals and triangles. The uniform consisted of a cap with a cockade, short tight fitting green coat with purple sash and gold trimmings, and the pants of bloomer style made of red flannel, such as were worn by the zouaves. The band presented a very neat appearance indeed.

The brass band, or cornet band, was composed of young men, former Holy Family School students, and consisted of about thirty pieces. The members wore elaborate uniforms, very much like those worn

by players in modern bands. Both of these musical aggregations were led by Mr. A. D. Largan.

On parade days, the brass band led the different societies and companies of cadets, followed by the fife and drum corps, which was usually in charge of Father Van Agt and Mr. Carmody. Then would come the school children and different societies, which Mr. Fay, Mr. Campbell and other teachers would help to keep in line. The parade would start with flags and banners flying, march around to meet the children of St. Joseph's, St. Agnes', St. Aloysius and the convent schools, and continue until they met the Sodality band, which would fall in line with the Sodality, the Foresters and other societies, when all would march on to meet Father Matthew's band and the temperance and other societies, which would also line up in the parade. This throng, which by this time had attained large proportions, would proceed to meet the Archbishop, if that was the occasion. Each band would play while passing in review. The fife and drum corps would always play "Hail to the Chief." After meeting the Archbishop, if such was the occasion, the parade was then headed for the church, and when the vanguard arrived the lines would separate, forming a "court of honor," while the Archbishop would drive through and again review the procession while proceeding to the church. Needless to say, the streets were filled with onlookers. The church itself was artistically decorated by the Sacristan, who had been busy for days in advance, and was filled to overflowing, sufficient room remaining only for the paraders.

Of course, there had to be a regular organization for these bands, and in the heyday of their popular-



HOLY FAMILY BAND, 1888

ity, as above noted, they were directed by Mr. A. D. Langan. Brother O'Neill was manager, Thomas Fitzgerald played the bass drum, Timothy Tierney, James Marsh, and John Driscoll played snare drums. The bass drummer, Thomas Fitzgerald, became a distinguished Jesuit and Provincial of the Order in the Middle West. Timothy Tierney's son is a prominent Jesuit also. James Marsh and John Driscoll went into a friendly contest for a silver mounted drum at one of the bazaars in the early days at Holy Family Parish. The contest waxed so warm, it is said, that the East and West divisions of the parish became interested and divided on those lines, forgetting all about the candidates. Eventually the West won, and so the drum was given to James Marsh, but in order to promote good feeling and friendship amongst the contestants and their friends, a prize drum was given to Driscoll also.

The excursions and picnics, in which the band and other organizations participated in the early days, are remembered with much pleasure by the old timers.

One of the earliest of these excursions was made to Milwaukee, and involved several concerts and parades and, amongst other things, a parcelling out or billeting of the players amongst the residents of Milwaukee. Not being well buttressed financially, Father O'Neill, who had charge of the excursion, made a public announcement that he would be pleased to have the residents, who could accommodate any of the boys for the night, step forward and state how many. Immediately there was a rush, and everybody was taken care of, thus avoiding hotel bills.

An annual outing for the band and acolytes and

others was called the Woodlawn Picnic, held on the site which has become Jackson Park. On such occasions a number of the secular teachers would attend to the refreshments. Miss B. Dargan was usually the Chairlady. Father Van Agt would send a wagon laden with all sorts of provisions several hours ahead, and one item always included was an empty barrel for lemonade. It was an all day round of pleasure. Games of all sorts were played, and there was a special prize for the one who found the pig, which pig, by the way, consisted of a lemon with four matches for legs, and two cloves for eyes, usually hidden under a bush a block or more outside the grounds. Needless to say, the pig was hard to find. There is no inference intended that this was a blind pig. A large part of the enjoyment of the day consisted in the homeward ride, and the parade to the time of the band after reaching the home station.

This homeward trip is worth some notice. In those days the cars were drawn by horses, and a journey of some distance on the horse cars required time and gave opportunity for entertainment. One of those trips is thus described:

“Homeward Bound on the Old Time Horse Cars

Once on the cars, Mr. Carmody would lead as he always led on such occasions. They all sang some popular songs which the boys knew. These songs usually had a refrain which would be adapted to several songs. We will quote a few lines for the sake of old time memories:

‘WHISH DI ADADEE

Good evening to you one and all,
You’re looking well I see;
I took a trip in a great big ship
To cross the raging sea.

I've been out of work for a month or more,
 You know 'twas mighty hard,
 But now I've got a job to do
 Beyant in the bullyvard.

Chorus:

Whish di adadee whisch di adadee,
 Times are mighty hard,
 But now I've got a job to do
 Beyant in the bullyvard.

So now farewell I must away,
 I can no longer stay,
 For if I sing any more for you
 I'll lose a half a day.
 I'm going down to the City Hall,
 To try and get a card,
 To put my father's uncle to work
 Beyant in the bullyvard.'

(Repeat chorus.)

Another song was 'One More River to Cross.' Mr. Carmody would intone the first stanza, and then all would join in the chorus. He would then improvise stanza after stanza as the poor old nags trotted along, the boys joining in the chorus.

Another famous song:

'Are you there Jerry Houlihan.

I'm located at West Twelfth street,
 A special officer;
 My name it is Jerry Houlihan
 Here at your service sir;
 I know the thieves and the blackguards
 Wherever they may stand,
 And if ever you want a fly copper,
 Call on Jerry Houlihan.

Chorus:

I'm a dandy copper of the Twelfth street squad
 And a half starved carrigavon,
 And the boys all cry,
 Jerry are you dry,
 Are you there Jerry Houlihan.'

The old timers tell us that whenever the Band Boys saw Jerry Houlihan, no matter what tune they were playing at the time, they would immediately stop and play Jerry Houlihan.

Jerry Houlihan was a noted police officer at the Twelfth street station in the early days. He was a terror to thieves and was very severe on the corner boys, and any groups gathered in the alleys, and in this way he got the enmity of the boys. They took advantage of their playing in the band to be beyond his jurisdiction and in getting even with him, at least for a time. Jerry would pick up his own son with a crowd of boys and run them into the station. He was one of Captain O'Donnell's picked men when courage and action were required.

As the picnickers approached Twelfth street and Blue Island avenue, the climax of the day would be reached. The band played 'Wearing of the Green' or 'Garry Owen' and the boys all shouted as if to drown the music of the band. People crowded the streets to welcome the little ones, and hundreds of boys and girls said in their hearts:

'Oh, how I'd like to be an altar boy or play in that band.' ''¹³

THE CADETS

The different organizations of cadets aroused great interest in the parish.

The Emerald Cadets was one of the juvenile bands of Holy Family School that was very popular amongst the school boys, and a source of great pride to Brother O'Neill. They were dressed in tight-fitting green jackets, black trousers, brown leather belts, and caps of military type, such as the soldiers of '61 wore. They were equipped with real muskets. This company usually led the school children on state occasions. They also gave exhibition drills on the stage. The following from the "Messenger" of 1873, is interesting:

¹³ Quoted from Memory.



HOLY FAMILY CADETS, 1888

"The cadets of the Holy Family school in their neat uniforms of green were out for the first time and escorted the candidates for confirmation to the church. They went through their military drill in front of St. Ignatius College in a soldierly way under the command of their young captain William Wallace. Great credit is due Prof. A. D. Langan for their excellent training. During their drill they were frequently applauded by the Right Reverend Thomas Foley, the reverend clergy and the great crowd of spectators that looked on with admiration."

In passing, it is interesting to state that Captain Wallace later joined the Jesuits and spent several years in British Honduras as Superior of that mission, and is at present Procurator of the Missouri Province of the Society of Jesus.

Another little company, that created a stir amongst the students of the lower grades, was the Crusaders. They wore white blouses, linen pants and red sashes. They too were drilled and made a neat appearance with their little tin swords.

THE SCHOOL SODALITIES

The juvenile sodalities date back to the origin of the school. The first of these sodalities was established in 1860, under the title of "The Congregation of the Consolers of Mary." It was organized in the Sacred Heart School, on the corner of Taylor and Lytle streets, under the direction of the Ladies of the Sacred Heart. In 1874, the sodality was affiliated with the Roman Prima Primaria, and the title changed to "Sodality of the Nativity of the Blessed Virgin Mary" with St. Aloysius as secondary patron.

The second sodality organized was that of the "Holy Angels" for Boys. This sodality was organized in 1861, and held meetings in the old frame



UNITED STATES JUNIORS—FATHER LAMBERT'S CADETS, 1897

church on the corner of Eleventh and May streets. On March 25, 1882, it was affiliated with the Roman sodality, under the title of "Immaculate Conception," with the Holy Angels as secondary patrons.

The third sodality, in order of time, was the "Guardian Angels" Sodality, which was established in St. Aloysius school, under the management of the Sisters of Charity of the Blessed Virgin Mary. This sodality was organized on May 8, 1868, about eight months after the arrival of Sister Mary Agatha and her pioneer band of devoted Sisters. This was united with the Roman Sodality, on December 25, 1868, under the title of "Sodality of the Annunciation of the Blessed Virgin Mary" with Guardian Angels as secondary patrons.

In 1880, it was deemed advisable to organize a sodality for working boys, and, on October 8th, of that year, this organization was associated with the Roman Sodality under the title of "Sodality of the Annunciation of the Blessed Virgin Mary" with St. Joseph as secondary patron.

In 1891, St. Agnes' Sodality was established by Miss Coghlan as St. Joseph's Home. This sodality was intended for the working girls.

In January, 1897, there were two sodalities canonically erected with the full approbation of His Grace Most Reverend Patrick A. Feehan, Archbishop. One was for young men under the title of "Blessed Mary Immaculate" and was under the patronage of St. Stanislaus Kostka. The second was for young women under the title of "Annunciation of the Blessed Virgin Mary" and under the patronage of Blessed Margaret Mary, with Rev. Paul Ponziglione as spiritual director. Each of these sodalities had

its fixed Sunday every month to approach Holy Communion in a body, and each had a place assigned in the church. The B. V. M. Sisters came with their school sodalities. The Madams of the Sacred Heart, being cloistered, could not accompany their children, but they sent competent men and women, or grown up girls, to take care of them. Father O'Neill, Father Van Agt and Brother O'Neill looked after the boys' sodality of Holy Family School. On all these Communion Sundays, the gentlemen of the Sunday School Association usually accompanied the children to church and assisted both the Priests and the Sisters on all such occasions. They carried banners, kept the children in ranks, prevented vehicles from breaking into the procession, and cared for any child who might be taken sick.

A spiritual director was assigned to each sodality. The priest recited the office, together with the children, at their weekly meetings, and gave short instructions. These sodalities were productive of untold good. They afforded opportunities for imparting to the members more thorough knowledge of their faith. They were, so to speak, initiated into the depths of Holy religion. They were prepared in these sodalities, so that in maturer years they could be incorporated into the major sodalities of young men or young ladies, or married men or married ladies. Many of these young sodalists, on moving to other parishes, were instrumental in the formation of similar associations in these new locations.

It is permissible here to mention three other sodalities, which, although not of the Holy Family school, were within the boundaries of the parish, and had many young people of Holy Family Parish in their

membership. One of these was the "Sodality of the Children of Mary" of the Sacred Heart Academy, on Taylor and Lytle streets. A priest was assigned for the spiritual direction of this sodality, which flourished under the management of the Ladies of the Sacred Heart. The other two were the Junior and Senior Sodalities of St. Ignatius college. Usually the best and most talented students belonged to these sodalities, many of whom, in later life, distinguished themselves in the various professions, and not a few in the ecclesiastical state.¹⁴

THE SUNDAY SCHOOL ASSOCIATION

There was a substantial organization in the parish, known as the Sunday School Association. With his keen foresight Father Andrew O'Neill organized a body of men to assist him in carrying out his plan of parochial education, which was called the Sunday School Association. For convenience and efficiency the parish was divided into districts, and two men were assigned to each district, to go from house to house, and collect \$1.00, the annual contribution to the Sunday School Association, for the upkeep of the schools and the distribution of Catholic literature. All contributors received the "Messenger," a sprightly monthly publication. Four Masses were said each month for the spiritual and temporal welfare of the members. Amongst other duties, the members of the Sunday School Association looked after the conduct of the children during the sessions of the Sunday School in the three grade schools, Sacred Heart Convent, St. Aloysius and Holy Family

¹⁴ The history of the Parish Sodalities will be found in Chapter XX.

schools. They also attended the children's Masses at these same schools on Sundays at nine o'clock, kept order, and distributed literature. It was also their duty to attend all the public functions of the various schools, such as entertainments, Communion Sundays and processions on First Communion or Confirmation Days. They were really a most devoted body-guard for the children on occasions of necessity.

The Sunday Messenger, for the year 1868 gives the names of the officers and members of the Sunday School Association, as herein reproduced, together with some of the earlier subsequent members:

With the assistance of these active members and the help of the annual and perpetual members, together with voluntary dues of the children, Father O'Neill was enabled to carry on the great work of the Holy Family school system, without having to call upon the church revenues for the ordinary running expenses of the schools. It was only when something out of the ordinary arose, such as building an addition, or an extensive improvement, that he was obliged to call for financial assistance.

OFFICERS AND MEMBERS OF THE SUNDAY SCHOOL ASSOCIATION

Rev. A. O'Neill.....	President
M. Carmody.....	Secretary
Brother O'Neill.....	Treasurer
J. Hannon.....	Editor

MEMBERS

Ed. McJohn	John Harty
Matthew Wallace	Thomas McCarthy
John Riordan	Matthew Fleming
Redmond Sheridan	John Devlin

G. Fitzgerald	Tim Hayes
John Ford	Owen Farley
J. Clancy	William Gorman
John Durkin	L. Kilbridge
Thomas Healy	Tim Byrne
David Murray	John Coholan
A. D. Taylor	Edward Walsh
Martin Brennan	Owen McAloon
John Byrne	John Leahey
B. O'Sullivan	Edward McGarry
John Casey	Peter Kennedy
J. H. Dunne	Patrick Leigh
W. Jones	John Brannigan
Peter Sullivan	F. Flannigan
John Adams	James O'Neill
John Walsh	Thomas Flynn
Joseph Kelly	M. Madden
Tim Ward	James Donohue

The following members were added in the subsequent years according as others dropped out:

J. Ford	W. Colbert
D. Pyne	W. O'Donnell
H. Kellar	J. Coghlan
W. Ralleigh	J. Esmaker
J. McDonald	J. Hart
M. Bulger	D. McMullen
J. Costello	J. Bowler
M. Lorden	M. Quille
J. Forest	H. Sloan
D. O'Connell	M. Henneberry
J. Halligan	James Feeney
W. Ryan	P. O'Brien
P. Welsh	J. McDermott
J. Carbomio	T. McEnery
J. Kenney	C. Dwyer

J. Reilly	J. Casey
G. Noonan	C. Turner
J. Hurley	M. Kane
E. Kennedy	L. Halley
J. Carr	M. Beordan
W. Green	P. Toomey
J. White	J. Waller
T. Kennedy	D. Willmott
Joseph Lawler	W. Green
J. Sloan	F. Wilson
W. Casey	P. Mangan
J. Whelan	R. O'Donnell
D. O'Brien	T. O'Donnell
J. F. Campbell	M. T. Murphy
J. Golden	A. Garvy
S. Blackmore	John Keefe
D. Clancy	A. Coyne
M. Doheny	D. Lynch
E. Squires	L. Kane
J. Dwyer	Wilson Hoover
M. Jones	J. Hackett
J. Maher	B. J. Callaghan
J. Meehan	William Shea
P. Powers	M. McDonald
P. Garland	Andrew Curry
P. Ponsonley	M. Kearney
D. Ryan	N. Boswell
M. Donohoe	Miles Walsh
E. Rush	William Byrne
C. Sheahan	James P. Gallagher
Charles Bryson	T. Lynch
J. Gorman	J. Halligan
Thomas Dunne	A. O'Brien
Joseph Dunne	M. Hayes
Thomas Shannon	W. Horrigan
John P. McGourty	P. Fay
J. Costello	P. Horan

P. Nolan	P. Reilly
J. Goodison	M. McNellis
J. Rogers	M. Dwyer
P. Curtain	P. Cooney
S. Shortle	W. Quaid
J. Harty	P. Bolger
J. Barry	J. McGrath
P. Murphy	P. Cleary
J. Shanly	J. Lynch
W. Madden	J. Cunningham
J. Breen	P. Johnson
J. Regan	J. Quigley
W. Denvir	H. Emerson
David Ryan	C. Shea
J. J. Carmody	Miles Walsh

As the parish declined, year by year, so did the Sunday School Association, and the income from its membership, so that at the present time there is but a handful of members and but a few faithful who really come from outside the parish to pay their annual subscription of \$1.00.

After Father O'Neill's death, in 1901, Father Curran took charge of the Sunday School Association. Father Masterson succeeded Father Curran, and he, in turn, was succeeded by Father Neenan. There has been no director appointed since Father Neenan was transferred in 1915. Brother Thomas F. Kelly, S. J., has been the secretary of the Sunday School Association for about sixteen years. The management and the compilation of the Sunday School Association publications have been chiefly his work during all these years.

In grateful memory the names of perpetual benefactors of the Association are here reproduced:

PERPETUAL BENEFACTORS

Holy Family Sunday School Association

MR. DENNIS RIORDAN, Flagstaff, Arizona.

MR. CHARLES COMISKEY, 4332 S. Michigan Ave., Chicago, Ill.

MRS. ELIZABETH LARDNER, and relatives, 1207 Gilpin Pl., Chicago, Illinois.

MISS E. VANAGT, Endhoven, Holland.

MR. E. VANAGT, Endhoven, Holland.

MRS. M. KEELEY, 445 S. Morgan Street, Chicago.

MRS. B. DALEY, 533 W. 13th Street, Chicago.

MRS. M. A. MARTS, Endhoven, Holland.

MRS. MARY EGAN, 113 Washburne Avenue.

MISS M. CUMMINGS.

MR. PATRICK CONLON.

The Sunday School Messenger, a pamphlet of about twenty-four pages, was issued once a month and distributed on the first Sunday. The Mirror, a four-page folio, was distributed on the second Sunday of the month. The Companion, an eight-page folio, was distributed on the third Sunday, and the Mirror, but a different text, was distributed on the fourth Sunday. Pictures were given out on the fifth Sunday, and at other times. The report for the months of January, February, March, April and May, of the year 1873, will give a fair idea of the immense scope of this work. During these months, 11,000 Sunday school papers, and 2,000 pictures were distributed each month.

The statistics of attendance at the Sunday school for the same months are interesting:

January, average each Sunday.....	3,045
February, average each Sunday.....	3,460
March, average each Sunday.....	3,660
April, average each Sunday.....	3,597
May, average each Sunday.....	3,929
Average attendance for the year.....	155,916
Average attendance of Sunday school teachers..	80

MEETINGS AND ENTERTAINMENTS

The Sunday School Association gave two entertainments every year, usually on March 17th and 18th. In these entertainments, all the schools took part, giving one or more numbers. Sometimes a short play would be introduced by one of the schools. Usually this was allotted to the boys of Holy Family School. On these occasions Father O'Neill would usually stand on the stage and question the children in the catechism. Sometimes he would get very correct answers, but at other times such answers as would create an uproar. On one occasion the good Father was examining the children in Bible History, and had the happiness to hear them answer correctly. He then challenged Rev. Michael P. Dowling to try to catch any of them. Father Dowling immediately accepted the challenge, and selecting a girl, asked her who swallowed the whale. "Jonas," answered the girl. The house roared, drowning Father O'Neill's protests. The next question was, "How many Gods are there?" "There is three Gods." "How many persons in God?" "There is three persons in God." "Which is the true church?" "The Holy Family Church." "Who baptized you?" "Father Setters."

“Where will the good people go when they die?”
“To Heaven.” Where will those in the gallery go?”
“To hell.” This answer, of course, was the correct answer to another question.¹⁵

The boys in the gallery used to annoy Father O’Neill by their boisterousness, on such occasions, so that at times he would have to break in on the performance and from the door, leading to the stage, his face flushed with anger, but with half a smile he would speak in unmistakable tones to the gentlemen in the gallery or at the door, directing them to “put out those unmannerly boys.” Whenever he spoke in this manner he usually finished with some witty remark in an undertone, which caused no little merriment in the audience.

ORPHANS’ DAY

Some few activities of the early schools deserve more emphatic mention than has heretofore been given. One of these is the practical training in charity given to the children. One of the most touching exercises in Holy Family school was the annual remembrance of the orphans. On December 28th, the Feast of the Holy Innocents, annually the little orphans of the city were invited to the school. On such occasions, the children of the parish presented the orphans with their little bank savings of the year. One who was amongst the little girls of an early day, told Brother Mulkerins that she presented three hundred pennies (quite a substantial sum for a youngster in those days), while others presented various

¹⁵ This or similar incidents will be found referred to in other parts of this volume. Several virtual repetitions occur but at the cost of repetition or prolixity they add authenticity.

sums. One of these gala days, December 28, 1875, is thus described:

"The day was beautiful and clear, and about 180 of the orphans of St. Joseph's Asylum, in care of the Sisters, set out for Holy Family school. On their arrival they were greeted with music by the Juvenile Band, and at once escorted to the hall of the school. Father O'Neill then came on the stage and in the name of the children and the people of the parish welcomed the orphans and their self-sacrificing guardians. The orphans sang a few songs, which were enjoyed by the audience. A little drama was performed by the pupils of Holy Family school for the entertainment of the orphans. Mother Mary Joseph and one of her assistants took their places by a table, and the children present passed them in succession and placed in the baskets with their own hands their donations, and deposited their little bundles of clothing on the table. There were several grown persons present also, encouraging the little ones by word and example. When this part of the program was completed, which, of course, was an important part, the orphans were conducted to the smaller hall of the school, where they found an abundance of victuals and two pretty Christmas trees. As soon as they were seated, the young lady teachers of the school supplied them with all they desired, until there was no place left for a piece of cake or candy." ¹⁶

It is deserving of note that, during the first years, the hack drivers and expressmen of the parish brought the orphans to Holy Family school, and after their holiday, took them home again to the asylum, all gratis. In later years the Ragor Bros., Peter and Andrew, gave the use of their busses free to the orphans in conveying them back and forth.

THE PROCESSION OF THE BLESSED SACRAMENT

Another striking activity of the early days, was the procession of the Blessed Sacrament on the Feast

¹⁶ *Church Calendar.*

of Corpus Christi. In those early days the people would assemble on May street, near the church, and form ranks. There would be about five hundred children, fifty altar boys and ten or fifteen priests. Four altar boys carried the canopy, and usually Father Damen carried the Blessed Sacrament. The procession would start about three o'clock, and proceed across the prairie to the Sacred Heart Convent, where a beautiful altar had been erected on the front porch, surrounded with flowers and lights. Then followed vespers and benediction, with a multitude of all ages and conditions on their knees in adoration. The services over, the procession was again formed and the way to the church taken up.

A small, similar procession took place on August 15th, the Feast of the Assumption of the Blessed Virgin. On those occasions, a statue of the Blessed Virgin was carried in the procession to the Sacred Heart Convent, while sacred hymns and canticles were sung.

FIRST HOLY COMMUNION DAY

The First Holy Communion ceremony also was notable. This great ceremony took place on the Feast of the Ascension, after three months of careful preparation. The ceremony of May 18, 1871, is thus described:

“The day was very pleasant, and early in the morning a great number of children were seen wending their way to the different churches, and thence to Holy Family school, where a procession was formed in the following order: First processional cross, Starry Banner, followed by the First Communion Boys, Holy Angels Sodality, First Communion Girls, Holy Angels Sodality of St. Stanislaus and St. Aloysius Convent. The pro-

cession proceeded to the corner of May and Taylor streets, where it was joined by the Sacred Heart Convent school. Falling into the lead of the procession when the church was entered the First Communicants led the way.

Let us follow them as they enter, singing the litany of the Blessed Virgin Mary. The first object to meet the eyes was the great altar, the beauty of which was amazing, while its magnificent grandeurs dazzled you. The pews were filled with children, whose appearance bespoke the joy that filled their hearts in the expectation of the moment when they would receive their Lord and Savior. From the gallery the scene was one of great loveliness, owing to the number of First Communicants clothed in snowy white and crowned with flowers. During Mass various hymns were sung by the children, accompanied by the great organ. After Mass the children slowly and silently left the church, bearing in their bosoms Him who said 'Suffer the little children to come unto Me.'

About 1:30 p. m., I was standing on the corner of Newberry avenue and Mitchell street, when the boys and girls of Holy Family school passed by. The sight was so attractive that crowds stood on the sidewalks for hours to see the procession. At three o'clock, the head of the procession entered the church, and with great difficulty, the children were seated, although on that day the seats were reserved for them alone.

Vespers over, a formula of the baptismal and acts of consecration to the Sacred Heart was read by Jennie Sullivan of the Sacred Heart School; one to the Blessed Virgin by Marcella Reilly of St. Aloysius school, and one to St. Joseph by Elizabeth Kellegher of St. Stanislaus school.

The First Communicants received the scapulars and First Communion premiums. They left the church in the order in which they entered, and proceeded to the Sacred Heart Convent, accompanied by the clergy and members of the Acolythical Society.

With bowed heads all the people received the benediction of the Blessed Sacrament, and thus ended one of the memorable days in the history of Holy Family Parish." ¹⁷

¹⁷ *Church Calendar.*

CHAPTER XVIII

THE RELIGIOUS

How important a part the teaching sisters played in the development and achievements of Holy Family Parish can best be understood as we reflect upon the startling number of children that have been committed to their care. Their influence will be realized more as we learn through a perusal of this chapter of the great number of young women of the parish who, struck by their example, imitated them in dedicating their lives to like labors.

We have seen that the first religious to come to the parish were the Madames of the Sacred Heart of whom Mother Gallwey was the Superior.

Madame Gallwey was born in Cork, Ireland, on February 22, 1805. Coming to Kentucky in 1825, she entered the convent of St. Michaels, New Orleans, Louisiana, in 1837, as a novice.

In 1848 she was sent to St. Louis, Mo., and ten years afterwards was transferred to Chicago, where she proved herself to be the sincere and faithful friend of the young and the old, of the rich and poor, and where she built the convent and parochial school. Mother Gallwey was raised to the highest office in her province in 1865, having under her authority the religious communities of her order in the States of Illinois, Missouri and Kansas.



MOTHER GALLWEY, SACRED HEART

Constant labor and great anxiety undermined her vigorous constitution. Her health was visibly on the decline for the past two years.

Mother Gallwey was called to her reward on the 21st of December, 1873. She has left her footprints on the sands of time. The convents and schools she erected are a lasting monument to her zeal and energy in the cause of religious and Christian education. She was a woman of exquisite refinement, polished manners and finished education. Her cheerfulness and good nature threw around her a halo of happiness. Long and deservedly will she be remembered. The just shall live in everlasting remembrance.

Mother Gallwey was succeeded by Madame Sheridan.

MOTHER SHERIDAN

As good Mother Sheridan is still hale and hearty and residing at the Sacred Heart Convent, at Marine Heights, Vancouver, B. C., it may not be entirely proper to sing praises, but the people of the Holy Family parish, place her next to the venerable Mother Gallwey in their profound esteem and affection. Madame Sheridan was the daughter of Mr. and Mrs. Redmond Sheridan, whose home was located at 375 W. Taylor street. Mr. Sheridan was identified with every good work in the parish. He was elected the first president of the St. Vincent de Paul Society in 1860, and his wife was elected the first prefect of the Married Ladies' Sodality. These facts are sufficient to indicate the character of the parents of Mother Sheridan.



MOTHER SHERIDAN, OF THE SACRED HEART

Madame Sheridan was one of the first five girls to enter the Sacred Heart Academy, and she was the first female teacher in the boys' school, in the old frame building on Eleventh and May streets. After teaching in Holy Family School for several years, she joined the Ladies of the Sacred Heart. In 1877 she was appointed principal in charge of the Sacred Heart convent school, which position she held for over twenty years. Her success in the management of this school was remarkable. She was to the Convent school what Father O'Neill was to the Holy Family School. That she earned the esteem and confidence of both parents and pupils, no one will gainsay. To manage a school with from nine hundred to one thousand pupils, without calling for any outside help, would be a problem for the bravest to face, and yet she, with the generous co-operation of her superiors and loyal support of her associates, did this very thing, and made her school a model for any parochial school in Chicago. She co-operated with Father O'Neill in any and every requirement for the advancement of the school children, and had her school represented in the various entertainments for the reception of the Bishop or any other distinguished visitor. Her school children could be recognized by their special attire, and their demeanor was always edifying. After twenty years spent in this Apostolic work, her superiors appointed her superior of the Sacred Heart Convent, in London, Ontario and then of that at Omaha, Nebraska. She is now spending her happy old age, over-looking the great Pacific, in the beautiful convent on Marine Heights, at Vancouver, B. C.

In the early days, the Ladies of the Sacred Heart

buried their dead in a plot on their grounds on Taylor street, near Sibley street. Later they selected the Northeast corner of the grounds as more appropriate. They exhumed the remains of those buried at Taylor and Sibley streets, and re-interred them in the new location. Here several of the nuns were buried. Before departing, however, they decided to exhume their beloved dead and bury them in their plot in Calvary cemetery. On opening the graves, they found the coffins submerged in several feet of water, which, through its chemical action, had had the effect of petrifying both the bodies and garments. The remains of Venerable Mother Gallwey was one of those found in that condition. Rev. Father Ferdinand Moeller, S. J., was present at the exhumation, performed the funeral rites, and then the remains were conveyed to Calvary cemetery.

The superiors of the Sacred Heart Convent from its inception, in 1858, were Mother Gallwey, Mother Gouthreau, Mother Gauci, Mother Niederkorn, Mother Feret, Mother Van Dyke, Mother O'Meara, Mother Spaulding, Mother Murphy, Mother Lewis. Mother Gallwey and Mother Lewis were also Superior Vicars of the Vicariate.

RELIGIOUS OF THE SACRED HEART

FORMER MEMBERS OF HOLY FAMILY PARISH

Madame Lizzie Sheridan	Madame Margaret Connelly
Madame Nellie Minitier	Madame Tillie Byrne
Madame Margaret Minitier	Madame Bryson
Madame Theresa Nehrings	Madame O'Connor
Madame Herbert	Madame Margaret Campbell
Madame Curran	Madame Kittie McCaffery
Madame Bessie Clinch	Madame Nellie Murphy

Madame Mary Campbell	Madame Sherwin
Madame Kittie O'Connor	Madame Scollay
Madame Flanagan	Madame Jacklin
Madame Kittie Hamill	Madame Kilbridge
Madame Margaret McEnery	Madame Nellie Boulger
Madame Sheehan	Madame Susie Boulger
Madame Mabel Dorsey	Madame Rodgers
Madame Viola Dorsey	Madame Bridget Nevill
Madame Annie Hanson	Madame Annie Onahan
Madame Annie Brennan	Madame Mary Onahan

THE SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY

The connection of the Sisters of Charity of the Blessed Virgin Mary with Holy Family Parish was a continuous benediction which rested upon all the people and came to many young women as a special call.

The first two postulants—Mary Kane, now Mother Mary Isabella, and Alice English, Sister Mary Bertille, left Chicago, May 23, 1870, for St. Joseph's Novitiate, Dubuque.

Among the first pupils to greet the Sisters of Charity, upon their arrival in Chicago was a little maiden, Mary Kane, who had been attending the Sacred Heart School on Taylor St. When Father Damen announced that the Sisters would meet the children of the parish in the Holy Family School hall Mary was one of hundreds who gathered on that auspicious occasion. To her childish heart they were Angels from heaven who brought her a special message to which she responded most generously. She tells of the great happiness she felt when the Brother Sacristan entrusted to her care the Altar Stone for the Sisters' Chapel and with what reverence she delivered

this sacred deposit into the hands of Sister Mary Agatha.

On the opening day of St. Stanislaus School, Mrs. Kane was one of the first to register the name of her little daughter, Mary. Like St. Ann, she presented her child to the service of the Lord, for in a short time this youthful heart was consecrated to God in the Congregation of the Sisters of Charity of the Blessed Virgin Mary.

Mary Kane and Alice English were leaders in a long line of vocations that continue to swell the ranks of the Sisterhood. Mary Kane as Sister Mary Isabella served the Divine Master faithfully and well, receiving the approbation of her Superiors to the extent of being appointed one of the first Provincials of the Congregation. She discharged the duties of that office with such satisfaction that she was elected Mother General of the entire Congregation, which office was made vacant by the death of Mother Mary Cecilia, of happy memory. Alice English, as Sister Mary Bertille, has served the Congregation as Superior and teacher in the Academies and High Schools in a most efficient manner.

MOTHER MARY AGATHA HURLEY

It is hoped that the subject of this brief sketch will be the theme of some gifted pen in the very near future, as the scope of this book permits merely a passing notice.

Fifteen years after St. Robert founded the Cistercian order at Citeau, A. D. 1089, a gentleman sought admission into the order seeking only to bury himself in the oblivion of the cloister and thereby secure

his own salvation and by his prayers and austerities to procure the salvation of his neighbors.

Few, if any, thought on that day that the model young man who was just received would one day set Europe ablaze with his fire and eloquence, set armies and nations to crusade against the infidel, fill monasteries with men and women and reclaim millions of careless and indifferent Christians back to piety and fervor.

Before a century elapsed the Cistercian order could count several hundred abbeys scattered over the various countries of Europe. There seems to be quite an analogy between the subject of this theme and that of the great St. Bernard. Thirteen years after Venerable Mother Clarke and her companions banded themselves together in the city of Dublin, in 1831, and really laid the foundation of the institute, a modest young lady at the age of 18, sought admission into the institute of the Sisters of Charity of the Blessed Virgin Mary. This young lady's name was Eleanor Hurley. Miss Hurley never dreamed that she would be any more than an obscure Sister, serving God in the seclusion of some little convent school and thus save her soul and contribute her bit to the salvation of her neighbor, by imparting the knowledge of Christ to the children of the poor and perchance those of the forest.

Twenty-three years later this same humble virgin was called to found a house of her institute in Chicago. This event might be considered like a second foundation. This is why the analogy appears so close between the great abbot of Clairveaux and that of Sister Mary Agatha.

She planted her little colony in Chicago in 1867,



MOTHER MARY AGATHA HURLEY, B. V. M.

and from that small and apparently insignificant band of eleven religious women of only one small community, one small school, has grown today in the city of Chicago into twenty-four Grammar schools and two High schools. This small house on Halsted and Cramer streets, in 1867, was, under the providence of God, the principal means of propagating this institute so that today we see its houses and schools spread, not only over the thinly populated cities of Iowa, but over the populous cities of the Middle West. Not only that, but they have penetrated the slopes of the Rocky Mountains and the shores of the Pacific. From one small community in Dubuque, with just a few outlying missions in 1867, it has grown at this date 1921 into four provinces with a membership of over 2,100 Religious.

Another remarkable fact about the foundation in Chicago, is that these four provinces have divided Chicago between them, that is to say that each province has a number of schools in Chicago and from those schools there is a continuous stream of vocations to fill the ranks of the institute of the Sisters of Charity of the Blessed Virgin Mary. It would not be at all surprising when the centennial of the foundation of the Sisters of Charity of the Blessed Virgin Mary in the Holy Family parish, Chicago, will be celebrated if they exceed in number the followers of St. Bernard at the close of the first century of his order. Their success is a triumph of which the humble and gentle Sister Mary Agatha never dreamed.

Sister Mary Agatha co-operated with Father Damen and Father Andrew O'Neill, in their great scheme of Catholic Education. It was she with her

able assistants, successors, and Mother Gallwey and her faithful followers, the Ladies of the Sacred Heart, that made the Holy Family Schools the Banner Catholic Schools of the United States or perhaps of the world.

Sister Mary Agatha celebrated her Golden Jubilee at St. Aloysius Convent, December 8, 1894. She was surrounded by her Sisters and companions in Religion, as well as by hundreds of her former pupils. Appropriate gifts to her were numerous. The Jubilee was honored by the presence of Archbishop Feehan who said early Mass, followed later by a solemn High Mass, many of the clergy being present.

After the closing of St. Aloysius Convent on Maxwell street, in 1900, the community moved to a rented house on Twelfth street, opposite the Church, until their new convent on May street was built in 1901. Here in this new convent, 1019 South May street, Sister Mary Agatha went to her reward. Her funeral took place from Holy Family Church, May 7, 1902. Many of the parishioners, children of the parish schools, and also a great number of the Reverend Clergy were present at the solemn High Mass. The remains were interred in the plot of the Sisters of Charity of the Blessed Virgin Mary in Calvary cemetery, Chicago.

RELIGIOUS FROM HOLY FAMILY PARISH

The following members of the Sisters of Charity of the Blessed Virgin Mary entered the Order from Holy Family Parish:

Sister Mary Florence Clowry
Sister Mary Raymunda Byrnes

Sister Mary Adoline Walsh
 Sister Mary Eugenia Brennan
 Sister Mary Altonis Moore
 Sister Mary Therese Moore
 Sister Mary Gerontius Kehoe
 Sister Mary Aluigi Driscoll
 Sister Mary Celstine Harding
 Sister Mary Rosalie Byrnes



MOTHER MARY ISABELLA, B. V. M.
 (Formerly Mary Kane of Holy Family)

Sister Mary Verina Shanley
 Sister Mary Ignata Shanley
 Sister Mary Vianney Winn
 Sister Mary Edith McGrath
 Sister Mary Leah Pendergast
 Sister Mary Zoe Brady
 Sister Mary Laurinda Lee

Sister Mary Edmund Goodison
Sister Mary Assissium Murphy
Sister Mary Tiburtius Bryce
Sister Mary Raymondine Quigley
Sister Mary St. Genevieve Nash
Sister Mary of the Sacred Heart Shannon
Sister Mary Joan of Arc Shannon
Sister Mary Emilia Kelly
Sister Mary Thedusia Olwell
Sister Mary Philipa Sheridan
Sister Mary Alexia Dooley
Sister Mary Maurine Byrnes
Sister Mary Ephrem Fenlon
Sister Mary Casina Fenlon
Sister Mary Inella Walsh
Sister Mary Laurence Walsh
Sister Mary Evangelist Walsh
Sister Mary Gilbertine Breen
Sister Mary Bathilda Quan
Sister Mary Cyrilla Curran
Sister Mary Madeline Shanley
Sister Mary Julius Shanley
Sister Mary Natalie Hammerschmidt
Sister Mary Carola Dooner
Sister Mary Bertrand Foley
Sister Mary Odelia Brady
Sister Mary Jacobi Berg
Sister Mary Rosamond Donnelly
Sister Mary Domitilla Guilfoyle
Sister Mary St. Raymond Guiry
Sister Mary Florentius Quigley
Sister Mary Humbeline Solon
Sister Mary St. Claud Shannon
Sister Mary Lucilia Shannon
Sister Mary Gesuline Roach
Sister Mary Prudent Costello
Sister Mary Sulpice De Salle
Sister Mary of the Angels O'Connor

Sister Mary Aloysius Curtin
Sister Mary Anselma McAuliffe
Sister Mary Inella Whelan
Sister Mary Catherine McCarthy
Sister Mary Adrianna McDonald
Sister Mary St. Agatha Flannigan
Sister Mary Gilbert Murphy
Sister Mary Bethel O'Grady
Sister Mary St. Mildred Fitzmaurice
Sister Mary Thaddeus Quan
Sister Mary Paschalis Cooney
Sister Mary Aloysius Curtin
Sister Mary Ignatius Loyola Walsh
Sister Mary Vincentine Kelly
Sister Mary Valentine Belgarbo
Sister Mary Leonard Hanley
Sister Mary Gerena Guider
Sister Mary Xavierina Minitier
Sister Mary Augustus Hanley
Sister Mary Ludivicka Kennedy
Sister Mary Theodora McCarthy
Sister Mary Marciana McCarthy
Sister Mary Evangeline Whelen
Sister Mary Gilbertine McCarthy
Sister Mary Patricius Crowley
Sister Mary Felice Powers
Sister Mary Rosamond Donlan
Sister Mary Lelia Mulhern
Sister Mary Edwarda Maher
Sister Mary Christine Bowen
Sister Mary St. Edna Whelan
Sister Mary Addolorata Maloney
Sister Mary Julian Traynor
Sister Mary John Berchman Kelly
Sister Mary Emmanuella Manning
Sister Mary Concordia Delaney
Sister Mary St. Catherine Tierney
Sister Mary Presentina Dooley

Sister Mary Borremeo Condon
 Sister Mary Delphine Conway
 Sister Mary Innocentia McCarthy
 Sister Mary Winifred O'Gorman
 Sister Mary Simplicia Kennedy
 Sister Mary Bertina Noonan
 Sister Mary Anacleta Grady
 Sister Mary Ignatia Pine
 Sister Mary Wendelin Fitzgerald
 Sister Mary Thomasina Fitzgerald
 Sister Mary Florentina Bracken
 Sister Mary Rita Sullivan
 Sister Mary Turtella Reynolds
 Sister Mary Clotilda Williams
 Sister Mary Bonaventure Sullivan
 Sister Mary Leocadia Conway
 Sister Mary Sophia O'Connor
 Sister Mary Louis Kennedy
 Sister Mary Ludivica Kennedy
 Sister Mary Redempta Murphy
 Sister Mary Zoella Grady
 Sister Mary Clemintina Pine
 Sister Frances de Sales O'Brien
 Sister Mary Lamberta Fitzgerald
 Sister Mary Angela Fitzgerald
 Sister Mary Lumina Farrell
 Sister Mary Claudius Emerson
 Sister Mary Roberta Reynolds
 Sister Mary Constantine Crimmins
 Sister Mary Remi Wallace
 Sister Mary Florentine Anderson ¹⁷

The following Sisters of Charity of the Blessed Virgin Mary entered the order from St. Stanislaus School.

Mother Mary Isabella Kane
 Sister Mary Bertill English

¹⁷ *Church Calendar.*

Sister Mary Prudentia Reilly
Sister Mary Denis Murphy
Sister Mary Antoinette Murphy
Sister Mary Maura Hennessy
Sister Mary Johannes Hennessy
Sister Mary Albena Craney
Sister Mary Catherine Anderson
Sister Mary Brennan
Sister Mary Valentina Lawley
Sister Mary Victoria McDonnell
Sister Mary Emily Whalen
Sister Mary Canissia Whalen
Sister Mary Lydia Kane
Sister Mary Catherine Byrnes
Sister Mary Philomena Dalton
Sister Mary Annunciata Durkin
Total 189

The following sisters of Charity of the B. V. M. entered the order from the Sacred Heart Parish School, Eighteenth and Johnson streets.

Sister Mary Pulcheria McGuire
Sister Mary Irene Tracey
Sister Mary Florine Madigan
Sister Mary Chrysantha Driscoll
Sister Mary Theodata McKenna
Sister Mary Bennerta Norton
Sister Mary Illuminata Houlihan
Sister Mary Remberta McHahan
Sister Mary Theodosia Styles
Sister Mary Edgar Kane
Sister Mary Sylvester Griffin
Sister Mary Adelbert McGuire
Sister Mary Vetalien Manning
Sister Mary Rosilita Whalen
Sister Mary Evangeline Whalen
Sister Mary Valenza Callaghan
Sister Mary Oswind Walsh
Sister Mary Selerina King

Sister Mary Bonita Driscoll
Sister Mary Pelagia Liesk
Sister Mary Martina Curran
Sister Mary Herbertine Summer
Sister Mary Veranise O'Neil
Sister Mary Sylvine O'Neil
Sister Mary Matrona Reilly
Sister Mary Maricia Lyons
Sister Mary St. Edward Morrissey
Sister Mary Herman Leitner
Sister Mary Augustine Carmody
Sister Mary Xavierita Cavanaugh
Sister Mary Zita Cahill
Sister Mary Ludmilla Shimkus
Sister Mary Leonardine Printy
Sister Mary Paneracia Coyle
Sister Mary Ludivine O'Neil
Sister Mary Achilla Collins
Sister Mary Angelique Horrigan
Sister Mary Assumption Lyons
Sister Mary Benilda O'Dea
Sister Mary Gilberta Gross
Sister Mary Monica Carmody
Sister Mary Victorian McAuliffe
Sister Mary Loyola King
Sister Mary Stanton
Sister Mary Jeannette Nihill
Sister Mary Albena Craney
Sister Mary Brennan
Sister Mary Victoria McDonnell
Sister Mary Emily Whalen
Sister Mary Canissia Whalen
Sister Mary Lydia Kane
Sister Mary Catherine Byrnes
Sister Mary Philomena Dalton
Sister Mary Annunciata Durkin

SISTERS OF PROVIDENCE

Saint Mary-of-the-Woods, Indiana

Former Members of the HOLY FAMILY PARISH

Chicago, Illinois

Religious Name	Family Name
Sister Gertrude	Jane Sherlock
Sister Ignatia	Margaret Hickey
Sister Mary Philomene	Katherine Clifford
Sister Mary Bernadine	Mary McKenna
Sister Mary Remigia	Barbara O'Brien
Sister Mary Florentine	Henrietta Kehoe
Sister Aloysius	Elizabeth Kehoe
Sister Mary Catherine	Catherine McGrath
Sister St. Vincent	Nellie Hurley
Sister Theodula	Margaret Ward
Sister Mary Angelina	Mary Barr
Sister Mary Sylvester	Ellen Nicolai
Sister Mary Henrietta	Mary Campbell
Sister Ignatia	Mary Ann O'Connor
Sister Aloysius Clare	Ellen Prindiville
Sister Mary Cosmas	Matilda Otto
Sister Mary Clarence	Katherine Darrigan
Sister St. Ignatius	Anna Bisch
Sister Aloysius	Emma Doyle
Sister Francisca	Ann Keating
Sister Mary Irene	Catherine Cushing
Sister St. Ursula	Julia O'Brien
Sister St. Bernadine	Frances Bisch
Sister Mary Luigi	Elizabeth Ferguson
Sister Ann Xaveria	Anastasia Darrigan
Sister Mary Anthony	Mary Bisch
Sister Delphine	Elizabeth Reardon
Sister St. Denise	Anna Doyle
Sister Mary Olivia	Catherine Ryan

Religious Name	Family Name
Sister Mary Henry	Honora Mahoney
Sister Leocadia	Bridget Coughlin
Sister Mary Arnold	Henrietta Fitzgerald
Sister Francis Xavier	Margaret McCormick
Sister Annina	Mary Maher
Sister St. James	Maria Duffy
Sister Mary Winifred	Nellie O'Malley
Sister Agnes Clare	Ella Cassidy
Sister Margaret Marie	Anna McCormick
Sister Mary Florence	Mary Lucina Lawler
Sister Michael Marie	Sarah Corboy
Sister St. Gertrude	Mary M. McCarthy
Sister M. Mechtilde	Winifred McDonnell
Sister Francis Xavieria	Anastasia Campbell
Sister Marcella Marie	Susan T. Sullivan
Sister Ignatius	Clara Cramer
Sister Mary Teresita	Loretta Frawley
Sister Marguerite Mary	Margaret C. Leahey
Sister Constance Marie	Nellie Fahey
Sister Ignatius Marie	Nellie Armstrong
Sister Mary Ignatia	Josephine Hanson
Sister Marie Bernard	Eva Arens
Sister Mary Ignatius	Mary Frances Ryan
Sister Theodora	Josephine Leahey
Sister Marie Francis	Cecilia Foley
Sister Mary Stephen	Elizabeth Bennett
Sister Ignatius Therese	Winifred Burns
Sister Rose Miriam	Rose Schaefer
Sister Francis de Lourdes	M. Margaret E. Reilly
Sister Mary Agnese	Ethel Prendergast
Sister Veronica Clare	Mary Kyle
Sister M. Beata	Louise Fryer
Sister M. Ambrosia	Catherine Hughes
Sister Melania	Catherine Magrady
Sister M. Dorothea	Lillian MaGrady

DOMINICAN SISTERS

FORMER MEMBERS OF HOLY FAMILY PARISH

Miss Hannah McNellis—Sister Ignatius
 Sister Romana Spillard Sister Aquinas Quille
 Sister Genefefa Quille Sister Placede Quille
 Catherine Dwyer—Sister Dennis.
 Miss Cecelia M. Solon Miss Bridget Gavin
 Miss Rose L. Solon Miss Jennie Benson
 Miss Justine B. Solon Miss Libbie Hayes
 Miss O'Brien—Sister Mary Aloysius

LORETTO NUNS OF KENTUCKY

Sister Olivette Madge Norton
 Dora Norton

SISTERS OF NOTRE DAME DE NAMUR

Josie Hayes—Sister Julia of the Nativity.
 Margaret Walsh—Sister Patricia Marie.
 Louise Gavin

VISITATION NUNS

Agnes Hurley—Sister St. Vincent
 Cecelia Georgen—Sister Ursula
 Nellie Scanlan—Sister Francis Xavier
 Johannah McDonnell—Sister M. Francis
 Nellie Levan—Sister Vincentia
 Mary McLaughlin—Sister M. Agnes
 Mary E. Griffin—Sister Francis Xavier
 Miss Lauer—Sister Dolores
 Miss Lauer
 Miss Healey
 Agnes Thompson—Sister M. Catherine
 Miss Scollay

RELIGIOUS OF THE IMMACULATE HEART OF MARY

Miss Mary Tiekan
Miss Mary Cunningham

SISTERS OF ST. BENEDICT

Miss Leonora Hayes

SISTERS OF ST. JOSEPH

Miss Elizabeth Reilly—Sister Barbara of Blessed Sacrament
Miss Bessie Nolan
Miss Kittie Dailey
Miss Mary McKeating—Sister M. Victoriana
Miss Griffin

SISTERS OF CHARITY OF ST. VINCENT DE PAUL

(White Caps)

Mary Josephine Madden
Miss Rigney
Sister Mary Agnes O'Brien

CARMELITE ORDER

Miss McNellis

FRANCISCANS

Clarice Rousseau
Mary Brogni
Lizzie Brogni

GOOD SHEPHERD ORDER

Elizabeth Cassidy
Catherine Higgins—Sister Bernardine
Kittie Lloyd

HOLY CROSS SISTERS

Miss Byrne—Sister Ambrosia	
Miss Bryson	Mamie Byrnes
Kate Richey	Miss Lundy
Miss Dyer	Miss Clare
Sister Mary Ethel Dodd	

SISTERS OF HOLY CHILDHOOD

Jennie Cummings—Sister Mary John
Margaret Condon

SISTERS OF HUMILITY OF MARY

Mary O'Brien

SISTERS OF MERCY

Carrie Emerson—Sister Rita
Catherine Dolan
Mary Cummings

POOR CLARE NUNS

Margaret Flanagan
Anastasia Anderson—Sister Juliana

LITTLE SISTERS OF THE POOR

Josephine Regan—Died in Africa.

The scheme of the religious life precludes extensive publicity for the devoted nuns and accordingly scarcely more may be done than to mention names. Even in that attempt the author is greatly handicapped by the reticence of the members of the various orders. It was the earnest desire of the author to name every member of each of the religious orders that came from any part of Holy Family Parish and if any are omitted it is only because an extended and diligent inquiry has failed to disclose such names.

One of the banner blocks of the Holy Family

Parish was that facing Washburne avenue between Racine and Throop streets.

This block gave to the church the following priests and religious:

Rev. Joseph Wallace, S. J.; Rev. Thomas Wallace, S. J.; Rev. William Dooley, S. J.; Bridget Neville,



SISTER M. BERILLA, B. V. M.



SISTER M. MATILDA, B. V. M.

of the Sacred Heart; Nellie Bryson, of the Sacred Heart; Kittie Higgins, of the Good Shepherd; Lesia Pryle, of the Good Shepherd; Lizzie Cassidy, of the Good Shepherd; Bridget Lundy, Sister of Charity of Nazareth; Mary Bryson, Sister of Holy Cross; Kate Carmon, Sister of Charity, Blessed Virgin Mary; Rose Brackin, Sister of Charity, Blessed Virgin Mary; Mary Wallace, Sister of Charity, Blessed Virgin Mary; Mary Dooley, Sister of Char-

ity, Blessed Virgin Mary; Lucy Grady, Sister of Charity, Blessed Virgin Mary; Mary Grady, Sister of Charity, Blessed Virgin Mary; Genevieve Quigley, Sister of Charity, Blessed Virgin Mary.

Here we have the names of 17 young people who entered the religious life from one single block in the parish. It may be the banner block, but there are other close competitors. What a devout spirit must have reigned among the people within that block and many other such in the good old days.

The total number of women who entered the various congregations from the Holy Family Parish including those from the branch church of the Sacred Heart from 1872, as near as the writer can ascertain, is 343.

No doubt there were many others whose names we were unable to learn, and if such there be living to-day, and fail to find their names in the above list let them understand that it was not the fault of the writer, for he tried by all reasonable means at his command to include each and every one of those handmaidens of Christ, who left all for His sake.

Information for this chapter was obtained chiefly by personal inquiry. For the very earliest religious members some accounts have been printed but the principal part of the data here used is available only in unpublished records of the various religious houses.

CHAPTER XIX

ST. IGNATIUS COLLEGE AND LOYOLA UNIVERSITY

As has been noted in previous chapters, it was from the very beginning the purpose of Father Damen to have a Jesuit educational institution in Chicago of a high order—as he used to put it himself that “would rival Georgetown.”

For thirteen years he and his associates labored in the parish, building up a circuit of efficient primary schools, when he thought the time had arrived for an institution of higher education. Accordingly he selected a site lying just east of the church, which site by the way was formerly occupied by a Lutheran church, and, in 1869, began the building of St. Ignatius College.

The building was not yet complete when, on September 5, 1870, St. Ignatius College, for the first time, opened its doors. The record shows that thirty-seven young men applied for admission and constituted the first corps of students of the college.

While on paper the college had a quite formidable faculty, yet it has been stated that the teaching staff “was practically limited to one man—Mr. J. J. Stephens, S. J.” The officers and faculty were named as follows: Rev. Arnold Damen, S. J., President; Rev. J. S. Verdin, S. J., Vice-President and Prefect of Studies; Rev. D. Niederkorn, S. J., Professor of German; Rev. M. Van Agt, S. J., Prefect

of Discipline; Mr. J. J. Stephens, S. J., Professor of English, Greek, Latin and Arithmetic.

St. Ignatius College, as well as the church and other parish structures, escaped the great fire which occurred in 1871, just one year after its opening. The year of the fire, the second of the college, saw the number of students quadrupled, and the teaching force enlarged. In that very year the museum



ST. IGNATIUS COLLEGE

of natural history, one of the glories of the school, of which something has been said heretofore, was begun, and the foundations laid for the college library, which became very meritorious.

The college grew steadily—members of the faculty came and went, but the character of the work per-

sisted. This character was, of course, religious. The purpose of the institution was the production of good men, good citizens, good Catholics—yet they (the faculty) strove to secure this end “through a course of secular studies which they kept diligently abreast of advanced educational practice, and which was none the less an effective training for this life for being permeated with a sense of the values of a life to come.”

There were also preparatory and high school departments, which were carefully differentiated from the college. When the Catholic school system throughout the city had been sufficiently developed the preparatory department was abandoned.

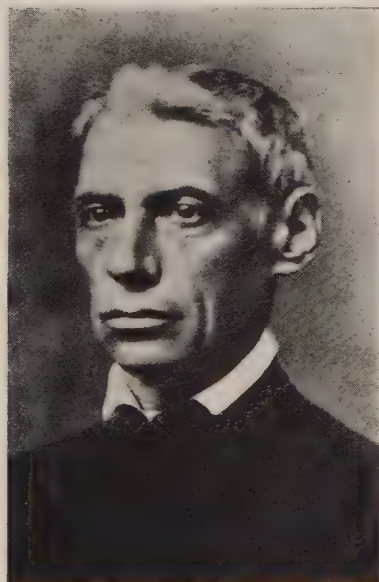
College activities were fostered from the very beginning. A college publication was established in 1888; a scientific academy and a camera club were organized in 1892. Later debating and dramatic societies and an orchestra and other student organizations grew and flourished. On account of its numbers the college was always prominent in athletics.

It is not the purpose to enter extensively into details concerning the history of St. Ignatius College. To do that would require much more space than could be allotted in this volume. There can be little doubt that this popular educational institution will sooner or later issue a detailed history of its activities and achievements. There are, however, some occasions and also some results that may appropriately be shown here, and a good understanding of the earlier years of the college can be gained from the proceedings in connection with the celebra-

tion of the Silver Jubilee, which occurred in 1895. The exercises and ceremonies on that occasion were as follows:

St. Aloysius Day, June 21. Closing of the session, oratorical contest and distribution of premiums at Central Music Hall, 8 P. M.

Sunday, June 28. Solemn High Mass of Thanks-



REV. FERDINAND COOSE-
MANS, S. J. Rector 1872-74



REV. JOHN DE BLIECK, S. J.
Rector 1874-77

giving Coram Pontifice, Most Rev. P. A. Feehan, D. D., in Holy Family Church, at 10:30 A. M. The attendants of His Grace the Archbishop, as also all the officiating clergy at the Solemn High Mass were former students of St. Ignatius College. Rev. Edmund M. Dunne, D. D., preached the thanksgiving sermon.

"Sanctus, Benediction and Agnus Dei"—	
Messe Solennelle	<i>Gounod</i>
"O Salutaris"	<i>Faure</i>
Hallelujah Chorus	<i>Handel</i>

SILVER JUBILEE COMMENCEMENT

At Auditorium, June 24, 1895. 8 P. M.

Organ—"Festival March"—	<i>Guiraud</i>	Prof. Leo Mutter
"Old Folks at Home"—	<i>Foster</i>	Senior College Glee Club
"Civic Virtue".....		Rev. John W. Melody
"Evening Song"—	<i>Banks</i>	Senior College Glee Club
"The Alumni".....		Hon. Richard J. Prendergast
"Sailors' Chorus"—	<i>Emerson</i>	Senior College Glee Club
"St. Ignatius College".....		Hon. William J. Onahan
Organ—Gavotte, "Mignon"—	<i>Thomas</i>	Prof. Leo. Mutter

CONFERRING OF DEGREES

Address—His Grace, Most Rev. Patrick A. Feehan, D. D.

Organ—March in C Flat—*Silas*.....Prof. Leo. Mutter

Presentation of flags by the Ladies' Auxiliary of Holy Family Parish, at Auditorium.

A more intimate description of the Silver Jubilee has been given:

"The Silver Jubilee was celebrated with elaborate ceremonies. On June 23rd, there was a Solemn High Mass of thanksgiving in the presence of Right Reverend Edward Joseph Dunne, D. D. The following evening the Commencement Exercises were held at the Auditorium. The speakers were: Rev. John Webster Melody, Hon. Richard J. Prendergast, Hon. William J. Onahan, and Most Rev. Patrick A. Feehan, D. D. On June 25th the alumni gathered in the college hall for a most enjoyable banquet." (Church Calendar.)

The Silver Jubilee is commemorated by a lapidary tablet in the vestibule of the college. There is also amongst the archives of the college, a letter from Pope Leo XIII, of blessed memory, conveying the

Apostolic Blessing to the faculty, alumni and students.

His Holiness must have looked with appreciation upon the work accomplished and still progressing. At that time there were in attendance four hundred



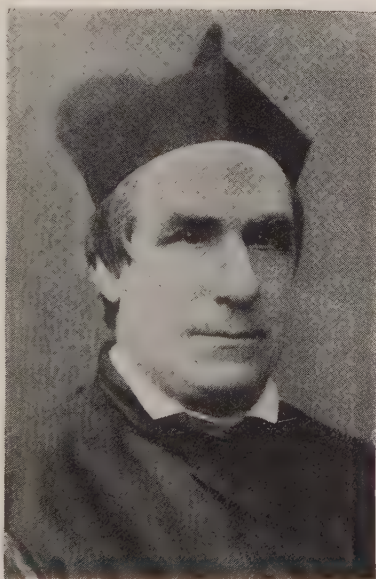
MUSEUM, ST. IGNATIUS COLLEGE

and ninety-four students who were receiving not only a thorough training in the classics and in science, but above all in their Holy Religion; young men who, if sound training and the possession of correct principles and conduct count for anything,

could be expected to become worthy citizens of the republic and faithful sons of the Church. Fifty-nine students had completed their theological studies and were engaged in the work of the sacred ministry. Almost fifteen hundred students had matriculated at the college up to that time, and of these sixty-nine had completed the entire course and received their degrees.



REV. THOMAS MILES, S. J.
Rector 1877-80



REV. THOMAS O'NEILL, S. J.
Rector 1880-84

In commemoration of the Silver Jubilee the new college building was completed. It is situated northwest of the original building, is 128 feet long and 66 feet wide; virtually fire proof, and has a total seating capacity of over five hundred. The fourth floor is reserved for the physical and chemical lab-

oratories, while in the basement are located the play room and gymnasium. This structure is entirely modern throughout. The class rooms are well lighted and ventilated; the stairways are of metal, and the exits so well arranged that when the signal is given for the fire drill (always without previous notice to the students or professors) the entire building is emptied in less than ninety seconds. Classes were held at the new building for the first time on November 6, 1895.

In this same year—1895—the Alumni Association, which has become an institution of much distinction, was organized.

Beginning with the rectorship of Rev. Henry J. Dumbach, S. J., in 1900 the college entered upon a new stage of development. The curriculum was much improved. A post-graduate course of philosophy was begun. In 1906 the Department of Law was established. In that year, too, the site of Loyola University in Rogers Park was purchased, with the intention that the twenty-two acres of ground would one day contain a great group of buildings suited to the needs of a great Catholic university.

Under Father Dumbach's successor, Rev. Alexander J. Burrowes, S. J., Loyola University began to take definite shape. The medical, engineering and pharmacy departments were begun. In 1909 the first building was erected on the Rogers Park tract to house Loyola Academy. Three years later, through the generosity of Mr. Michael Cudahy and his son, Joseph, the splendid fire proof Cudahy Science hall was built there also. A school of social science was opened in October, 1914, and some years



LOYOLA UNIVERSITY
 (As it will appear when complete. Five of the principal buildings are finished and in use)

earlier, a few courses of extension lectures were given in afternoon classes composed chiefly of religious and secular teachers.

Two reasons seemed to make it imperative that the Jesuits should enter the field of advanced and specialized education. The first was the fact that the college as an organic part of the educational system was no longer capable of producing the amount of good accomplished by it in the past. Every year the mistaken notion that the high school provides all the general and classical culture necessary had been growing amongst the people. Every year the number of those who enter upon a business career or take up professional work immediately after high school was increasing. The Jesuits as educators aimed to mould their pupils into men of principle and vision; without university facilities loss of control of the students is suffered, and that at the very time when they are most in need of proper guidance. The second cause was the increasing flood of atheism and materialism in the professional schools of the country. If civic honesty is to be restored, and the administration of justice made efficient, prompt and unbiased, the coming generation of lawyers and doctors must be thoroughly grounded in a Divine moral code, binding upon all without exceptions or reservations. Such are the arguments in favor of the university and other extension work of the Jesuits in and about Chicago.

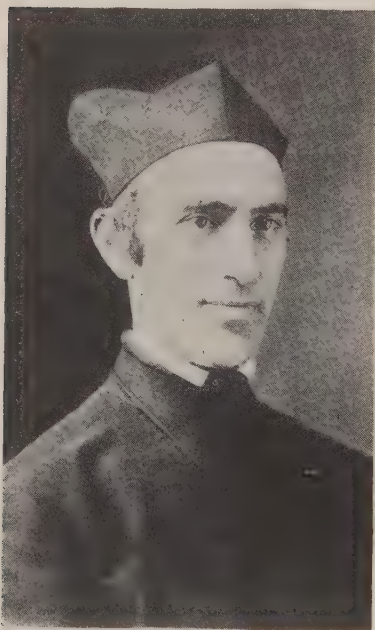
The School of Sociology is worthy of special attention since its establishment constitutes a new departure in Catholic educational work. It was the realization of the crying need of Catholic ideals in social thought and of Catholic workers in the field

of social service that brought about the establishment of this first school. Rev. Frederic Siedenburg, S. J., made provision for this need, a reality, and thus became the founder and dean of the first school where a scientific social training along Catholic lines might be had.

In 1911, Father Siedenburg returned from a two years' study of social conditions in Europe. While there, he sensed the rising discontent of the masses,—victims alike of a radical socialism and a materialistic capitalism. Social and economic doctrines were everywhere preached which were hostile towards the Church; she was accused of being reactionary and unprogressive. Seeing the fallacy of these teachings, he wished for a time to come when he might be able to restate and propagate the age-old teachings and practices of the Church, and show how from the earliest days she had originated and fostered theories and methods for meeting social problems, and how, under her auspices, organizations had been perfected centuries ago, the principles of which today are thought to be entirely modern. His desire was further strengthened upon his return to this country; for the same wave of dissatisfaction was manifesting itself in the States, and was being met chiefly by destructive denunciations of socialism.

Accordingly, he set about formulating a constructive program that would not only refute the philosophy and economics of the new heresies, but would spread the gospel of constructive Catholic principles and practices. This program first took shape in the Loyola University Lecture Bureau, organized in 1913, which gave over one hundred lectures that year. This was the germ of the School of Sociology.

An office building in the heart of the city was selected as the place for these lectures, because they were attended for the most part by school teachers, social workers and public officials. The response was such that systematic courses of instruction were planned, and in October, 1914, the School of Sociology of Loyola University was opened as a profes-



REV. JOSEPH P. ZEALAND, S. J. Rector 1884-87



REV. EDWARD A. HIGGINS, S. J. Rector 1887-91

sional school, a department of the University with fixed standards and definite courses of study. It was the first Catholic school of its kind in any country.

The course of instruction is so arranged that the social service students participate in the historical and philosophical courses germane to their work,

and the special students of the so-called extension lectures may also avail themselves of the course in charity technique and family case work. The technical courses are given by teachers who have had experience in the social field, and to these are added as special lecturers representatives of the various national and social welfare agencies. The course is completed in two years, at the end of which time the student receives a certificate of Social Economy. Students who have taken two years of recognized college work and have completed the regular two years are eligible for the Degree of Bachelor of Philosophy.

That the school has met a real demand is evidenced by the fact that the 147 of the 1914 roster grew to 1689 by 1922, and has continued to increase.

For the convenience of those living at a distance extension centers have been established in various parts of the city and country. Extension courses were begun as early as 1911 at St. Mary's High School and in 1915 at St. Xavier's Academy.

Besides the two-year training course in sociology, this branch of the university offers courses in Sociology, Education, Philosophy, History, Literature, Languages and Mathematics to afternoon classes which are attended by lay and religious teachers, professional men and women and others who are working toward college degrees or teacher promotion.

In the medical department of the university a two-year pre-medical course is offered on the college campus to high school graduates. This course is followed by the regular four-year course at the school of medicine leads to the combined degree of B. S.

and M. D. The medical school which is opposite the County Hospital has for its exclusive clinical field many hospitals.

The school of law is conducted in the Ashland Block, opposite the City and County Courts. Like the Schools of Sociology and Medicine, it is co-educational. The law school has two divisions. The



REV. JAMES F. X. HOEFFER,
S. J. Rector 1894-98



REV. JOHN G. PAHLS, S. J.
Rector 1898-1900

day classes are held in the morning for students who have completed two years of college work. This course is completed in three years, and leads to the degree of Bachelor or Doctor of Laws. The evening school is open to graduates of accredited high schools. It is completed in four years and leads to the degree of Bachelor of Laws.

The most recent development of the university is the School of Home Study, which offers college studies by correspondence. All the departments of Loyola University are conducted according to the well known pedagogical principles and practice of the Jesuits, and are moreover accredited schools. The College of Arts and the School of Sociology are accredited to the North Central Association of Colleges, while the College of Sociology is also a member of the Association of Training Schools for Professional Social Workers. The School of Medicine is rated as a Class A school by the American Medical Association and in recent State Board examinations all of the sixty-five graduates of the year 1921 passed successfully.

A recent move in connection with Loyola University is important. St. Ignatius College, the college of Arts and Sciences, which since 1869 was conducted on the west side in the center of old Holy Family Parish, has been removed to the north side establishment in Rogers Park. This has been made possible by the erection of a new \$400,000 building. The west side building and equipment—that is, old St. Ignatius college—is now used exclusively as a high school and has accommodations for 1,000 students. In 1921 there were over 2,000 students in the university, and nearly 1,200 in the two preparatory schools.

Besides the regular classical courses leading to Bachelor and Master degrees, scientific courses of Commerce and Administration, leading to Bachelor of Science and Master of Science degrees are offered. These latter courses unite two years of technical

training with the culture and philosophy of the Arts course. A standard two-year engineering course coordinated with the courses at the State University is also offered on the North Side campus.

As the title of founder of the college belongs to



REV. THOMAS S. FITZGERALD, S. J.
Rector 1891-4

Father Damen, so to Father Burrowes belongs that of founder of the greater educational institution; that is, Loyola University. In making his plans for a university Father Burrowes was actuated by the one motive governing everything undertaken by the

Jesuits—the desire to promote the cause of religion.

Another milestone was reached when the date of the Golden Jubilee occurred. This, the fiftieth anniversary of St. Ignatius College, was celebrated in Holy Family Church on Monday, June 14, 1920. The services were extraordinary and impressive. A Solemn Pontifical High Mass was sung by His Excellency, Most Rev. John Bonzano, D. D., the Apostolic Delegate to the United States. The Most Reverend George W. Mundelein, D. D., Archbishop of Chicago, was present in the sanctuary. Right Rev. Edmund M. Dunne, Bishop of Peoria, preached the panegyric. Many of the clergy educated at St. Ignatius College filled the sanctuary. Very Rev. F. X. McMenemy, S. J., Provincial of the Missouri Province, was present, as were Rev. Alexander J. Burrowes, and Rev. John Mathery, former presidents of the college.

An invitation was extended to the members of the Parish and friends of the college to be present at the ceremonies at the church, which marked an epoch in the history of the college. An elaborate banquet was given the visiting clergy after Mass in Sodality Hall.

Fostering of vocations to the priesthood and the religious state always has been, of course, one of the chief aims of the college, and its successor, the university, for by means of the Holy Priesthood and through the reverend religious morals and religion flourish. Accordingly, a list as complete as possible of all the priests and clerical students who passed through St. Ignatius College and who claim it as their *Alma Mater* is here given.



REV. HENRY J. DUMBACH, S. J.
Rector 1900-08

PRIESTS AND CLERICAL STUDENTS OF ST. IGNATIUS COLLEGE

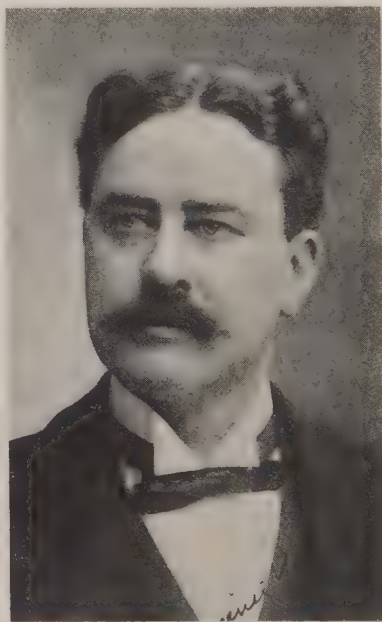
Bellock, Raymond F., S. J.	Dennison, John J.
Blackmore, Simon A., S. J.	Devlin, Vincent, S. J.
Blatter, George J.	Dillon, Edward J.
Bowen, John M.	Donnellan, Joseph
Bradley, Chas. E.	Donoghue, William J.
Brady, Bernard T.	Donohoe, John J., S. J.
Breen, Francis X., S. J.	Donohue, Joseph I., S. J.
Breen, Paul M., S. J.	Dooley, William F., S. J.
Breen, Aloysius, Rev., S. J.	Driscoll, Timothy A., S. J.
Brown, Richard J., S. J.	Dufficy, John A.
Burke, John P., S. J.	Dunne, Rt. Rev. Edmond M.
Burke, Patrick J.	Dunne, Philip C., S. J.
Burke, Thomas M.	Dunne, Richard
Burns, Dennis F., S. J.	Egan, Joseph M., S. J.
Camp, Charles M.	Egan, Thomas A., S. J.
Cannon, John H.	Fanning, William H.
Canty, Thomas A.	Fanning, William J.
Carr, Andrew J.	Farrell, James J.
Cavallo, Michael	Farrell, Thomas F.
Cholewinski, Stanislaus P.	Feeley, Daniel A.
Clancy, James J.	Fenlon, John F.
Clancy, John J.	Fennesey, Michael J.
Code, George C.	Finn, James T., S. J.
Collins, Thos. R.	Finn, Thomas, S. J.
Conley, Charles F.	Foley, William V., Rt. Rev.
Conroy, Joseph P., S. J.	Foote, Bernard A., S. J.
Corbley, James J., S. J.	Ford, John M.
Corboy, William J., S. J.	Fox, Edward J.
Cornell, Walter G., S. J.	Fox, Raymond J.
Coughlin, Henry	French, Michael G.
Cunningham, John M., S. J.	Furlong, Philip P.
Curran, James J., S. J.	Garraghan, Gilbert J., S. J.
Cushing, Michael, S. J.	Garvy, Arnold J., S. J.
Czapelski, Stanislaus	Gates, Simon J.
Daly, James J., S. J.	Gleeson, Edward J., S. J.
Delihant, James W., S. J.	Glennon, Joseph A.

Goodwin, Eneas B.
 Gorman, Michael H., S. J.
 Gorman, Thomas, C. M.
 Griffin, James A.
 Griffin, William R.
 Hagerty, William P., S. J.
 Halligan, John J., S. J.

Holly, Jeremiah P.
 Hynes, James A.
 Janda, Valerian J.
 Jedlicka, Francis W.
 Jones, Edward A., S. J.
 Kane, Terence T., S. J.
 Kane, William T., S. J.



HON. RICHARD PRENDERGAST
 County Judge
 Graduate of St. Ignatius College



HON. CARTER H. HARRISON
 Several Times Mayor
 Graduate of St. Ignatius College

Hallinan, Michael F.
 Hamill, Ignatius A., S. J.
 Hanna, Edmund C.
 Hayes, John F., S. J.
 Heeney, M. Joseph
 Hennessy, Robert M., C. M.
 Hitchcock, Newton J.

Karabasz, Joseph O.
 Kearns, Thomas A.
 Kelly, Edward A., Monsignor
 Kelly, James L., S. J.
 Kelly, John L.
 Kelly, J. Vincent, S. J.
 Kelly, Thomas A., S. J.

Kennedy, Henry F.
 Kennedy, John E., S. J.
 Kiely, James J., S. J.
 Kiley, George E., S. J.
 Killackey, Urban H., S. J.
 Kinsley, William I.
 Korthals, Albert F.
 Lannon, John J.
 Lannon, Joseph T., S. J.

Loughry, Edward D.
 Lyons, Luke H.
 McCarthy, George F.
 McCarthy, John P., S. J.
 McClellan, Charles A.
 McCormick, Aloysius J., S. J.
 McCormick, John D., S. J.
 McCourt, Thomas A., S. J.
 McDermott, Michael J., S. J.



REV. ALEXANDER J. BUR-
 ROWES, S. J. Rector 1908-12



REV. JOHN L. MATHERY, S. J.
 Rector 1912-15

Lawler, Martin J.
 Leahy, George J., S. J.
 Leddy, James M.
 Lenz, Joseph C.
 Liston, Nicholas M., S. J.
 Loftus, Edward M.
 Lomasney, Patrick J., S. J.
 Lord, Daniel A., S. J.

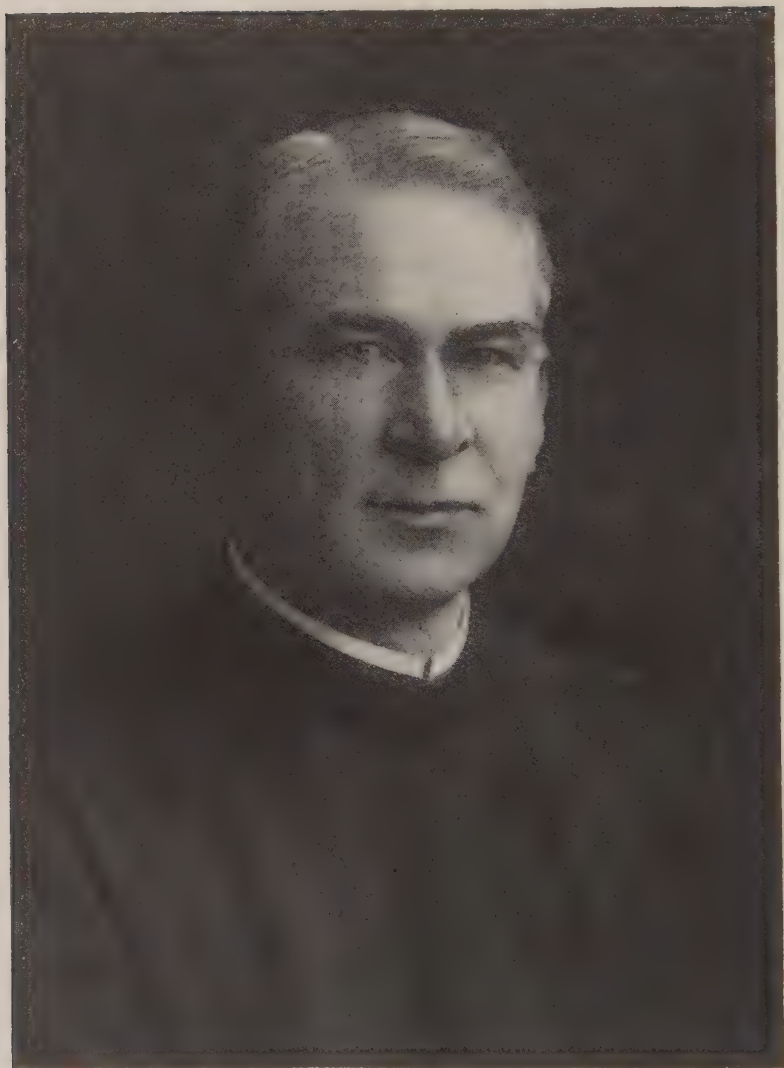
McGeary, James L., S. J.
 McGinn, William, S. J.
 McMahon, Martin J., S. J.
 McNally, Edward B.
 Magee, William M., S. J.
 Malley, John V.
 Mallory, John C., S. J.
 Masterson, John, S. J.

Meehan, Charles A., S. J.	O'Reilly, Joseph P.
Mehren, John, O. S. B.	O'Shea, Timothy E.
Melody, John W.	O'Sullivan, Edmund J., S. J.
Mertens, Ferdinand C.	Phee, Martin J., S. J.
Mielcarek, John G.	Pickert, Herman, S. J.
Meskill, Jas. A., S. J.	Pickham, Daniel
Moloney, Sylvester J.	Plunkett, William J.
Mortell, John T., S. J.	Pyterek, Peter H.
Muehlman, Paul, S. J.	Quinn, Charles H.
Mulhern, Patrick J., S. J.	Quinn, John F., S. J.
Murphy, Andrew C., C. M.	Ragor, John S., S. J.
Murphy, Daniel E.	Reiner, Joseph S., S. J.
Murphy, Edmund	Rhode, Paul P., Rt. Rev.
Murphy, Francis P.	Roberts, Wm.
Murphy, John B.	Rogers, Bernard D.
Murphy, Joseph A., S. J.	Rooney, Richard R., S. J.
Murphy, Joseph B., S. J.	Roubik, Joseph, S. J.
Murphy, J. Ambrose	Ryan, John A., S. J.
Murphy, William A., D. D.	Ryan M. J., S. J.
Murphy, William J.	Schark, George L.
Neate, Thomas, S. J.	Schmidt, Martin C.
Nash, Jno. J., S. J.	Schmitz, Aloysius
Nash, Wm. T., S. J.	Scott, Charles J., S. J.
Nicolas, Simon J., S. J.	Scott, Edward A., S. J.
Noonan, John A., S. J.	Scott, Francis X., S. J.
Noonan, William D.	Scott, Joseph L., S. J.
O'Bryan, John J., S. J.	Sehnke, Joseph A.
O'Bryan, Francis E.	Serafinas, Francis B.
O'Connor, Edward P.	Seter, Michael P.
O'Connor, Michael J., S. J.	Shanley, George P., S. J.
O'Connor, Patrick J.	Shannon, Thomas V.
O'Dea, Michael, S. J.	Slatinski, Methodius C.
O'Donnell, John L.	Smith, Francis, M. C.
O'Donnell, Joseph T.	Smith, Thomas J., S. J.
O'Kelly, Gregory, S. J.	Spillard, Arthur D., S. J.
O'Neill, James H., S. J.	Stoesser, John P.
O'Regan, James J., S. J.	Stukel, Joseph F.
O'Reilly, Edward	

Sullivan, Charles P., S. J.	Wagner, Francis J.
Sullivan, Cornelius B., S. J.	Wallace, Joseph P., S. J.
Sullivan, Edward P., S. J.	Wallace, Thomas F., S. J.
Sullivan James J., S. J.	Wallace, William J., S. J.
Sullivan, John J., S. J.	Warzynski, Stanislaus A.
Suter, Francis J., S. J.	Whelan, John S.
Tannrath, Benjamin	Whelan, Wm. P., S. J.
Tannrath, John J.	Wilson, Samuel K., S. J.
Tarshey, Benjamin J.	Wisniewski, Stanislaus
Tierney, William T., S. J.	Wynn, David A.
Trainor, Harold S.	Zamiara, Alphonse J., S. J.
Treacy, Thomas F., S. J.	Zelezinski, John F.
Vaughan, Francis X. A., S. J.	Zuchola, Leo. F.

ST. IGNATIUS COLLEGE AND LOYOLA UNIVERSITY IN THE WORLD WAR

No sooner had the United States declared war against Germany, than many of the young men studying at the College flocked to the flag and volunteered their services. Many of them joined as privates, but soon became officers—others went to the training camp, and after an intensive period qualified themselves for officers. Many of the Alumni did likewise, so that by June, 1918, when the United States government announced plans for the organization of the Students' Army Training Corps, the faculty was invited to send a number of graduates to the Officers Training Camp at Fort Sheridan, Ill., for special instruction. On the first of October, 1918, the two units of the students army training corps were organized at the college. One of these belonged to the College proper, with an enrollment of 230 men—a second unit was organized at the Loyola Medical School, composed exclusively of medical stu-



REV. JOHN B. FURAY, S. J.
Rector 1915-21

dents, with headquarters at St. Ignatius College, with an enrollment of 190 men.

The United States Government sent five commissioned officers to take charge of these units and prepare them for active service by intensive training. The College faculty gave every assistance possible to make this training school as efficient and comfortable as possible for both officers and men. The large College Hall, together with a number of private rooms; the Sodality Hall, with the basement of the Church were thrown open for the use of these young men and the spacious yard or Campus around the College and Church was used for drills and exercises. It was quite a novelty for a religious house to hear "taps" and the blare of the trumpet at morning, noon and night, instead of the soft sounding Angelus and Deprofundis bells, to which all religious are accustomed at such hours of day and night. The memory of the months spent by those young soldiers within the precincts of the College will not be forgotten, as the young men bore themselves like perfect gentlemen and finer gentlemen than their Officers could not be desired. The Commandant, Lt. Tappen was an Excellent Commander. His assistants were: Lieutenants Moroney, Conaghan, Witte and Pell.

After the peace was signed the demobilization began to take place, so that by Christmas, 1918, the S. A. T. C. was something of the past.

MEDICAL FACULTY MEMBERS OF LOYOLA UNIVERSITY COLLEGE OF
MEDICINE IN MEDICAL RESERVE CORPS
IN SERVICE

Amerson, George C., A. M. Medical Reserve Corps, Major
Berger, John M. Medical Reserve Corps, Lieutenant
Burkholder, Chas. A., B. S. Medical Reserve Corps, Lieutenant

Carberry, Francis V.	Medical Reserve Corps, Lieutenant
Danielson, Wilford A. . . .	Medical Reserve Corps, Lieutenant
DeTarnowski, George, F. A. C. S.	Medical Reserve Corps, Major
Dombrowski, Edward F. .	Medical Reserve Corps, Lieutenant
Dooley, Harry J.	Medical Reserve Corps, Lieutenant
Dorland, W. A. N.	Medical Reserve Corps, Captain
Eddy, Irving H.	Medical Reserve Corps, Lieutenant
Evans, John H.	Medical Reserve Corps, Lieutenant
Ferguson, R. R.	Medical Reserve Corps, Lieutenant
Foley, Thomas P.	Medical Reserve Corps, Major
Forrester, C. R. G.	Medical Reserve Corps, Captain
Griffin, George D. J.	Medical Reserve Corps, Lieutenant
Hayes, Daniel F.	Medical Reserve Corps, Lieutenant
Herrold, Russell M., B. S.	Medical Reserve Corps, Lieutenant
Kelly, Paul	Medical Reserve Corps, Lieutenant
Kupke, Edward H., A. B.	Medical Reserve Corps, Lieutenant
Lampe, Henry G.	Medical Reserve Corps, Lieutenant
Lewis, Henry Foster. . . .	Medical Reserve Corps, Major
McGuire, William A. . . .	Medical Reserve Corps, Lieutenant
Moss, E. Bruce	Medical Reserve Corps, Major
Napheys, William D. . . .	Medical Reserve Corps, Lieutenant
Packard, Rollo K.	Medical Reserve Corps, Lieutenant
Porter, William A.	Medical Reserve Corps, Captain
Rosenblatt, Sol	Medical Reserve Corps, Lieutenant
Schroeder, George H., A. M.	Medical Reserve Corps, Lieutenant
Sempill, Robert Arnot. . . .	Medical Reserve Corps, Captain
Sidwell, Clarence E.	Medical Reserve Corps, Lieutenant
Sullivan, Ralph Chas. . . .	Medical Reserve Corps, Lieutenant
Sullivan Walter, A. M. . . .	Medical Reserve Corps, Lieutenant
Weis, Arthur Henry.	Medical Reserve Corps, Captain

The number of officers and men contributed by the Alumni and students of St. Ignatius College and Loyola University, as far as could be ascertained, were as follows:

Total men in service.	1030
Gold Stars	24
S. A. T. C.	410

Officers as follows:

ARMY

Lieutenants	264
Captains	22
Majors	12
Colonels	1
Chaplains	
Lieutenants	10
Captains	1
K. C. Chaplains	4

NAVY

Ensigns	8
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Of the aforesaid number of officers, the Medical faculty of Loyola University contributed the following quota in the Medical Reserve Corps:

Lieutenants	22
Captains	5
Majors	5

(Above data from the records of St. Ignatius College, the Service Flag and press reports.)

RECTORS OF ST. IGNATIUS COLLEGE, CHICAGO

(On the opening of a new college usually the Superior is styled Vice-Rector.)

1870-1872—Rev. Arnold Damen, S. J., Vice-Rector.

1872-1874—Rev. Ferdinand Coosemans, S. J., Rector.

1874-1877—Rev. John De Blieck, S. J., Rector.

1877-1880—Rev. Thomas H. Miles, S. J., Rector.

1880-1884—Rev. Thomas O'Neill, S. J., Rector.



REV. WILLIAM H. AGNEW, S. J.
Rector 1920-23

1884-1887—Rev. Joseph G. Zealand, S. J., Rector.
1887-1891—Rev. Edward A. Higgins, S. J., Rector.
1891-1894—Rev. Thomas S. Fitzgerald, S. J.,
Rector.

1894-1898—Rev. F. X. Hoeffler, S. J., Rector.
1898-1900—Rev. John F. G. Pahls, S. J., Rector.
1900-1908—Rev. Henry J. Dumbach, S. J., Rector.
1908-1912—Rev. Alexander J. Burrows, S. J.,
Rector.

1912-1915—Rev. John L. Mathery, S. J., Rector.
1915-1921—Rev. John B. Furay, S. J., Rector.
1921- . . . —Rev. William H. Agnew, S. J., Rector.

CLERGYMEN CONNECTED WITH ST. IGNATIUS COLLEGE AND LOYOLA UNIVERSITY

REV. FERDINAND COOSEMANS, S. J. Rector, was born on the 5th of February, 1823, in Brussels, Belgium. At the age of 19 he left his native land and joined the Jesuits in America. From the beginning of his career he was distinguished for his piety and sound judgment, and was always ready to sacrifice himself for the work undertaken by him.

After his ordination he was given important posts in the various colleges of the Society in the Middle West. Thus we find him President, successively of St. Joseph's College, Bardstown, Kentucky, St. Louis University, Vice-Provincial of the Missouri Province, and rector of St. Ignatius College, Chicago.

While connected with St. Ignatius College and Holy Family Parish Father Coosemans exhibited his great zeal and piety. Unfortunately he was in 1874 suddenly disabled by a stroke of paralysis while actually preaching in the church. He lingered in a

helpless state for about four years, until on the 6th of February, 1878, he breathed his last. The Holy Family Parish owes a debt of gratitude to this venerable Father, for it was owing to his good judgment that the parish was blessed by the labors of so many zealous workers from 1861 to 1870.

REV. JOHN DE BLIECK, S. J., Rector, was born in Belgium February 16, 1821. He was a man of extraordinary mental ability. He held the position of rector of the Jesuit Colleges of St. Xavier, Cincinnati, and of Bardstown, Kentucky. In 1865 he was in Chicago assisting Father Damen to build up the parochial school system of Holy Family Parish. From here he was transferred to other fields of labor for two years, but returned in 1869. In 1874 he was made rector of St. Ignatius College. In 1877 he gave missions in New Mexico and California. In 1880 he returned to St. Ignatius College, where he was engaged in instructing the newly ordained priests, giving the final touches, as it were, before they started out on their long careers of labor and sacrifice.

A volume could be written of Father De Blieck's active life. He was considered one of the most finished preachers of his day, not with the overwhelming power of eloquence of Father Damen or Father Smarius, but he was perhaps superior to them in style, diction and language, as those who have heard him bear testimony.

REV. THOMAS H. MILES, S. J., Rector, was born in Bardstown, Kentucky, August 11, 1831. He became rector of St. Ignatius College, September 14, 1877, succeeding Father DeBlieck. This office he held until July, 1880. From Chicago he was transferred

to the rectorship of the new Creighton College, Omaha.

Father Miles endeared himself to all by his gentle and charitable disposition. For eighteen years he was the spiritual director of the community of the St. Louis University. He closed his saintly career on May 29, 1909.

REV. THOMAS O'NEIL, S. J., Rector, was a very familiar figure in St. Ignatius College and Holy Family Church for a number of years. He was popularly known to every one as "Father Rector." In July, 1880, he succeeded Father Thomas Miles as rector of St. Ignatius College, and remained in that post until 1884.

Father O'Neil gave catechetical instructions in the church at the 8:30 Mass on Sundays, and these were very much appreciated, as he was a man of deep learning and solemn piety. He was of a kind and sympathetic disposition. His confessional was much frequented by those who sought to lead pious and virtuous lives and aimed at Christian perfection.

After his term as rector of the college he was employed as rector of St. Stanislaus Seminary and in other works of the ministry. He died on March 2, 1899.

REV. JOSEPH P. ZEALAND, S. J., Rector, was born in Holland, December 29, 1831, and became one of Father DeSmet's volunteer parties for America.

During his early career as a priest he filled some very important positions. Five years were spent with Father Damen on the missions, and this service alone indicates the character of the man. He was rector of Creighton University, and succeeded Father

Thomas O'Neil as rector of St. Ignatius College, Chicago, in 1884.

From 1887 he was transferred successively to Detroit, Milwaukee and St. Louis. He closed his laborious career in the later place on February 18, 1904.

REV. E. A. HIGGINS, S. J., Rector, was born in Ireland, and succeeded Father Zealand as rector of St. Ignatius College in 1887, remaining in that post until 1891. It was during his time as director that the church was re-roofed and frescoed at a cost of about \$15,000. It was he who initiated the rebuilding of the great organ.

Father Higgins' tastes were more in the line of those of a professor than of a pastor, and accordingly he did not come into such close contact with the people. Nevertheless the parish owes a debt of gratitude to him, both as rector or superior over the whole community in College and Church, and also as Provincial when he sustained those in charge of the parish and fostered those institutions for the benefit of the people of the parish, and sent good men as pastors to minister to the flock committed to their care.

After filling many important posts in the Society of Jesus Father Higgins died in Cincinnati, December 4, 1902.

REV. THOMAS S. FITZGERALD, S. J., Rector, was born in Ireland. Amongst the first worshippers who flocked to the little frame church on 11th and May streets in 1857 were Father Fitzgerald's parents, and in the rude little school then established, and later in the grand old Holy Family School on Morgan street Father Fitzgerald received his elementary education. Later on he matriculated at St. Louis University, and from there he went to Florissant, the Jesuit novitiate.

As a Jesuit Father Fitzgerald had a very distinguished career. Practically all of his priestly life was spent either as first pastor, superior, rector or provincial. He succeeded Rev. E. A. Higgins as rector of St. Ignatius College, Chicago, in 1891, and thus filled that post during the Chicago Columbian Exposition or World's Fair, during which he extended many courtesies to visitors, both within and without the Jesuit Order. As a matter of fact he was courteous and charitable to all. Charity seemed to be his passion.

Father Fitzgerald took a deep interest in the maintenance of the great church and parish which, from his youth, he saw grow up under the fostering care of its great founder, Father Damen. It was during Father Fitzgerald's time that the great organ was rebuilt (1892), and it was with his permission and material encouragement that the lavish Christmas decorations were introduced. It was under his patronage that Our Lady's Shrine for the month of May was erected and decorated on the grand scale which has been continued to the present time.

After a most fruitful life, Father Fitzgerald died at Florissant, Missouri, December 11, 1910. It should be noted that the Fitzgerald family gave to religion not only one priest, but four Sisters of Charity of the B. V. M., as well. They, like their venerable brother, were remarkably successful, both as teachers and superiors. They are known in religion as Sister M. Wendeline, Sister M. Lamberta, Sister M. Thomasina, and Sister M. Angela. Three of the family, John, Margaret and Nora Fitzgerald, remained in the world to edify it by their good lives.

REV. JAMES F. X. HOFFER, S. J., was Rector of St. Ignatius College from 1894 to 1898. He built the large and commodious class-room building in the rear of the old college building, also the boiler room and the assembly hall for the Acolytes, fitting them up with every modern improvement available at that time (1895 to 1898).

Father Hoffer was one of the most distinguished orators amongst the Jesuits of the Middle West, although he rarely "let himself out in full force." He delivered three great sermons in Holy Family Church,—one on St. Patrick's Day, one on Easter Sunday, and the third on Christmas Day. It is believed that these sermons have never been surpassed during the last forty years.

Towards the end of his administration his health was very much impaired. From the fall of 1898 Father Hoffer spent the remainder of his life at St. Louis University and as Superior of the Sacred Heart Church on 19th and Johnson streets, Chicago. He died October 14, 1913.

REV. JOHN F. G. PAHLS, S. J., Rector, came to St. Ignatius College, Chicago, in the year 1882, as procurator, in which office he spent several years.

Father Pahls had a confessional in the church of Holy Family.

From Chicago he was transferred to St. Louis and then to Omaha and again to St. Ignatius College as rector (1898-1900), in which post he continued until his health broke down.

He spent the last years of his life as procurator in Detroit College, but died at St. Stanislaus, Brooklyn, near Cleveland, Ohio, on February 10, 1910. Father Pahls was of a retiring disposition, but was most con-

siderate of others, even though he disregarded his own convenience.

REV. HENRY J. DUMBACH, S. J., Rector (deceased), was born on August 17, 1862, and entered the Society of Jesus, on July 26, 1879. He spent the years 1884-1885 teaching in St. Ignatius College, Chicago, after which for several years, he taught in St. Mary's, Kansas. He then made his final studies and was ordained. After his ordination we find him again for a year in Chicago, teaching for the second time, after which he left to take up further studies. In 1898, Father Dumbach came again to St. Ignatius College, where he remained until his final transfer—let us hope to the Home of the Blessed, on December 3, 1909. Father Dumbach was appointed Minister of the College in 1899, and remained in that capacity until September 3, 1900, when he became Rector. He remained in this office until the 11th of February, 1908. During his incumbency, many improvements took place around the church and college, but the chief and most important event was that of the purchase of the grounds for the present site of Loyola University at a cost of \$161,000.00.

His next great work was the building of the temporary frame church for the new St. Ignatius parish at a cost of about \$12,000—and the laying of the foundation of the first building in the Loyola University grounds, the Academy, in which the great dream of the founder of Holy Family Parish was partially realized, and Father Dumbach was the instrument under God to accomplish it. Father Dumbach's activities for God and his neighbors were both numerous and important. He was possessed of many lovable characteristics, one of which, however, by far

overshadows all the others, and that was his human kindness. He seemed never happier than when doing good to others. Had he lived to witness the growth of the tiny seed he planted in the wilderness by the lake during his Rectorship certainly his heart would exult with joy and sing the canticle of Our Lady and say, "He that is mighty hath done great things unto me."

REV. ALEXANDER J. BURROWES, S. J., Rector, was born on October 14, 1853, and joined the Society of Jesus, on August 10, 1872. Father Burrowes, before his ordination, taught in St. Ignatius College, Chicago, in the early eighties. It was while in this capacity that he was assigned the duty of conducting the altar boys' choir, which was newly organized, for the purpose of singing the Vespers on Sundays. Father Burrowes was a great lover of music, so that it was a real pleasure to him to be with the youngsters on these occasions. After his studies and ordination, he was assigned several important posts of duty, and, in February, 1908, was made Rector of St. Ignatius College, Chicago. It was during his rectorship that Loyola University was practically established. (For further details see Chapter on St. Ignatius College and Loyola University.) During his rectorship Father Burrowes preached at one of the early Masses on Sundays. He also set to music the Our Father, The Hail Mary, The Apostle's Creed, etc., for the parochial school children, to be sung at their Mass on Sundays in the church.

Later he became successively Rector of St. Louis University and Provincial of the Missouri Province, and finally Superior of St. Stanislaus, Brooklyn

station, Cleveland, Ohio, and Director of the Fathers making their final studies. This office he still holds.

REV. JOHN L. MATHERY, S. J., Rector, was born June 18, 1856, in the Province of Alsace, France, and joined the Society of Jesus in July, 1874. After his studies Father Mathery was assigned various duties as superior in several of the Jesuit houses. He was minister in St. Ignatius College, Chicago (1903-1912), and rector from 1912 to 1915, rector of St. Stanislaus Seminary from 1915 to 1922. At present he is chaplain of the Good Shepherd Convent, St. Louis, Missouri.

REV. JOHN B. FURAY, S. J., Rector, was born on March 25, 1873, and entered the Society of Jesus, March 31, 1891. Father Furay spent several years in his early manhood teaching in St. Ignatius College, so that when, in the year 1915, he came as Rector, the Church, Loyola University and all the surroundings were very familiar to him, although in the population he noticed a radical change. During his absence, at least one-half of the old population had moved away from Holy Family Parish.

It fell to Father Furay's lot to witness some stirring times. During his administration, the college became an efficient training camp. His tactful management of the business merited the highest commendation from the military authorities. During his administration, also, several acquisitions were made by Loyola University, one of especial note being the Medical School at Lincoln and Harrison streets.

In 1921, when Most Rev. Archbishop Mundelein established his major seminary of St. Mary of the Lake at Area, Illinois, Father Furay was selected

to head the faculty of the leading teaching staff. This position he holds at this writing—1923.

REV. WILLIAM H. AGNEW, S. J., was born October 12, 1881, and entered the Society of Jesus July 24, 1900.

After completing the customary studies he was assigned to teach the sciences in St. Ignatius College, Chicago.

While so engaged he managed to find time to teach Christian Doctrine to the young people of the Italian district bordering on Holy Guardian Angel Parish, Forquer and Desplaines streets. By his kindness, patience and affability he soon won their hearts to God.

Soon after his final studies and ordination he was chosen to preside over the destinies of Loyola University and took charge as President, July 31, 1921.

Here he found much labor awaiting his zeal and energy. His first great task was the erection of a faculty building at a cost of four hundred thousand dollars.

Even before the faculty building was complete he began the building of a gymnasium to cost three hundred fifty thousand dollars. In this undertaking he had the generous cooperation and assistance of the Alumni Association.

The building program is not yet complete but is to continue until the buildings and grounds correspond to the completed scheme as shown in this chapter. It is sincerely to be hoped that he will be able to complete this great project during his incumbency.

BROTHERS

BROTHER MEIER (Joseph Meier, S. J.,) came to St. Ignatius College in 1883. He was employed as Buyer and Assistant Treasurer for 27 years. He was little known in the parish,

except in a business way. He was better known among the business houses down town, where he was highly esteemed for his correct businesslike manner. He usually looked after the exterior repairs of the church and upkeep of the premises. In this respect he rendered invaluable service to both Church and College. In 1911 he was transferred to St. Louis University and later on account of the breakdown of his health was transferred to St. Stanislaus Novitiate, where he is at present.

BROTHER KELLY (Thomas F. Kelly, S. J.,) was born in Brooklyn, New York, on the 29th of September, 1844, and joined the Society of Jesus September 1, 1872. Brother Kelly heard the divine call through the voice of the great Father Damen, who was giving a mission in the parish church. He heard Father Damen preach in St. Patrick's Church, Brooklyn, New York, at the time of the fire in Chicago in 1871. On receipt of news of the fire Father Damen came at once to the scene of devastation. Brother Kelly followed the same year. After his novitiate Brother Kelly spent the years 1874-1876 assisting at Holy Family School. He next taught at St. Charles, Missouri. Later he taught the Arapaho Indians in Wyoming.

In 1898 he came to St. Ignatius College, Chicago, where he has been ever since. On September 1, 1922, he celebrated his golden jubilee with great solemnity in the Church, and afterward in the college. Much of the work, if not the greater part, connected with the publishing of the *Church Calendar* and *Sunday School Messenger* has been done by Brother Kelly.

Readers of the Calendar and Messenger have noted the beautiful devotional poems signed T. F. K. These are the product of Brother Thomas F. Kelly, S. J., who in his 79th year looks young enough to live for twenty years more.

PROFESSORS AND DIRECTORS

REV. JOHN P. BURKE, S. J., was born August 6, 1893; studied at St. Ignatius College, and graduated in 1914. He won a scholarship at the Catholic University at Washington, D. C.; taught in St. Ignatius College, Chicago, during the years 1915 and 1916. He was inducted into the service of the United States during the World War, and saw service over seas. After the war he entered the Society of Jesus, on September 1, 1919, and is at present studying his philosophy at St. Louis University.

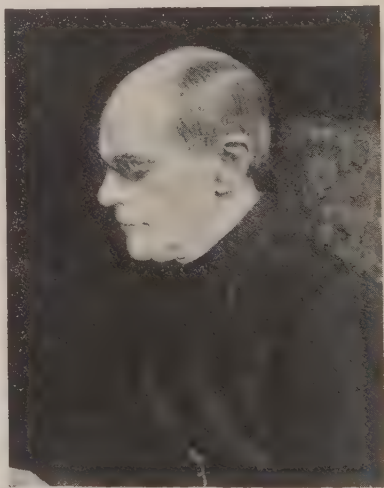
REV. FRANCIS CASSILLY, S. J., was born August 26, 1860, and joined the Society of Jesus August 14, 1878. Father Cassilly was for several years Vice-President of St. Ignatius College, Chicago, and editor of the Calendar. He is at present, and has been for some years connected with Creighton University, Omaha, Nebraska.

Rev. Charles Coppens, S. J., was born in Turnhout, Belgium, in 1835. His early education was received in Belgium, and he entered the Society of Jesus in Tronchiennes, Belgium, in 1853.

Father Coppens' novitiate was completed at the Jesuit Foundation at Florissant, Missouri, and Fordham University, New



REV. FREDERIC SEIDEN-
BURG, S. J.
Director Extension Schools



REV. CHARLES COPPENS, S. J.
Prolife Writer and Renowned
Educator

York, and he was ordained priest in St. Patrick's Cathedral in New York, in 1865.

"Of his long and useful life sixty-seven years were consecrated to the cause of Catholic education, and nearly sixty to the actual work of the class and lecture room." For twelve years he was Professor of Classics at Florissant, twelve years Professor of Philosophy at Detroit University, nine years at Creighton College, Omaha, and twelve years in Chicago in the same capacity.

Father Coppens' capacity for work is indicated by the fact

that he not only taught in the class room, but that during his career he was the author of many valuable books. His works have been listed as follows: Practical Introduction to English Rhetoric (1885); Art of Oratorical Composition (1886); Logic and Metaphysics (1892); Moral Philosophy (1896); Moral Principles and Medical Practice (1898); Systematic Study of the Catholic Religion (1903); Mystic Treasures of the Holy Mass (1904); Choice Morsels of the Bread of Life (1909); Brief History of Philosophy (1909); Who are the Jesuits (1911); Commentary on the Little Office of the Blessed Virgin (1916); Spiritual Exercises of St. Ignatius (1916).



REV. JAMES A.
DOWLING, S. J.
St. Ignatius College
1885-86



REV. ALOYSIUS
BOSCHE, S. J.
V. P. St. Ignatius
1886-7



REV. EDWARD
GLEASON, S. J.
Lecturer 1900-1913
College

During the years in which he taught and wrote he was also a frequent contributor to the American Quarterly Review, The American Ecclesiastical Review, America, Messenger of the Sacred Heart and the Catholic Encyclopaedia.

Father Coppens celebrated his Golden Jubilee in September, 1915.

After a brief illness of pneumonia Father Coppens died at St. Ignatius College, Chicago, on Tuesday, December 14, 1920.

The funeral took place at Holy Family Church on Friday morning, December 17, at 10 o'clock. The Office of the Dead was recited at 9:30 A. M. Rev. John B. Furay, S. J., President

of St. Ignatius College was celebrant of the Mass. Interment was at Calvary Cemetery.

REV. WALTER CORNELL, S. J., was born December 17, 1871, and entered the Society of Jesus September 3, 1898. Father Cornell has been in the professorial chair since his ordination. At present he is connected with Loyola University, Chicago.

REV. JAMES C. DALY, S. J., was born October 19, 1869, and entered the Society of Jesus September 3, 1893. Father Daly, after completing the studies according to the Jesuit system, taught for a number of years. He spent some years as one of the superiors of the colleges of Cincinnati and St. Mary's, Kansas. In 1921 he was appointed minister or assistant superior in St. Ignatius College, Chicago. After the transfer of the Collegiate Department and Faculty to Loyola on the North side in September, 1922, Father Daly was made local superior, which includes the Holy Family Church and St. Ignatius College.

REV. JOHN P. ESMAKER, S. J. was born September 22, 1879, and entered the Society of Jesus, September 3, 1898. Father Eskmaker has been an ardent student of the sciences since his boyhood. He has been employed in teaching the sciences and mathematics all his life as a Jesuit, except during his ecclesiastical studies. He is at present located at St. Ignatius college, Chicago.

REV. WILLIAM T. KANE, S. J., was born October 20, 1880, and entered the Society of Jesus July 26, 1898. Father Kane is a professor of English Literature at Loyola University, Chicago. He is also a lecturer on Ethics and other subjects at Loyola School of Sociology and an extensive contributor to Catholic magazines. He is the author of the "Life of St. Stanislaus Kostka" and of Rev. William H. Stanton, S. J., a missionary in British Honduras. Father Kane volunteered as a chaplain with the American Expeditionary Forces in the Great War and served overseas.

MR. GEORGE E. KILEY, S. J., was born June 27, 1892, and entered the Society of Jesus September 22, 1913. Mr. Kiley has been professor at Campion College, Prairie Du Chien, Wisconsin, and St. Ignatius High School, Chicago. Besides being one of the professors at St. Ignatius at the present time Mr. Kiley is also director of athletics.

REV. JOHN KOKENGE, S. J. Father Kokenge taught both as a scholastic and priest at St. Ignatius College, Chicago. He gave

a course of lectures on Sunday evenings during the years 1892-93. After being employed elsewhere for the next eight years, he returned to Chicago and became chaplain of Cook County Hospital for six years. He was a man of great zeal for the salvation of souls, of which he reaped a rich harvest. He died at Florissant, Missouri, January 6, 1922.

REV. GEORGE J. LEAHY, S. J., was born October 7, 1867, and entered the Society of Jesus July 25, 1887. Father Leahy has been in the professor's chair for many years, and has also been Vice-President of St. Ignatius College, 1912-1918. At present he is located at St. Francis Xavier College, Cincinnati.

REV. NICHOLAS A. LISTON, S. J., was born April 27, 1887, and entered the Society of Jesus July 25, 1907. Father Liston has taught in Loyola and Marquette Universities, respectively. At present he is finishing his theological course at St. Louis University.

REV. JOHN T. MORTELL, S. J., was born August 18, 1878, and entered the Society of Jesus July 26, 1896. Father Mortell has been teaching the sciences for a number of years. At the breaking out of the World War he volunteered as a chaplain in the American Expeditionary Forces. He saw much service overseas and was gassed in the battle of the Argonne. Having fully recovered he is at present one of the professors of Loyola University.

REV. JOSEPH B. MURPHY, S. J., was born September 12, 1871, and entered the Society of Jesus August 11, 1892. Father Murphy taught in various colleges for a number of years. He was superior of the Sacred Heart Church, 19th and Peoria streets, for three years. At present he is on the staff of Loyola University.

REV. SIMON J. NICOLAS, S. J., was born June 10, 1869, and entered the Society of Jesus July 26, 1889. Father Nicolas, having taught for a number of years, was appointed to the Vice-Presidency of Loyola Academy, Chicago, after which he was transferred to the Detroit University as Vice-President. At present he is a member of the faculty of Marquette University, Milwaukee, Wisconsin.

REV. CLAUDE J. PERNIN, S. J., was born December 25, 1877, and entered the Society of Jesus August 14, 1898. Father Pernin taught for a number of years at St. Ignatius College, Chi-

ago. He is a noted lecturer on English Literature in connection with the Extension work of Loyola University. He is also a noted writer.

REV. FRANCIS X. SENN, S. J., was born on December 26, 1864, and entered the Society of Jesus, on September 26, 1885. Father Senn is at the present time connected with St. Ignatius College, Chicago, having spent nine years there—in two terms. His connection with Holy Family Parish consisted chiefly in preaching in the church during one of the early Masses on Sundays, and on other occasions such as novenas, May devotions, etc. In 1923, he succeeded the Rev. P. J. Mahan, S. J., in the spiritual direction of the Deaf Mutes' organization.

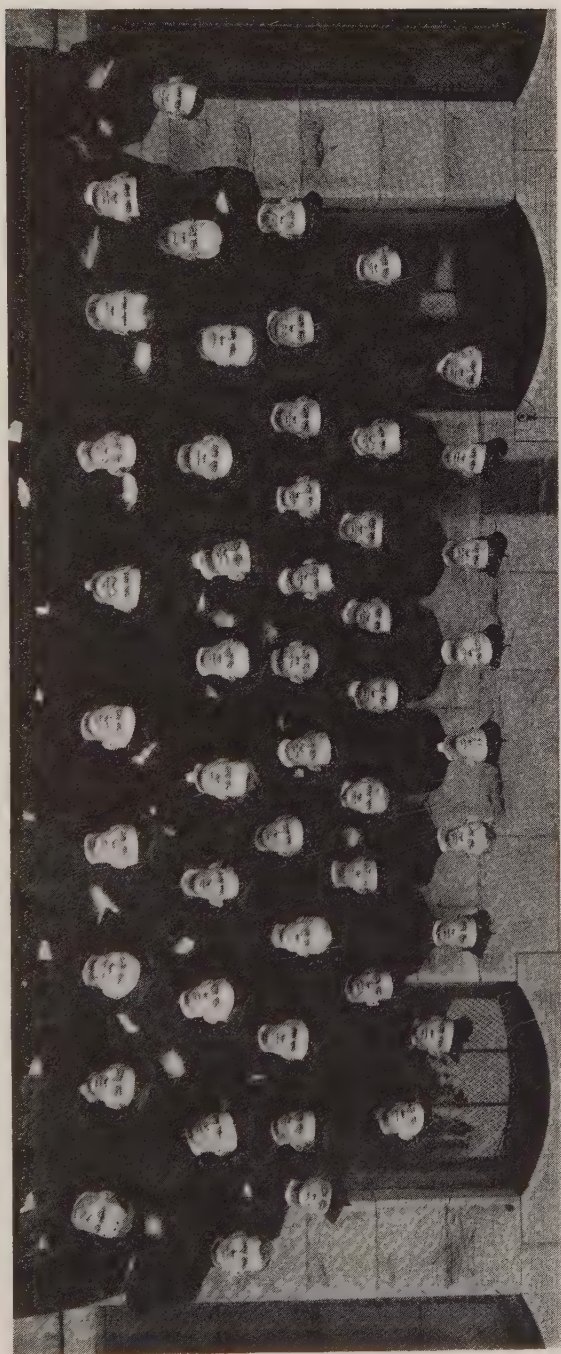
REV. GEORGE P. SHANLEY was born August 23, 1879, and entered the Society of Jesus August 11, 1897. After his studies and ordination Father Shanley was appointed Vice-President of Loyola University (1918-1921). After some years in this office he was transferred to the Vice-Presidency of Marquette University, which post he still holds.

REV. FREDERIC SIEDENBURG, S. J., was born January 28, 1872, and entered the Society of Jesus August 9, 1893. Father Siedenburg has taught at St. Ignatius College for a number of years. He is the founder and organizer of the School of Sociology of Loyola University. Father Siedenburg is a noted lecturer and is distinguished throughout the United States for his lectures on sociology. At present he is director of the Loyola University Extension in its several departments and has met with eminent success.

REV. HENRY S. SPALDING, S. J., was born January 10, 1865, and joined the Society of Jesus, on August 7, 1884. Father Spalding has spent considerable time in Chicago, either as Superior of Loyola University or Director of the Loyola Medical School. At present—1922—he is one of the Associate Editors of the "Queen's Work," St. Louis, Mo.

REV. ROBERT F. SPIRIG, S. J., was born November 9, 1874, and entered the Society of Jesus September 1, 1894. Father Spirig was one of the superiors of St. Ignatius College for a number of years. He is at present located as minister at St. Mary's College, St. Mary's, Kansas.

MR. JOHN J. SULLIVAN, S. J., was born February 4, 1889, and entered the Society of Jesus September 4, 1910. Mr. Sullivan



ST. IGNATIUS COLLEGE COMMUNITY, 1920

Top Row: Fr. W. P. Lyons, Mr. J. V. Kelly, Fr. V. L. Jenneman, Fr. G. H. Mahowald, Fr. E. A. Jones, Fr. P. Froebes, Fr. J. A. Bick, Mr. L. Keeler. Second Row: Fr. P. J. Mahan, Fr. J. J. Mertz, Fr. J. Esmaker, Mr. T. Bowdern, Fr. F. Stedenburg, Mr. W. J. McGuiken, Fr. E. J. Calhoun, Fr. O. D'Haene, Br. Delany. Third Row: Fr. W. J. Talbot, Fr. F. Stephenson, Fr. V. Holmes, Fr. C. Wolking, Fr. A. Cook, Mr. F. Bungart, Fr. R. Kenny, Fr. F. Bimanski, Br. T. M. Mulkerins, Fr. P. A. Mullens, Fr. W. Trentman, Fr. J. E. Conahan. Fourth Row: Br. T. D. Murphy, Br. T. F. Kelly, Br. J. Beaton, Fr. F. X. Senn, Fr. J. M. Lyons, Fr. E. F. Gareche, Fr. W. T. Kane, Fr. W. Nash, Fr. E. Monaghan, Fr. F. X. Breen, Br. B. Germing. Bottom Row: Fr. G. P. Shanley, Fr. J. G. Kennedy, Fr. C. J. Lagae, Fr. T. F. Treacy, Fr. J. B. Furray, Fr. E. F. X. Esterman, Fr. M. F. McNulty, Fr. R. Sprieg, Fr. C. J. Pernin.

taught at Loyola Academy for some years. He is now completing his theological studies at St. Louis University, St. Louis, Missouri.

REV. THOMAS TREACY, S. J., was born October 7, 1858, and entered the Society of Jesus in 1876. Father Treacy has taught for a number of years in various colleges. At present he is stationed at St. Ignatius College, Chicago. He is noted for his assiduity in the confessional.

REV. W. H. TRENTMAN, S. J., was born October 6, 1864, and entered the Society of Jesus July 25, 1887. Father Trentman has been connected with St. Ignatius College for a number of years. He had charge of the Altar Boys' Society from 1911 to 1922. He is at present connected with St. Aloysius Church, Kansas City, Missouri.

REV. ALOYSIUS J. MCCORMICK, S. J., was born June 17, 1876, and entered the Society of Jesus September 2, 1893. Father McCormick taught in several of the Jesuit Colleges for a number of years. Before his death he had been stationed at St. Ignatius College, Chicago, where he was much devoted to recording the deeds of the alumni of the institution, especially of those in the World War. He died after a short illness February 4, 1919.

MR. WILLIAM F. MCGINN, S. J., was born August 2, 1862, and entered the Society of Jesus, September 5, 1882. He was teaching in St. Ignatius College, Chicago, when the Master called him, August 4, 1888, at the early age of 26 years.

REV. THOMAS J. MOORE, S. J., was born March 31, 1885, and entered the Society of Jesus September 5, 1903. Father Moore, after his usual course of studies and teaching, was assigned to St. Ignatius College, Chicago, in 1921, where he holds the office of vice-president.

REV. ADRIAN VAN HULST, S. J., died at St. Ignatius College, Chicago, October 9, 1909, at the age of 92 years. He was hardly known outside the college and the religious houses of the city. For many years he had been the confessor of several of the religious communities of Chicago, as well as of the community at the college. He was truly a spiritual man. He seemed to care only for God and the things of God, and we trust he has gone to receive the reward from the Good Master whom he served so faithfully and perseveringly to the end of his long and



THE PROMISE OF DIVINE ASSISTANCE
A Masterpiece in St. Ignatius College

laborious life. No man ever saw him spend one moment in idleness.

REV. JOHN VERDIN, S. J., was born February 22, 1822, in St. Louis, Missouri. He was one of the first students to enter the new college founded by the Jesuits in 1829. Father Verdin joined the Society of Jesus in 1838 and was ordained in 1851. In 1870 he was sent to the new St. Ignatius College, Chicago, as Vice-President, where he spent seven years. Here Father Verdin was loved and revered by pupils and professors. His amiable character won all who came in contact with him. He was a noted preacher and confessor. Father Verdin died on November 2, 1889, in his native city, at St. Louis University, his *Alma Mater*.

REV. WM. P. WHELAN, S. J., was born March 5, 1867, and entered the Society of Jesus July 25, 1887. Father Whelan has been engaged in teaching all of his religious life except those years spent in preparation for the priesthood. He has been for many years connected with the Creighton University, having charge of the medical and pharmacy faculties. He is a brother of Rev. John Whelan of the Rockford Diocese.

The brief sketch of St. Ignatius College and Loyola University contains only general references which need no verification and accordingly no citations are supplied. As to the biographical sketches the information contained in them is obtained from the house records of the several foundations of the Order.

CHAPTER XX

SODALITIES OF HOLY FAMILY PARISH

As is well known, Holy Family Parish made much of its societies; indeed, it is characteristic of the Jesuit foundations that organizations for the laity are earnestly fostered and directed into most useful and valuable channels of activity.

With the Jesuits, the sodalities for the different classes of members or parishioners have always been very popular; and, as has already been seen, the formation of sodalities was amongst the earliest of Father Damen's activities in Holy Family Parish.

A word of explanation regarding sodalities seems appropriate. The first sodality of the Blessed Virgin, which was formed in Rome, in 1563, owes its origin to the zealous exertions of John Leonius, S. J., who was then teaching in the Roman college. This holy and learned man collected youths and placed them under the special protection of the Blessed Virgin. The pious and exemplary conduct of the first sodalists soon caused associations of similar nature to spread from Rome to every part of the Christian world. Rectors introduced them into the colleges placed under their care, and pastors into their respective congregations.

In 1584, in an encyclical letter, Pope Gregory XIII approved the Sodality established in Rome,

and extended to all the faithful the privileges of becoming members; he wished that the Sodality of the Roman College should be, as it were, the mother and center of all the others, and he gave to the General of the Society of Jesus, and to those entrusted with the care of a Sodality, all the necessary powers to direct these pious associations.

Popes Sixtus V, Gregory XV, Clement VIII, Benedict XIV, Clement XIII, Pius VII, Gregory XVI, Pius IX, Leo XIII and Pius X have enriched the Blessed Virgin's Sodality with indulgences, and extolled its utility in the warmest manner. Soon after its institution, it numbered among its members, Popes, Cardinals, Bishops, and many most zealous and learned clergymen, and likewise many secular Princes, Magistrates and men distinguished in every class of society. Among the saints who have sanctified themselves by a faithful compliance with the rules of the Sodality of which they were members, we may mention St. Charles Borromeo, St. Francis of Sales, St. Stanislaus, St. Aloysius, St. John Berchmans and others.¹

SOCIETY OF THE HOLY FAMILY

None knew better than Father Damen the advantages accruing from active sodalities, not only to the members themselves, but to the church and the parish. Accordingly, on Sunday, August 22, 1858, just thirteen months after his arrival in Chicago, and while still ministering in the little frame church, Father Damen announced, during the High Mass, that there would be a meeting of the men of the

¹ A good account of the history and development of Sodalities is given in the *Catholic Encyclopedia*, XIV, 120 et seq.

parish after vespers to organize the "Society of the Holy Family" for men. In accordance with the call, about sixty men left their comfortable cabins and came that afternoon to enroll themselves as the first Knights of Our Lady in Chicago. Young and old men flocked together, for no matrimonial line was



SODALITY HALL, HOLY FAMILY PARISH
Eleventh and May Streets

drawn in the beginning. The meeting was called to order, and Mr. John Comiskey was appointed temporary Secretary (he was afterwards elected permanent Secretary), and Mr. Patrick Brennan was elected first Prefect. The officers were few, and one

office, that of Treasurer, remained vacant, due to the fact that there was no use for such functionary.

The organization was known as the "Society of the Holy Family" until June 16, 1859, when a diploma was received from Rome, under the terms of which it was aggregated to the Roman *Prima Primaria*, under the title of "Sodality of the Immaculate Conception of the Blessed Virgin Mary for Men" and under the patronage of St. Joseph as secondary patron.

A word with reference to the affiliation or aggregation of sodalities is *apropos*. As a civil organization, society, institution, company or corporation has no legal existence until it is recognized by competent authority, and empowered by grant or charter to perform the functions proper to its nature, so no religious association has canonical existence until recognized, approved and endowed with certain privileges or powers by a competent authority in the church. Sodalties of the Blessed Virgin are thus canonically erected when they receive a charter or diploma of the General of the Society of Jesus declaring them to be affiliated or aggregated; that is, united to the *Prima Primaria* or parent sodality in Rome, the first one established. It is to this aggregation or affiliation that the rich indulgences and numerous blessings and privileges have been granted, and through this they flow to all other sodalties as the sap flows from the roots to all the branches—hence can be seen the necessity of being united to the parent stalk if the society be in truth a sodality of the Blessed Virgin. If they be not thus organized and governed as far as possible by the rules of the

Prima Primaria they will soon cease to exist or degenerate into social clubs.²

THE MARRIED MEN'S SODALITY

The Married Men's Sodality of Holy Family Parish was from the beginning the mainstay of the parish—as one might call it, the right hand of the pastor in carrying on his wonderful work. The members went about the parish with him and without him to collect funds. They were his chief support in conducting fairs in the Loop and in other undertakings in early days. They became the main support of Father Andrew O'Neill in carrying out his plans for a school system. They accompanied him, or went without him, from house to house to collect the Sunday school dues, which enabled the distribution of free reading matter to the children and the giving of free education to those unable to pay, as well as for the payment of teachers. These were the labors of love of the members of the Men's Sodality in the heroic days of the parish.

One of the first distinctive works of the Married Men's Sodality was the establishment of a free circulating library, to provide good Catholic literature for the homes of the parish, which in that day was a special boon as that character of reading matter was scarce and difficult of attainment. No record remains as to the location of this first library until after the community moved from the pastoral house, on May and Eleventh streets, into the college. A reference is found to the Married Men's Sodality library rooms in the mission house, on May and

² From notes by Father Damen in *Announcement Book* of August 22, 1858.

Twelfth streets. This indicates that the old pastoral house was put to good use prior to the building of the Sodality Hall. In a printed catalogue of the Married Men's Sodality, dated 1877, we find 4,055 books listed. Later, and after the removal to Sodality Hall, the number was increased by thousands. In the Sodality Hall the Married Men's Sodality was joined by the Young Men's organization in building up the library, and the rooms were fitted up with every improvement required. A beautiful gallery was attached with shelves, and this was crowded with books.

DIRECTORS OF MARRIED MEN'S SODALITY

1858	Rev. Arnold Damen, S. J.
1860	Rev. Michael J. Corbett, S. J.
1862	Rev. Peter Tschieder, S. J.
1863	Rev. Dominic Niederkorn, S. J.; 2nd term, 1866.
1864	Rev. John DeBlieck, S. J.; 2nd term, 1869-1872; 3rd term, 1874.
1867	Rev. John I. Coghlan, S. J.; 2nd term, 1885-1887.
1872	Rev. F. X. Kuppens, S. J.
1875	Rev. Peter DeMeester, S. J.; 2nd term, 1879.
1877	Rev. Peter Koopmans, S. J.; 2nd term, 1880-1883.
1883	Rev. Francis X. Ryan, S. J.
1887	Rev. Edwin D. Kelly, S. J.; 2nd term, 1897-1902.
1892	Rev. A. Lambert, S. J.
1894	Rev. M. P. Dowling, S. J.
1896	Rev. A. K. Meyer, S. J.
1902	Rev. James J. O'Meara, S. J.
1908	Rev. M. F. McNulty, S. J.; until 1911.
1911	Rev. C. Lagae, S. J.; until 1915.
1915	Rev. Joseph G. Kennedy, S. J.
1921	Rev. Joseph G. Kennedy, S. J.

In the year 1883, the Married Men's Sodality started the Benevolent Association, the purpose of

which was to unite the whole membership of the sodality into one great benevolent union. No medical examination was required; there were no officers to be paid; in fact, there was no expense whatsoever to burden the organization. When, however, a member died, each living member was assessed fifty cents by the association, and the aggregate of the assessments was paid to the family of the deceased member. This association attained a total of three hundred and sixteen members in 1890 and 1891, and from August 1, 1889, to August 1, 1890, paid out in benefits \$2,003.75. Gradually as other associations, both Catholic and non-sectarian, began to offer popular insurance, which paid from one to several thousand dollars at death, the Benevolent Association declined. It is noteworthy that the Catholic Order of Foresters, which was founded in Holy Family Parish, received into its ranks nearly all the members of the Sodality Benevolent Association, as well as many others who were not sodalists.

Some of the benefits of sodality membership may be thus stated: (1) Free use of the library; (2) Interesting instruction; (3) Two Masses for the living and dead every month; (4) Annual High Mass every year for the deceased members; (5) Plenary indulgence through the Director at the hour of death; (6) Officers visit and pray over deceased brothers; (7) Pallbearers of the Sodality at the funeral; (8) Office of the Dead recited in full assembly; (9) High Mass of Requiem soon after burial; (10) Special protection of the Blessed Virgin and St. Joseph in life and death.³

³ From the Sodality literature.

Some of the special activities of the Married Men's Sodality deserve mention. In 1905, the Married Men's Sodality donated a new Seth Thomas tower clock as a Jubilee gift, and, on September 27, 1914, presented a beautiful Gold Chalice to Rev. Constantine Lagae, on the occasion of his Golden Jubilee. Father Lagae was at that time Director of the Sodality.

On March 18, 1907, a committee was appointed to select singers for the Married Men's Sodality Choir. This sodality maintained a fine brass band, which played, not only on state occasions, but also on all Communion Sundays, and at all their Sunday meetings as well. In the encyclical on church music, Pope Pius X prohibited band music in the church, and to compensate for the loss of the band the music lovers of the sodality decided to substitute a choir to sing on Communion Sundays, at their meetings, and if need be, to help out on special occasions. Mr. Leo Mutter was director of the choir, which consisted of fifteen members, namely: Messrs. Leo Mutter, Timothy Manning, Miles J. Walsh, George Herbert, Eugene Foster, Louis Michels, Joseph Quigley, M. Myers, Andrew Curry, J. P. Curran, Timothy O'Connell, John Boothman, A. Murray, P. J. Morrissey and Charles Boland. There were others, too, whose good will in attending rehearsals on Wednesday evenings at Sodality Hall, enabled the married men to maintain a strong and permanent choir, able to compete with the Married Ladies' Choir. The success of this choir is largely due to Mr. Manning for organization, and Mr. Mutter for developing the talent. Credit is also due the standing committee,

composed of Messrs. John Quigley, A. Curry, James Cleary, Timothy Manning and George Herbert.

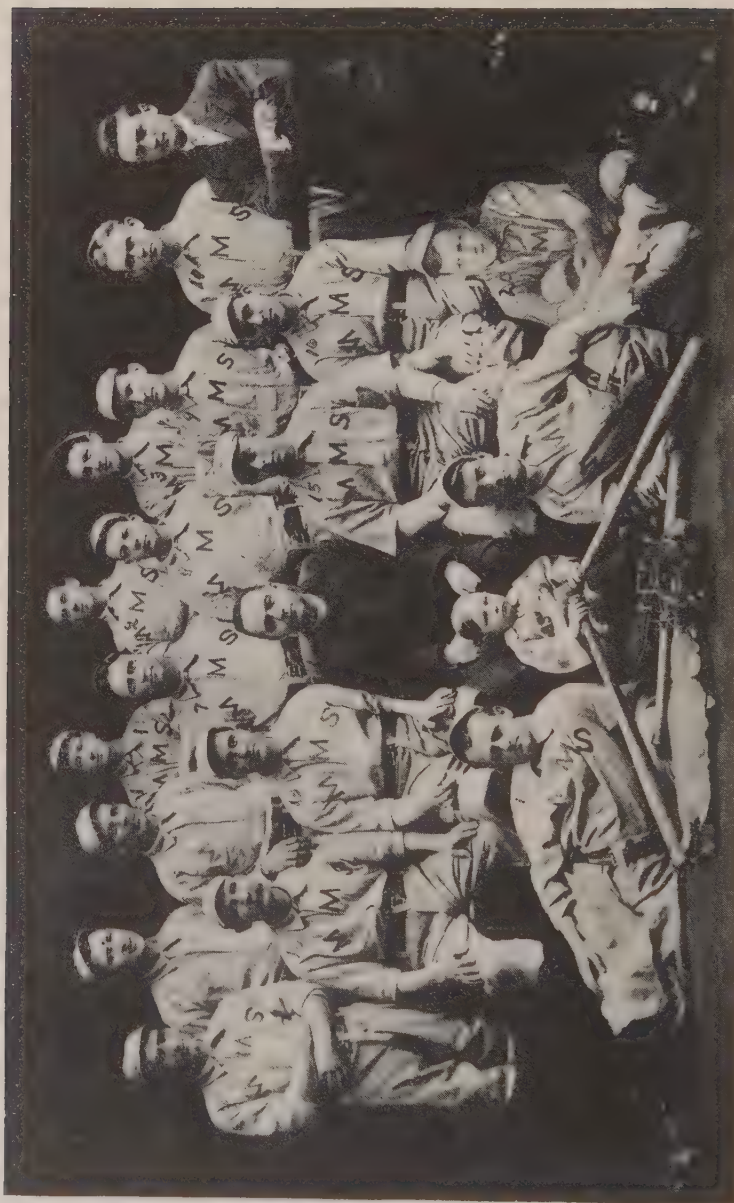
Devotional hymns sung by male voices proved a drawing attraction for the meetings of the sodality. It should be noted that the Married Men's Sodality Choir is still a live, active institution, and takes its place on all proper occasions up to the present time.

ATHLETICS

The married men showed their taste and talent in the athletic field. It is said that the married men of the parish set out to prove that the mere fact that they were married did not necessarily mean they were old men. "Why," said one member of the Married Men's Sodality, "John ——," referring to a member of the Young Men's Sodality, "is old enough to be my father. We will prove to the world that a married man doesn't mean an old man by any means."

As a part of the proof a baseball club was organized, which played baseball for many seasons in the college yard and on the prairies. It was a most enjoyable sight, on Sundays, when the married men were playing, to see the grand stand occupied by their wives and children and other members of the parish. They were as exuberant as the most enthusiastic fans. The following from the Church Calendar of April, 1911, is expressive:

"The Married Men's Baseball team wishes to announce that they are in excellent training, and are out for a jolly good time this season. They extend a challenge to any team of their size and age, and should they fail to find players worthy of their skill they will be content to play among themselves to amuse their wives and children, for their club now numbers two teams."



MARRIED MEN'S SODALITY BASE BALL CLUB

MARRIED MEN'S BASE-BALL CLUB, 1905-1915

R. McBride	C. Melville	E. LaBelle
P. O'Brien	T. O'Connell	Wm. Orrell
T. Brougham	F. Schmitt	Geo. Huber
E. Fosters	C. Brougham	T. McBride
W. Hover	F. Klein	H. Sloan
J. McNeil	T. Keyes	T. Brennan
A. Murray	E. F. Daly	T. F. Scully
E. Luckey	Jos. Payne	James McNichols
W. Colohan	Edw. McIntyre	T. Manning
R. Hestor	Wm. Keating	J. Morrissey
J. Reilly	J. Clancy	L. Michaels
P. Doyle	J. Sullivan	A. Luckey
J. Morrison	T. Brady	J. Luckey
Rev. Fr. McNulty, S. J. H. Cyr		

OFFICERS OF MARRIED MEN'S SODALITY, 1889-1921

There are no records of officers of the Married Men's Sodality prior to the year 1889. The following roster begins with that year.

1889

Prefect	Alexander Cairns
First Assistant.....	Thomas Lynch
Second Assistant.....	John W. Clancy
Secretary.....	William A. Hoyne
Treasurer	Michael Considine
Sacristan.....	John Esmaker
Librarian	
Marshal.....	Timothy L. Keyes
Director of Candidates.....	

1890

Prefect.....	Martin F. Carroll
First Assistant.....	Michael Heeney
Second Assistant.....	John McDonnell
Secretary.....	William A. Hoyne
Treasurer	Michael Considine

HOLY FAMILY PARISH

Sacristan John Esmaker
 Marshal..... Timothy L. Keyes
 Librarian Ambrose Ford
 Director of Candidates..... Brian Farley

1891

Prefect..... Timothy L. Keyes
 First Assistant..... Philip Farley
 Second Assistant..... John Esmaker
 Secretary..... William A. Hoyne
 Treasurer Michael Considine
 Sacristan..... Thomas J. Holland
 Marshal Cornelius Ryan
 Librarian Ambrose Ford
 Director of Candidates..... Brian Farley

1892-1893

Prefect..... James J. Keenan
 First Assistant..... James E. Silk
 Second Assistant..... Patrick Enright
 Secretary..... William A. Hoyne
 Treasurer Michael Considine
 Sacristan James Traynor
 Marshal
 Librarian Ambrose Ford
 Director of Candidates..... Alex Cairns

1894

Prefect John Derrig
 First Assistant..... James D. Tighe
 Second Assistant..... James J. Keenan
 Secretary..... William A. Hoyne
 Treasurer Michael Considine
 Sacristan James Traynor
 Marshal Thos. Connolly
 Librarian Thomas J. Holland
 Director of Candidates..... Alex Cairns

1897

Prefect..... J. J. Keenan
 First Assistant..... M. Bowler

Second Assistant.....	C. F. Clarke
Secretary	J. Boothman
Treasurer	M. Considine
Sacristan.....	J. R. Burdick
Marshal	T. Connelly
Librarian.....	C. E. McCabe
Director of Candidates.....	T. Dunn

1898

Prefect.....	J. J. Keenan
First Assistant.....	M. Bowler
Second Assistant.....	C. F. Clarke
Secretary	J. Boothman
Treasurer	M. Considine
Sacristan	W. Hover
Marshal	T. Connelly
Librarian.....	C. E. McCabe
Director of Candidates.....	T. Dunn

1899

Prefect	C. Brannick
First Assistant.....	J. B. Breen
Second Assistant.....	E. Idler
Secretary	J. Boothman
Treasurer	M. Considine
Sacristan.....	J. T. Daly
Marshal	T. Conley
Librarian.....	C. F. Clarke
Director of Candidates.....	M. Quill

1900

Prefect.....	J. T. Daly
First Assistant.....	E. Idler
Second Assistant.....	T. L. Keyes
Secretary	J. Boothman
Treasurer	M. Considine
Sacristan.....	T. N. Morrison
Marshal.....	J. P. Gallagher
Librarian	W. Hover
Director of Candidates.....	M. J. Quill

1901

Prefect	E. Idler
First Assistant.....	C. Brannick
Second Assistant.....	C. E. McCabe
Secretary	J. Boothman
Treasurer	M. Considine
Sacristan	J. Boylan
Marshal.....	J. P. Gallagher
Librarian	J. Quigley
Director of Candidates.....	M. Quill

1902

Prefect.....	M. J. Walsh
First Assistant.....	P. Curran
Second Assistant.....	J. Boylan
Secretary	J. Boothman
Treasurer	M. Considine
Sacristan.....	H. C. Bolland
Marshal.....	J. P. Gallagher
Librarian	J. Quigley
Director of Candidates.....	M. J. Quill

1903

Prefect	John Quigley
First Assistant.....	Bernard Callaghan
Second Assistant.....	Maurice J. Quill
Secretary	J. Boothman
Treasurer.....	M. J. Considine
Sacristan	J. Boylan
Marshal	W. Hover
Librarian	T. Noonan
Director of Candidates.....	W. D. McCarthy

1904

Prefect	B. Callaghan
First Assistant.....	J. P. Bowler
Second Assistant.....	M. J. Quill
Secretary.....	J. P. Curran
Treasurer	M. Considine

Sacristan	J. Boylan
Marshal	W. Hover
Librarian.....	J. P. Gallagher
Director of Candidates.....	E. J. Carney

1905

Prefect.....	J. P. Bowler
First Assistant.....	John Quigley
Second Assistant.....	Maurice Quill
Secretary	John Curran
Treasurer	M. Considine
Sacristan	H. Sloan
Marshal.....	J. P. Gallagher
Librarian	W. Hover
Director of Candidates.....	M. J. Walsh

1906

Prefect	Maurice Quill
First Assistant.....	M. H. Sloan
Second Assistant.....	M. Woods
Secretary.....	J. P. Curran
Treasurer.....	J. P. Bowler
Sacristan.....	James C. Graham
Marshal	Wilson Hover
Librarian.....	James P. Gallagher
Director of Candidates.....	Miles Walsh

1907

Prefect	M. Sloan
First Assistant.....	Wilson Hover
Second Assistant.....	Miles Walsh
Secretary.....	John P. Curran
Treasurer	J. Bowler
Sacristan	Andrew Curry
Marshal	Arthur Murray
Librarian	John Quigley
Director of Candidates.....	M. Cunningham

1908

Prefect	Martin Carrol
First Assistant.....	W. Hover

Second Assistant.....	Andrew Curry
Secretary.....	J. P. Curran
Treasurer	J. Bowler
Sacristan.....	James C. Graham
Marshal	Arthur Murray
Librarian.....	J. P. Gallagher
Director of Candidates.....	M. Cunningham

1909

Prefect	James Reilly
First Assistant.....	H. Sloan
Second Assistant.....	M. Cunningham
Secretary	Thomas Brougham
Treasurer.....	J. P. Bowler
Sacristan	Andrew Curry
Marshal	Arthur Murray
Librarian	Martin Carrol
Director of Candidates.....	P. J. Doyle

1910-1911

Prefect	John Quigley
First Assistant.....	Martin Carroll
Second Assistant.....	Patrick Britt
Secretary.....	John A. Morrison
Treasurer	J. Bowler
Sacristan	Andrew Curry
Marshal	James Reilly
Librarian	Mathew Clarke
Director of Candidates.....	A. Murray

1912

Prefect	Henry Sloan
First Assistant.....	Wilson Hover
Second Assistant.....	Mathew Clarke
Secretary.....	J. P. Quigley
Treasurer.....	J. P. Bowler
Sacristan	Andrew Curry
Marshal.....	J. P. Gallagher
Librarian.....	D. J. McComish
Director of Candidates.....	Patrick Curran

1913

Prefect	Patrick O'Donnell
First Assistant.....	James Cahill
Second Assistant.....	Patrick Sloan
Secretary.....	John J. Quigley
Treasurer.....	J. P. Bowler
Sacristan	Andrew Curry
Marshal	Thomas Brougham
Librarian	Wilson Hover
Director of Candidates.....	Patrick Curran

1914

Prefect	James Cahill
First Assistant.....	Henry Sloan
Second Assistant.....	Matthew Kelley
Secretary.....	John J. Quigley
Treasurer.....	J. P. Bowler
Sacristan	Andrew Curry
Marshal	Thomas Brougham
Librarian.....	D. J. McComish
Director of Candidates.....	Patrick Sloan

1915

Prefect.....	James J. Cahill
First Assistant.....	Henry Sloan
Second Assistant.....	Matthew Kelley
Secretary.....	John J. Quigley
Treasurer.....	J. P. Bowler
Marshal	Thomas Brougham
Director of Postulants.....	Patrick Sloan
Librarian	Daniel McComish
Sacristan	Andrew Curry

1916

Prefect	Henry Sloan
First Assistant.....	Matthew Kelley
Second Assistant.....	P. J. O'Donnell
Secretary.....	John J. Quigley
Treasurer.....	J. P. Bowler

HOLY FAMILY PARISH

Marshal Thomas Brougham
 Director of Postulants.....Patrick Sloan
 Librarian Daniel McComish
 Sacristan Andrew Curry

1917

Prefect Matthew Kelley
 First Assistant.....Thomas McGinn
 Second Assistant.....Carl A. Leidholm
 Secretary.....John J. Quigley
 Treasurer.....J. P. Bowler
 Marshal John McNamara
 Director of Postulants.....Patrick Sloan
 Librarian Daniel McComish
 Sacristan Andrew Curry

1918

Prefect Thomas McGinn
 First Assistant.....Carl A. Leidholm
 Second Assistant.....Matthew Kelley
 Secretary.....John J. Quigley
 Treasurer.....J. P. Bowler
 Marshal John McNamara
 Director of Postulants.....Patrick Sloan
 Librarian Daniel McComish
 Sacristan Andrew Curry

1919-1920-1921

Prefect.....Carl A. Leidholm
 First Assistant.....Matthew Kelley
 Second Assistant.....John McNamara
 Secretary.....John J. Quigley
 Treasurer.....J. P. Bowler
 Marshal John O'Gorman
 Director of Postulants.....Patrick Sloan
 Librarian Daniel McComish
 Sacristan Andrew Curry

NOTES ON MARRIED MEN'S SODALITY

There is but one instance on record in which the Married Men's Sodality of Holy Family Parish openly rebelled against the ruling of the Director. The various Irish Catholic societies of the city were invited to join the St. Patrick's day parade, which was one of those great annual events in the seventies and eighties in Chicago. The matter was brought up for discussion at a special meeting of the sodality. The members mostly favored participation in the parade, especially in view of the fact that they had a band of their own with a distinctive regalia, banners, and floats. Accordingly, the expense could not be very great. The Director, Rev. Peter DeMeester, S. J., was opposed to the idea, giving various reasons why they should not participate in a body, alleging that the society was a religious society, and that it was the part of a secular society to parade and not of a sodality. Finally the straw which broke the camel's back was laid on, when it was asserted that St. Patrick was not an Irishman anyway. At this declaration quite a number of members walked out of the basement where the meeting was being held.

MARRIED MEN'S SODALITY BAND

The large sodality band was organized in the winter of 1861-1862 in Patrick Brennan's store at the corner of Canal and Wilson streets, and soon after the first election was held in the old school-house, which had been used as a church in 1860. There were twelve members in all, seven married and five single, namely: J. P. Creedon, Director; Martin Brennan, Treasurer; Jeremiah Coyne, Secretary; Thomas Brennan, William Granger, Michael Breen,

John Tobin, Henry O'Connor, George Powell, Thomas Morrissey, Jeremiah Callaghan, Patrick Wall and D. Summers. The following sketch of the band is provided by Mr. James F. Kennedy, who was the Musical Director for about twenty-five years:

I became a member of the Married Men's Sodality Band in 1878.

Mr. John McShay was instructor at that time, and rehearsals were held in the building on the corner of May and Twelfth streets in the rear of the Catholic Book Store.

Among the members at that time were M. Dwyer, James Dwyer, James Keys, John Collins, John Boland, John and James Maloney, Stephen Dalley, John and James McShay, J. Golden and J. Monahan.

The Band then used the bell front instruments and played every Sunday morning for the Sodality in Sodality Hall and on the first Sunday of the month at the 7 o'clock Mass in Holy Family Church.

Later new instruments and uniforms were procured.

The band increased in size and the following were members for a long time: John, Edward and Patrick Phelan, Thomas McMahon, Jerome and William O'Connell, Edward Rush, Joe Bertrand, J. O'Brien, Thomas Carroll, Joe Schwartz, George Shaughnessy, Dan Hartnett, John and William Collins, M. Faber, Fred Lewis, P. Denney, Dan Clancy, J. Crowley, Martin and Patrick Donahoe and John Cooney.

John McShay was director until 1885, when James Roddy directed until 1890, and from 1890 until the band went out of existence (which occurred following an edict issued from Rome which forbade the use of brass instruments in Church) I had the pleasure and honor of being their leader.

During my time the Band was composed of thirty or more good musicians and took an active part in parish affairs. They made a parade every first Sunday before Mass, and led the parade to meet the Rt. Rev. Bishops on Confirmation Days. We also gave some very fine concerts in Sodality Hall, and the services of the band were always in demand in other parishes for Bazaars, etc., notably Sacred Heart, St. Columbkil's, St. Mel's,



MARRIED MEN'S SODALITY BAND ORGANIZED 1863, DISBANDED 1907

First Director, John McShay, until 1885; next, James Roldy, until 1890; last, James F. Kennedy, until 1907. Officers: J. P. Creodon, President; Martin Brennan, Treasurer; Jeremiah Coyne, Secretary. Other Members: Thomas Brennan, William Granger, Michael Breen, John Tobin, Henry O'Connor, George Powell, Thomas Morrissey, Jeremiah Callaghan, Patrick Wall, William D. Summers.

St. Agatha's and Presentation Churches. Their services were, of course, gratis.

Upon the introduction of the Holy Name Society into the parish, at the instance of the Most Rev. Archbishop, George W. Mundelein, D. D., the Married Men's Sodality joined that organization in a body. On the second Sunday of the month the former members of the sodality will be found well represented in the ranks of the Holy Name, and on the fourth Sunday of the month, the Communion Sunday of the men's and boys' sodalities, you will also find the married men like veteran soldiers at the Communion rail.

MARRIED LADIES' SODALITY

According to authentic accounts the Married Ladies' Sodality originated in this manner: As soon as the Ladies of the Sacred Heart opened their school on Lytle Street, under the title of the "Sacred Heart School" a meeting of ladies was called and the Sodality of St. Anne was organized. This was the nucleus of the Sodality of the "Holy Maternity," which was aggregated to the Roman *Prima Primaria* during Rev. Florian Sautois' directorship. The sodality made the Convent of the Sacred Heart its headquarters until 1878, when the space became too limited for the accommodation of the large membership. Much good was effected by this sodality in giving aid to the poor, visiting the sick, and preparing the dying for the last Sacraments.

Rev. P. Murphy, S. J., who was acquainted with many of the original members in their lifetime in his account of the sodality in the Calendar for 1893, says:

According to a statement officially sent out in the year 1872, the Married Ladies' Sodality was organized, in 1862, into an association called "St. Ann's" or more popularly "The Society." Upon close investigation, we can safely date its origin from Saturday, July 26, 1861, the day they pronounced their first act of consecration, the feast of St. Ann. Their probation was very short, lasting only from the preceding Sunday. Their first members were quite few, only fourteen. Their first Prefect was Mrs. Redmond Sheridan (the mother of the dearly beloved Mother Sheridan of the Ladies of the Sacred Heart). Her assistant was Mrs. Dargan, of 415 S. Morgan street. The list of Charter members at that first meeting, on July 26th, 1861, was as follows: Mrs. Agnes Sheridan, Mrs. Ann McGrath, Mrs. Ellen Ward, Mrs. Eliza Turner, Mrs. Margaret Dargan, Mrs. Mary Hughes, Mrs. Anne O'Connell, Mrs. Mary Kilbridge, Mrs. Margaret McJohn, Mrs. Sarah McElroy, Mrs. Mary Clark.

They dressed in simple and sombre colors. They wore a large medal of St. Anne attached to a pink ribbon, that reached around the neck, a very large black veil, a gown not much differing in color from the veil, all of which suggested penance and death. They would have gone deeper into mourning were it not that Mrs. Dargan strenuously opposed their desire to become as unworldly as possible. They continued to wear this dress for fourteen years.

Father Damen was their nominal director, till 1869, when Father Setters was appointed their first regular director. As long as they met at the Convent of the Sacred Heart, on Taylor and Lytle streets, the Ladies of the Sacred Heart had almost exclusive management of the Sodality. When Father Sautois became director in 1873, he had the Sodality joined to the Prima Primaria in Rome. On September 1, 1875, the date of their diploma, they became regular sodalists. In 1878, their number became so large that they were obliged to transfer their headquarters to the basement of the Church and later into the Sodality Hall, when this building was completed, 1880-1881. The mustard seed planted in 1861, has grown into a wide spreading tree, the few have multiplied rapidly, and the good work still goes on.

To Mother Gallwey, the founder of the Ladies of the Sacred Heart, in Chicago, should be given the credit of the formation

of the Married Ladies' Sodality. She possessed a genius for organization. She saw the immense good that would result from an organization of Married Ladies in a growing parish, such as the Holy Family then was. Consequently Mother Gallwey and her worthy successors, especially Madam Schneider, gave special instructions to them on regular occasions and this kept up during the seventeen years that the Sacred Heart Convent was their headquarters. The deep religious training, the many beautiful traits of character and manners instilled into this association during all these years, have borne abundant fruit, first in the saintly lives of these good ladies, second in the happy Christian and Catholic atmosphere of the homes, created by the influence of those good mothers of families, third in the Catholic training of their offspring, fourth in the good innocent lives of the youths of both sexes. This can be best judged by the great number of young men and women who made the "heroic act" by consecrating themselves irrevocably to the service of God. The long association of eighteen years of the Married Ladies with the "Madams" as they were generally called, produced in them a loyalty and attachment which was marvelous. This was exemplified by the sorrow and distress felt by all the members of the Married Ladies' Sodality in after years at the regrettable departure of the Ladies of the Sacred Heart from the scenes of so much heroic sacrifice for God and their neighbor.⁴

With the opening of the Sodality Hall, the Married Ladies' Sodality began to grow in numbers and efficiency. But it was under the direction of Reverend Constantine Lagae, S. J., from 1885 to 1895, that it reached the zenith of its greatness. After one of the great retreats given to the Married Ladies' Sodality, three hundred and thirty persons applied for admission. Although the Sodality Chapel accommodated from eight hundred to a thousand people, the members had to be separated into two divisions in order to accommodate them at their Sunday meetings. Later, under the direction of Rev. A. K. Meyers, S. J., they held their Sunday meetings in the basement of the Church, so as to have them all in one body at the regular meet-

⁴ See account of the labors of the Madames of the Sacred Heart, Chapter XVII.

ings. This custom continued for several years, and until the membership became so reduced that all could meet at one time in the Sodality Hall Chapel. This reduction was mainly due to the great number who moved out of the parish, from 1900 to 1921. The number of members of the Married Ladies' Sodality who went to Communion on Sunday, August 2, 1885, was 841. There were 196 absent and 87 excused, making a total of 975.⁵

The Married Ladies' Benevolent Association was established in August, 1890. The object of this association was the same as that of the Married Men's, which was established several years before. The aim was to have a fund for the burial expenses of members. We quote from the Calendar of January, 1894:

"The Benevolent Society is now two years and five months old. Its membership reaches 1,025. Since its organization, twenty-eight members have died and \$6,002 have been distributed to the families of the deceased. The officers give their services gratis, that is what no other society can claim. This is a great blessing to the Holy Family Parish."

The officers of the Benevolent Association elected for 1894 were as follows:

Financial Secretary, Mrs. E. A. Gubbins; Treasurer, Mrs. M. Sullivan; Secretaries and Collectors for the eight divisions, the Mesdames M. Anderson, N. McCabe, E. McEnery, M. Lynch, M. Maloney, M. O'Connell, F. Cunningham, N. Dwyer; Collectors, C. Rapp, M. Conroy, M. Lawler, J. Branick, M. Garvey, M. McElherne, A. O'Brien, M. O'Brien; District Managers, N. Mackey, W. Kelly, L. Walsh, M. Collins, M. Forbes, M. Murphy, M. McGrath, M. Mahon, M. Guthrie, M. Noonan, M. Walsh, M. Jones, A. Horn, M. Fortin, M. Walsh, K. McQuade. K.

⁵ This is the first record found of the number of members approaching the sacraments in a body.

Murphy, B. Matthews, D. C. McDermott, J. Cummings, M. Martin, A. Fletcher, L. K. Minihan, M. Ross, B. Donohue, B. McMahon, E. Quigley, S. Turner, K. Bartley.

The Benevolent Association, after several years of existence, had paid out \$22,000 in death benefits. All this good was accomplished with but very little expense to the individual members, only twenty-five cents tax on each member at the death of an associate. Eventually the Association met the same fate as that of the Married Men's and the Young Ladies' Sodalities, and for the same cause, i. e., the great number of mutual insurance associations that sprang up from 1880 to 1900, but principally the Catholic Order of Foresters, Catholic Benevolent Legion, Catholic Knights and Ladies of America, also many non-sectarian associations. The members saw a greater opportunity for bettering themselves and they availed themselves of it.

MARRIED LADIES' SODALITY LIBRARY

Up to 1889, the Married Ladies had no library of their own. In the month of January of 1889, their new library was organized, under the direction of Rev. C. J. Lagae, S. J. A new room was prepared in the basement of the Sodality Hall, and equipped with every modern convenience suitable for library purposes. This room occupied the northwest corner, facing Eleventh and May streets. Contributions were called for and in a short time a stream of money flowed in, members contributing from ten dollars down to twenty-five cents. Large, beautiful golden oak cases with glass fronts were built, and long

library tables and furniture of exquisite workmanship installed. Within a very short time the shelves were filled with books under the magic hand of Father Lagae and the very able management of Mrs. B. Palmer and her able assistants, the Mesdames Mabbs, Enright, Fay, P. Hammil, Keefe, Holton, Ryan and Wilson.

The number of books in the new library, according to the catalogue, reached a total of 7,284.

OTHER ACTIVITIES OF THE MARRIED LADIES' SODALITY

The marble statue of the Blessed Virgin Mary, over the entrance of the Sodality Hall, was donated by the Married Ladies' Sodality, in 1894. In 1895, they donated a beautiful velvet carpet for the Sanctuary in the Church. In 1904, they donated the window for the east transept of the Church. In 1914, they donated a magnificent set of Vestments to Rev. C. Lagae on the occasion of his Golden Jubilee.

The Married Ladies' Sodality still keeps up the traditions which their good mothers learned from the revered Mother Gallwey and her worthy successors, added to and amplified by the great founder of the parish and the worthy directors who came after him down to the present day. Although diminished in number, they are legion whenever they put their hand to an undertaking. The Married Ladies always lead—never follow. They have contributed in a thousand ways for the benefit of the parish, to the poor, to the orphans and to the Missions, both foreign and domestic. To recount their works in detail would require a volume. All that is

aimed at in this work is merely to record their principal activities.⁶

The total membership of the Married Ladies' Sodality was 2,600.

SPIRITUAL DIRECTORS OF THE MARRIED LADIES' SODALITY

- 1869 Rev. John Setters, S. J.
- 1873 Rev. Florian Sautois, S. J.
- 1876 Rev. John Schultz, S. J.
- 1878 Rev. Charles Filling, S. J.
- 1879 Rev. Henery C. Bronsgeest, S. J.
- 1880 Rev. Peter Tschieder, S. J.
- 1885 Rev. Constantine Lagae, S. J.
- 1895 Rev. Ferdinand L. Weinman, S. J.
- 1896 Rev. Michael P. Dowling, S. J.
- 1897 Rev. Augustine K. Meyer, S. J.
- 1903 Rev. John J. Neenan, S. J.
- 1914-1921 Rev. Joseph G. Kennedy, S. J.

As we have no record of the officers of the Married Ladies' Sodality prior to 1886, we present a list of names submitted by some of the older members of the Sodality. This list applies to Ladies of the Sodality and perhaps to some few others who may not have been members of the organization prior to the year 1886. Some of these names appear on the list of officers after 1886. The object is to preserve the memory of all those good ladies who aided Father Damen and his worthy assistants in the upbuilding of Holy Family Parish and its various institutions.

⁶ By following the accounts of the Married Ladies' Sodality in the Church Calendar and other publications one will be impressed with the great works of the society.

CHARTER MEMBERS

MADAM GALLWEY ORGANIZER OF THE SODALITY

Mrs. Sheridan, First Prefect

Mrs. McJohn	Mrs. Halpin
Mrs. De Voe	Mrs. Wilson
Mrs. Roper	Mrs. Daugherty
Mrs. Turner	Mrs. Nugent
Mrs. McElroy	Mrs. Dubia
Mrs. McAvoy	Mrs. Smith
Mrs. Marsh	Mrs. Conway
Mrs. Richie	Mrs. Lambert
Mrs. Dargan	Mrs. Stubbs
Mrs. Hafey	Mrs. J. Reardon
Mrs. Ryan	Mrs. M. Reardon
Mrs. McGraw	Mrs. Young
Mrs. Lundey	Mrs. Houlihan
Mrs. Gleason	Mrs. Byrne
Mrs. Scanlan	Mrs. Lowrey
Mrs. Lawler	Mrs. Fitzpatrick
Mrs. Masterson	Mrs. Minehan
Mrs. Reardon	Mrs. Gorman
Mrs. Cronin	Mrs. Murray
Mrs. Lawley	Mrs. Farly
Mrs. Comiskey	Mrs. Baggot
Mrs. Barron	Mrs. Brenock
Mrs. F. Lawler	

LIST OF OFFICERS OF THE MARRIED LADIES' SODALITY
DECEMBER 19TH, 1886 TO 1921

1886

Prefect	Mrs. Smith
First Assistant.....	Mrs. Palmer
Second Assistant.....	Mrs. Ragor
Secretary	Mrs. Dwyer
Treasurer	Mrs. Stubbs
Sacristan	Mrs. Dady
Marshal	Mrs. Turner
Librarian	
Directress of Candidates.....	Mrs. Doyle

HOLY FAMILY PARISH

1887-1888

Prefect	Mrs. Dwyer
First Assistant.....	Mrs. Palmer
Second Assistant.....	Mrs. Ragor
Secretary	Mrs. Sheeler
Treasurer	Mrs. Stubbs
Sacristan	Mrs. Hoy
Marshal	Mrs. O'Brien
Librarian	
Directress of Candidates.....	Mrs. Doyle

1888-1889

Prefect	Mrs. Dwyer
First Assistant.....	Mrs. Palmer
Second Assistant.....	Mrs. O'Brien
Secretary	Mrs. Sheeler
Treasurer	Mrs. Stubbs
Sacristan	Mrs. O'Rourke
Marshal	Mrs. Burns
Librarian	Mrs. Palmer
Directress of Candidates.....	

1889-1890

Prefect	Mrs. Palmer
First Assistant.....	Mrs. Sheeler
Second Assistant.....	Mrs. McGuire
Secretary	Mrs. O'Neill
Treasurer	Mrs. Stubbs
Sacristan	Mrs. O'Rourke
Marshal	Mrs. Smith
Librarian	Mrs. Palmer
Directress of Candidates.....	Mrs. Doyle

1890-1891

Prefect	Mrs. Palmer
First Assistant.....	Mrs. Sheeler
Second Assistant	
Secretary	Mrs. O'Neill

Treasurer	Mrs. Stubbs
Sacristan	Mrs. O'Rourke
Marshal	Mrs. Smith
Librarian	Mrs. Palmer
Directress of Candidates.....	Mrs. Doyle

1891-1892

Prefect	Mrs. Lawler
First Assistant.....	Mrs. Sheeler
Second Assistant.....	Mrs. McGuire
Secretary	Mrs. McEnergy
Treasurer	Mrs. Stubbs
Sacristan	Mrs. O'Rourke
Marshal	Mrs. Smith
Librarian	Mrs. Palmer
Directress of Candidates.....	Mrs. O'Brien

1892-1893

Prefect	Mrs. Lawler
First Assistant.....	Mrs. Sheeler
Second Assistant.....	Mrs. McGuire
Secretary	Mrs. McEnergy
Treasurer	Mrs. Stubbs
Sacristan	Mrs. O'Rourke
Marshal	Mrs. Smith
Librarian	Mrs. Palmer
Directress of Candidates.....	Mrs. O'Brien

1893-1894

Prefect	Mrs. Gubbins
First Assistant.....	Mrs. McEnergy
Second Assistant.....	Mrs. Garvey
Secretary	Mrs. O'Neill
Treasurer	Mrs. Adamson
Sacristan	Mrs. O'Rourke
Marshal	Mrs. Smith
Librarian	Mrs. Palmer
Directress of Candidates.....	Mrs. O'Brien

HOLY FAMILY PARISH

1894-1895

Prefect	Mrs. Gubbins
First Assistant.....	Mrs. Garvey
Second Assistant.....	Mrs. McEnery
Secretary	Mrs. King
Treasurer	Mrs. Adamson
Sacristan	Mrs. O'Rourke
Marshal	Mrs. Smith
Librarian	Mrs. Palmer
Directress of Candidates.....	Mrs. Dwyer

1895-1896

Prefect	Mrs. Mary Garvey
First Assistant.....	Mrs. M. McEnery
Second Assistant.....	Mrs. A. King
Treasurer	Mrs. Adamson
Sacristan	Mrs. O'Rourke
Marshal	Mrs. Smith
Librarian	Mrs. Palmer

1896-1897

Prefect	Mrs. Mary Garvey
First Assistant.....	Mrs. M. McEnery
Second Assistant.....	Mrs. A. King
Treasurer	Mrs. Adamson
Sacristan	Mrs. O'Rourke
Marshal	Mrs. Smith
Librarian	Mrs. Palmer

1897-1898

Prefect	Mrs. Mary Garvey
First Assistant.....	Mrs. Mary McEnery
Second Assistant.....	Mrs. Alice King
Secretary	Mrs. Maggie Breen
Treasurer	Mrs. Adamson
Sacristan	Mrs. O'Rourke
Marshal	Mrs. Smith
Librarian	Mrs. Palmer
Directress of Candidates.....	

1898-1899

Prefect	Mrs. Mary McEnery
First Assistant.....	Mrs. Jane Branick
Second Assistant.....	Mrs. Alice King
Secretary.....	Mrs. Mary Rogers
Treasurer.....	Mrs. M. Lynch
Sacristan	Mrs. Dady
Librarian	Mrs. Palmer
Marshal.....	Mrs. Ellen Smith
Mistress of Candidates..	Mrs. Nellie Dwyer

1899-1900

Prefect	Mrs. Mary McEnery
First Assistant... ..	Mrs. Jane Branick
Second Assistant.....	Mrs. Mary Rogers
Secretary.....	Mrs. Margaret Hayes
Treasurer.....	Mrs. May Lynch
Sacristans.....	Mrs. Annie Anderson
	Mrs. Mary McElherne
Librarian.....	Mrs. Delia Palmer
Marshal.....	Mrs. Ellen Smith

1900-1901

Prefect.....	Mrs. Jane Branick
First Assistant.....	Mrs. Mary Rogers
Second Assistant.. ..	Mrs. Nellie McCabe
Secretary	Mrs. Breen
Treasurer.....	Mrs. Mary Lynch
Sacristan.....	Mrs. Mary McElhern
Marshal	Mrs. Smith
Librarian	Mrs. Palmer
Directress of Candidates.....	

1902-1903

Prefect.....	Mrs. Mary Rogers
First Assistant.....	Mrs. Nellie McCabe
Second Assistant.....	Mrs. Hary Hoy
Secretary.	Mrs. Margaret Hayes
Treasurer.....	Mrs. Mary Lynch

HOLY FAMILY PARISH

Sacristan.....Mrs. Mary McElhern
 Marshal.....Mrs. Mary McEnery
 Librarian Mrs. Palmer

1904-1905

Prefect.....Mrs. Nellie McCabe
 First Assistant.....Mrs. Mary Hoy
 Second Assistant.....Mrs. Margaret Hayes
 Secretary.....Mrs. Mary Sheeler
 Treasurer.....Mrs. Mary Lynch
 Sacristan.....Mrs. Mary McElhern
 Librarian Mrs. Palmer
 Marshal.....Mrs. Mary McEnery
 Directress of Candidates.....Mrs. Mary Horan

1906-1907

Prefect Mary Hoy
 First Assistant.....Margaret Hayes
 Second Assistant.....Mary Horan
 Secretary Mary Sheeler
 Treasurer
 Sacristan Mrs. McElhern
 Marshal Mary McEnery
 Librarian Mrs. Palmer
 Directress of Candidates.....Marie Sullivan

1908-1909

Prefect Margaret Hays
 First Assistant.....Mary Horan
 Second Assistant.....Marie Maher
 Secretary Mary Sheeler
 Treasurer
 Sacristan Mary McElherne
 Marshal Mary Hoy
 Librarian
 Directress of Candidates.....Marie Sullivan

1910-1911

Prefect Marie Maher
 First Assistant.....Mary Murray
 Second Assistant.....Mary McNellis

Secretary	Mary Sheeler
Treasurer	
Sacristan	Annie Anderson
Marshal	Mary Hoy
Librarian	
Directress of Candidates.....	Marie Sullivan

1912-1913

Prefect	Mary Murray
First Assistant.....	Mary McNellis
Second Assistant.....	Frances Guthris
Secretary	Mary Sheller
Treasurer	
Sacristan	Annie Anderson
Marshal	Mrs. Hoy
Librarian	
Directress of Candidates.....	Marie Sullivan

1914-1915-1916

Prefect	Mrs. McNellis
First Assistant.....	Maria Foley
Second Assistant.....	Nora Fitzmaurice
Secretary	Mary Sheeler
Treasurer	
Sacristan	Annie Anderson
Marshal	Mrs. Hoy
Librarian	
Directress of Candidates.....	Marie Sullivan

1917-1918

Prefect	Marie Foley
First Assistant.....	Nora Fitzmaurice
Second Assistant.....	Margaret Berg
Secretary	Mary Sheeler
Treasurer	Mary McNellis
Sacristan	Annie Anderson
Marshal	Mary Hoy
Librarian	
Directress of Candidates.....	Marie Sullivan

1919

Prefect	Nora Fitzmaurice
First Assistant.....	Margaret Berg
Second Assistant.....	Kittie Hover
Secretary	Mary Sheeler
Treasurer	Mary McNellis
Sacristan	Annie Anderson
Marshal	Mary Hoy
Librarian	
Directress of Candidates.....	Marie Sullivan

1920-1921

Prefect	Mary McNichols
First Assistant.....	Margaret Berg
Second Assistant.....	Kittie Hover
Secretary	Mary Sheeler
Treasurer	Mary McNellis
Sacristan	Annie Anderson
Marshal	Mary Hoy
Librarian	
Directress of Candidates.....	Marie Sullivan

MARRIED LADIES' SODALITY

By-Laws

I.

This Sodality is established in favor of married ladies and Christian mothers.

II.

1. The object of this Sodality is the improvement of its members in every Christian virtue, and, especially, in a tender devotion to the Mother of God—the Queen, the Patroness and Model of Christian mothers—under the patronage of St. Anne, her blessed mother, in order to draw down the blessings of Heaven on themselves and on every member of their respective families.

III.

The duties prescribed are few and of easy observance, viz.:

1. On the first Sunday of the month, all the members assemble in the basement of the Church, to go to Holy Communion in a body at the 7 o'clock Mass in the Church.

2. On the Communion Sunday all are to bring a Communion ticket of their respective guild with their Sodality number.

3. They meet twice a month at a quarter to three o'clock in the afternoon of the second and fourth Sundays of each month, in the Married Ladies' Sodality Hall. Those who are absent from the meetings or from Communion should send their excuse as soon as possible.

4. All are to wear the Badge and Medal of the Sodality on Communion morning.

5. The officers only wear them at Sunday meetings, but the other members should wear then their Medal and Ribbon.

IV.

1. Two Masses are celebrated every month for the living and deceased members of the Sodality, and an Anniversary High Mass every year for all the deceased members.

V.

1. In case of sickness, the sick member is visited by the members of the Sodality.

2. On the decease of a member a High Mass is celebrated for the repose of her soul. The officers and members will attend the funeral and all should wear their uniforms.

3. All the members of the Married Ladies' Sodality have a right to the use of the Library, which will be open every Sunday from 3 to 4 p. m., except on the second and fourth Sundays when it will be open from 4 to 5 p. m., and on all Mondays from 8 to 9 p. m.

THE YOUNG LADIES' SODALITY

In the summer of 1861 the fathers canvassed the sparsely settled parish for suitable candidates for the Young Ladies' Sodality and succeeded in finding

thirty or forty—all that then actually lived in the parish; first settlers did not come with large families.

The young ladies met in the schoolhouse attached to the Sacred Heart Academy, at the corner of Taylor and Lytle streets, in the identical building now standing on the northwest corner of Taylor street and Blue Island avenue. There they held their weekly meetings, until the following winter, when they moved to the basement of the Church, or rather to that portion of it lying under the transept which had been transformed to a neat and cozy room.

At first the members wore, on Communion days, the large miraculous medals suspended from a broad ribbon that encircled the neck, and a long white veil which fell back gracefully over the shoulders, reaching below the waist.

On August 15th, "Lady Day," in the harvest of 1861, this small band of thirty or forty assembled in the Church to make their first act of consecration to the Blessed Virgin. That first number has increased a hundred fold, and the prayers accompanying the act have often since ascended from virgin hearts to the throne of Grace and drawn down upon the young ladies of the parish many blessings from the Mother of Divine Grace. The following year, on December 8, 1862, the Sodality was united to the Roman *Prima Primaria* under the title of the "Immaculate Conception of the Blessed Virgin Mary," St. Aloysius being its Patron.

The first Sunday of the month was observed as a general Communion day for the first time on May 4, 1862, and on this occasion the members wore white veils. At a meeting held in the afternoon, it was decided that the seven o'clock Mass on the third Sun-

day of each month, should be offered up for the spiritual and temporal welfare of the members, and that the election of the principal officers should take place every four months.

On June 1, 1862, the members of the Sodality took part in the procession in the Church at the conclusion of the month of Mary, all the members wearing white dresses and veils.

On June 22, within the octave of Corpus Christi, sixty-two members of the Sodality in white dresses and veils, took part in the solemn procession of the Blessed Sacrament which took place out-doors.

On Tuesday, November 4, 1862, the Rt. Rev. Bishop visited the meeting of the Sodality and made some very felicitous remarks about the great number of Sodalists present, and the virtue and value of the Sodality.

After the completion of the Sodality Hall the Young Ladies were furnished with a beautiful chapel and library room. The chapel was beautified by a series of oil paintings of "A Child of Mary" in her various daily occupations. This chapel has been improved from time to time until it is a veritable home of beauty.

The library and reading room of the Young Ladies' Sodality is, perhaps, not surpassed in its furnishings by any other such organization in Chicago. The library itself is stocked with books, the aggregate cost of which is very large.

The report made on April 4, 1898, showed a total membership of eight hundred and fifty, all in good standing. This is the high mark, as it was about this time that the people began to move out of the parish in great numbers.

The Ladies' Benevolent Association was organized on August 1, 1894, and a Young Ladies' branch was established, with the following officers:

Miss Agnes Hammil.....Vice-President

Miss Mary O'Connor Secretary

Miss Kate Shannon..Collector of Division No. 9

Miss Julia Morgan Secretary

Miss Maggie Roach..Collector of Division No. 10

These officers resolved, in their first meeting, to hold in the future three regular meetings every month to transact the business connected with the association.

This Ladies' Benevolent Association originated with the Married Men's Sodality in the early eighties for the purpose of helping the sick and burying the dead. The Married Ladies' Sodality took it up under the leadership of Rev. Lagae and the Young Ladies followed later, although their membership was never large. The object of the Association did not appeal to the young ladies very strongly and the membership in the Benevolent contingent gradually dwindled away.

The Golden Jubilee of the Young Ladies' Sodality was celebrated from Sunday, October 15, to Sunday, October 22, 1911. The following was the program:

THE GOLDEN JUBILEE OF THE ORGANIZATION OF
THE YOUNG LADIES' SODALITY OF HOLY FAMILY PARISH
NINETEEN HUNDRED AND ELEVEN

PROGRAM

Sunday, October 15 to Sunday, October 22

Retreat For Young Ladies

Under the auspices of the Young Ladies' Sodality
Evening Exercises at 8 p. m., Beads, Sermon and Benediction

Morning Exercises at 6 a. m., Mass and Short Sermon.

EVENING SERMONS

Sunday, October 15, at 8 p. m.—“Martha, Martha, thou art careful and art troubled about many things, but one thing is necessary.” Luke X, 41, 42.

Rev. P. A. Mullens, S. J.

Monday, October 16, at 8 p. m.—“Know thou and see that it is an evil and a bitter thing to have left the Lord thy God.” Jer. II, 19.

Rev. D. M. Johnson, S. J.

Tuesday, October 17, at 8 p. m.—“Man’s days are as grass, as the flower of the field so shall he flourish.” Ps. CII, 15.

Rev. H. S. Spalding, S. J.

Wednesday, October 18, at 8 p. m.—“The mercies of the Lord that we are not consumed.” Lamen. III, 22.

Rev. D. M. Johnson, S. J.

Thursday, October 19, at 8 p. m.—“Give us this day our daily bread.”

Rev. F. G. Dinneen, S. J.

Friday, October 20, at 8 p. m.—“Because she hath loved much.” Luke VII, 47.

Rev. H. S. Spalding, S. J.

Sunday, October 22, at 7 a. m.

Holy Communion Mass in the Upper Church.

Celebrant.....Rev. Ferdinand A. Moeller, S. J.

Deacon.....Rev. Martin Bronsgeest, S. J.

Subdeacon.....Rev. Thomas A. Nolan, S. J.

Master of Ceremonies.....Rev. Wm. H. Trentman, S. J.

Holy Family Church Acolythical Society

Young Ladies’ Sodality Choir

Organist.....Mr. Leo Mutter

Breakfast in the Students’ Dining Room for members of the Young Ladies’ Sodality.

Solemn Closing of the Retreat and Golden Jubilee Service

Sunday, October 22, at 8 p. m.

Prelude Saint Saens

Orchestra and Organ

Chorus—"Praise Ye the Lord".....Randegger
 Sermon.....Rev. P. A. Mullens, S. J.

"In doubts, difficulties and dangers, think of Mary. Following her, you will not go astray. Clasp her hand you will not fall. Under her protection you need not fear. When she leads you, you will not grow weary. When she favors you, you will reach home in safety."—From St. Bernard.

Chorus—"Alma Virgo".....Hummel

Papal Blessing

Act of Consecration to the B. V. M.

Solemn Benediction of the Most Blessed Sacrament

Celebrant.....The Most Rev. James Edward Quigley, D. D.
 Deacon.....Rev. Alexander J. Burrowes, S. J.
 Subdeacon.....Rev. R. J. Rosswinkel, S. J.
 Master of Ceremonies.....Rev. W. H. Trentman, S. J.

Holy Family Church Choral Society

Chorus—"O Salutaris" Gaul
 Chorus—"Tantum Ergo" Morrison

"Te Deum—God of Might"

Congregation, Chorus, Orchestra and Organ

Postlude Meyerbeer
 Mrs. Josephine Bradshaw.....Soprano
 Miss Anna C. Byrne.....Alto
 Mr. Charles Joy Tenor
 Mr. Robert J. McQuirk..... Bass

Chorus of 50 Voices

Mr. J. F. Pribyl.....Assistant Director
 Mr. Leo Mutter Director and Organist

Monday, October 23, at 6:30 a. m.

Solemn Requiem Mass

For the Deceased Members of the Young Ladies' Sodality

Celebrant.....Rev. Alexander J. Burrowes, S. J.
 Deacon.....Rev. Ferdinand A. Moeller, S. J.
 Subdeacon.....Rev. Martin Bronsgeest, S. J.

Tuesday, October 24, at 8 p. m.

All the members of the several Sodalitys in the parish are cordially invited to attend the

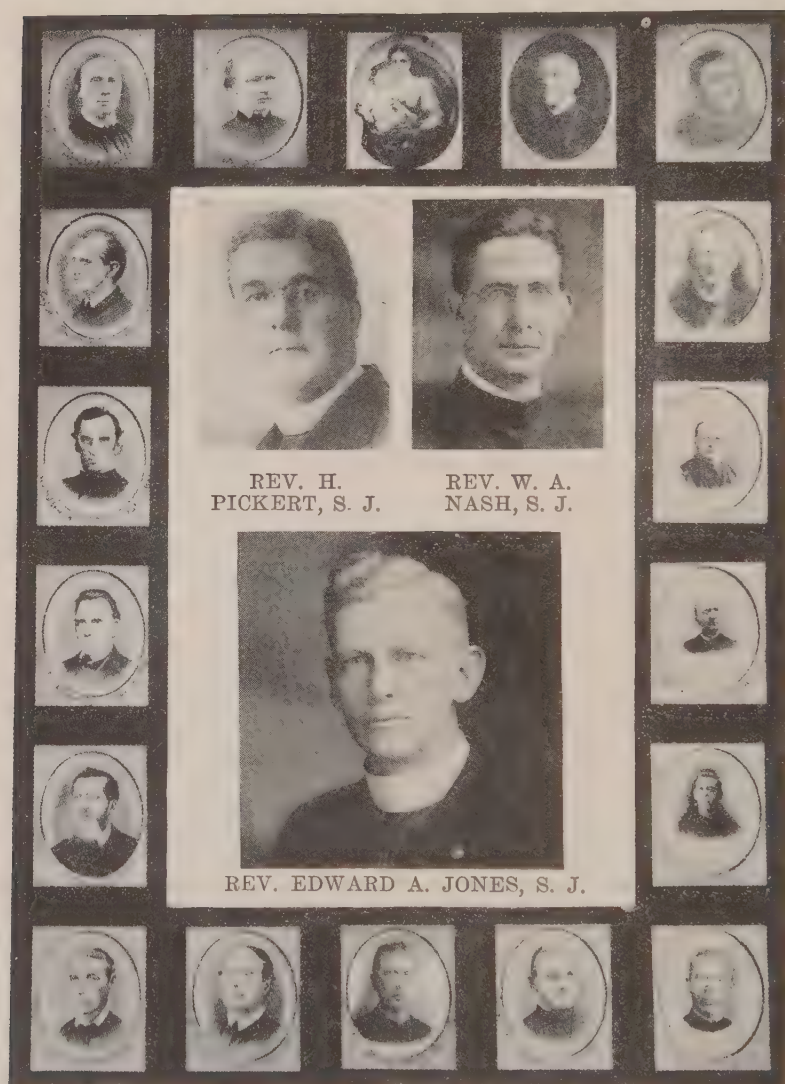
REUNION AND RECEPTION IN THE SODALITY HALL

Piano Solo—"Endearing Young Charms"..... Miss Catherine Dowdle
 Miss Catherine Dowdle
 Address..... Rev. Alexander J. Burrowes, S. J.
 Soprano Solo—"A Gypsy Maiden I"..... Miss Lucy Shannon
 Address..... Count William J. Onahan
 Quartette—"Kerry Dance"..... Malloy
 Soprano, Miss Henrietta Mutter; Tenor, Mr. Horian Desmarais; Alto, Miss Gertie Mutter; Basso, Mr. Joseph Hardyman.
 Address..... The Rt. Rev. Paul P. Rhode, D. D.
 Piano Solo..... Miss Flossie McElherne
 Adjournment to the Assembly Hall.

USHERS

Nicholas Boswell	John McGrath
Andrew Garvey	Dan O'Brien
John Hannigan	James Reilly
Michael Kearney	Thomas Shannon
Leo Kennedy	Peter Sullivan
Michael McNellis	Frank Wilson
John McGourty	Frank Ziemsen

The Young Ladies' Sodality has always been one of the glories of Holy Family Parish. It has co-operated in every good work inaugurated in the parish. It has furnished virgin brides of Christ in great numbers, perhaps in excess of any parish in the United States during its sixty-four years of existence. God alone knows the quantity of good accomplished by the members in the Convent, in the school, in the shop, in society, and especially in the home. To be a member of Holy Family Young Ladies' Sodality was a recommendation which gave the *entree* to any Catholic home or circle. Although diminished in numbers for causes common to all the



SPIRITUAL DIRECTORS YOUNG LADIES' SODALITY

Sodalities, the Young Ladies' Sodality is vigorous and energetic in all of its undertakings.

DIRECTORS OF THE YOUNG LADIES' SODALITY 1861-1921

Rev. Maurice Oakley, S. J.....	1861-1862
Rev. James C. Van Goch, S. J.....	1862-1863
Rev. James Converse, S. J.....	1863-1864
Rev. Michael J. Lawlor, S. J.....	1864-1866
Rev. John F. O'Neil, S. J.....	1866-1868
Rev. John De Blieck, S. J.....	1868-1872
Rev. Ferdinand Coosemans, S. J.....	1872-1873
Rev. Dominic Niederkorn, S. J.....	1873-1874
Rev. John De Blieck, S. J.....	1874-1879
Rev. Dominic Niederkorn, S. J.....	1879-1880
Rev. Henry C. A. Bronsgeest, S. J....	1880-1883
Rev. Francis X. Kuppens, S. J.....	1883-1885
Rev. John D. Condon, S. J.....	1885-1895
Rev. Martin M. Bronsgeest, S. J.....	1895-1897
Rev. Eugene H. Brady, S. J.....	1897-1898
Rev. Reinhard Rosswinkel, S. J.....	1898
Rev. John A. Gonser, S. J.....	1898-1908
Rev. Henry Dumbach, S. J.....	1908-1910
Rev. Ferdinand A. Moeller, S. J.....	1910-1916
Rev. H. Pickert, S. J.....	1916-1919
Rev. W. A. Nash, S. J.....	1919-1921
Rev. Edward A. Jones, S. J.....	1921

OFFICERS OF THE YOUNG LADIES' SODALITY

The minute book of the Young Ladies' Sodality shows that, on Sunday, August 11, 1861, a meeting was called for the purpose of organizing a Young Ladies' Sodality. The meeting took place in a school room of the Convent of the Ladies of the Sacred Heart on West Taylor and Lytle streets. The meeting was called to order by the Reverend Director, Father Maurice Oakley, S. J., at 4 P. M. At

this first meeting thirty-eight young ladies joined. Their names follow:

Ann Riley, Ellen O'Mara, Anastasia Anderson, Lizzie Sheridan, Bridget Donnelly, Honora O'Brien, Mary Larkin, Eliza Burns, Bridget McNamara, Mary Harold, Margaret Kehoe, Elizabeth Brady, Jane Sherlock, Ellen Murphy, Ellen Kehoe, Lizzie Finney, Mary O'Connell, Ann Finney, Catherine Ryder, Mary Carroll, Annie Hogan, Mary Conley, Kate Snyder, Julia Madden, Eliza Moran, Mary Lorden, Anna Bartley, Mary Sherlock, Felicia Buggy, Mary Kennedy, Maggie Kennedy, Ann Coughlney, Julia McGrath, Mary McGrath, Mary Meeks, Catherine Fox.

On August 18, 1861, at the second meeting of the Sodality, the Reverend Director appointed the following officers pro tem.: Prefect, Miss Harriet Kennedy; First Assistant, Mary Lorden; Second Assistant, Mary Hunt; Consultors, The Misses Lizzie Finney, Ellen Kelly, Ann Sherlock, Annie Finney, Ellen Cassidy and Annie Bremner.

On November 17, the feast of the Patroness of the B. V. M., the following officers were duly elected by the members of the Sodality: Prefect, Lizzie Finney; First Assistant, Mary Lorden; Second Assistant, Ellen Kelly. This was the first official election of the Sodality.

On December 1 the following appointments were made: Consultors. The Misses Annie Finney, Mary Sherlock, Annie Bremner, Annie Madden, Margaret Quaid, Catherine Frances Hickey, Bridget Keenan, Honora Field, Ellen McGrath and Mary Heelan. Miss Honora Field was elected Secretary and Annie

Bremner Treasurer. Rev. Maurice Oakley, S. J., was the Director for the years 1861-1862.

The following are the names of the officers from August 11, 1861, to 1921, inclusive, with the exception of the years 1867-75-76-77-78-79 the records for which years are missing. From 1880 to 1921, the names of the officers are also compiled in alphabetical order.

August 11, 1861

Prefect	Miss Harriet Kennedy
First Assistant.....	Mary Lorden
Second Assistant.....	Mary Hunt

November 17, 1861

Prefect	Miss Lizzie Finney
First Assistant	Miss Mary Lorden
Second Assistant.....	Miss Ellen Kelly

June 8, 1862

Prefect	Miss Honora Field
First Assistant.....	Miss Annie Madden
Second Assistant.....	Miss Mary Sherlock

October 26, 1862

Prefect	Miss Honora Field
First Assistant.....	Miss Margaret Hickey
Second Assistant.....	Miss Jane Keenan

November 23, 1862

Prefect	Miss Honora Field
First Assistant.....	Miss Margaret Hickey
Second Assistant.....	Miss Jane Keenan
Secretary	Miss Mary Cassidy
Treasurer	Miss Mary Anderson

March 1, 1863

Prefect	Honora Field
First Assistant.....	Annie Madden
Second Assistant.....	Ellen Cassidy
Secretary	Miss Mary Lorden
Treasurer	Miss Margaret O'Connor
Sacristan	Miss Julia Madden

HOLY FAMILY PARISH

June 14, 1863

Prefect	Mary Lorden
First Assistant.....	Ellen Cassidy
Second Assistant.....	Honora Field
Treasurer	Margaret O'Connor
Secretary	Ellen Murphy
Sacristan	Julia Madden

October 18, 1863

Prefect	Mary Lorden
First Assistant.....	Ellen Gorman
Second Assistant.....	Ellen Madden
Secretary	Honora Field
Treasurer	Margaret O'Connor
Sacristan	Julia Madden

February 21, 1864

Prefect	Mary Cronin
First Assistant.....	Mary Cassidy
Second Assistant.....	Anna Bremner
Secretary	Ellen Cassidy
Treasurer	Margaret O'Connor
Sacristan	Annie Madden

June 19, 1864

Prefect	Mary Sherlock
First Assistant.....	Mary Cassidy
Second Assistant.....	Annie Madden
Secretary	Ellen Cassidy
Treasurer	Mary Holland
Sacristan	Julia Madden

May 28, 1865

Prefect	Miss Mary Anderson
First Assistant.....	Miss Mary Sherlock
Second Assistant.....	Miss Honora Bartley

October 1, 1865

Prefect	Miss Honora Field
First Assistant.....	Miss Annie Madden
Second Assistant.....	Miss Jane Adams

Secretary	Miss Bridget Dwyer
Treasurer	Miss Mary Adams
Sacristan	Miss Anna Philbin

April 8, 1866

Prefect	Miss Honora Field
First Assistant.....	Miss Bridget Dwyer
Second Assistant.....	Miss Ellen Gorman
Secretary	Miss Anne Philbin
Treasurer ..	Miss Annie Madden
Sacristan	Miss Mary Adams

December 16, 1866

Prefect	Miss Jane Adams
First Assistant.....	Miss Ellen Gorman
Second Assistant.....	Miss Mary Brennan
Secretary	Miss Honora Field
Treasurer ..	Miss Anna Madden
Sacristan	Miss Anna Philbin

No record of officers for the year 1867

November 8, 1868

Prefect	Miss Honora Field
First Assistant.....	Miss Anastasia Anderson
Second Assistant.....	Miss Mary Cronin
Secretary	Miss Annie Madden
Treasurer ..	Miss Lizzie Madden
Sacristan	Miss Ann Philbin

December 26, 1869

Prefect	Miss Mary Cunningham
First Assistant	Miss Mary Graham
Second Assistant.....	Miss Margaret Ready
Treasurer	Miss Ellie Wall
Secretary	Miss Mary A. Dunn
Sacristan ..	Miss Mary Kearney
Regulatrix	Miss Mary A. Burns

June 10, 1870

Prefect	Miss Mary O'Neill
First Assistant	Miss Mary Graham
Second Assistant.....	Miss Margaret Ready

Secretary	Miss Mary A. Dunn
Treasurer	Miss Mary Cunningham
Sacristan	Miss Mary A. Burns
Regulatrix	Miss Philomena Hartnett

On June 10, 1870, the Young Ladies' Sodality was divided into cycles with an officer in charge of each cycle. There were ten cycles in all.

December 11, 1870

Prefect	Miss Mary O'Neill
First Assistant.....	Miss Mary A. Dunne
Second Assistant.....	Miss Margaret Walsh
Secretary	Miss Maggie O'Donnell
Treasurer	Miss Mary Cunningham
Sacristan	Miss Maggie O'Shea
Regulatrix	Miss Philomena Hartnett
Librarian	
Directress of Candidates.....	Miss Ellen Anderson

June 28, 1871

Prefect	Mary Wilson
First Assistant.....	Mary A. Dunne
Second Assistant.....	Maggie E. Dunne
Secretary	Margaret Walsh
Treasurer	Mary Cunningham
Sacristan	Maggie O'Shea
Regulatrix	Josephine Burke

December 10, 1871

Prefect	Mary Wilson
First Assistant.....	Josephine Burke
Second Assistant.....	Katie Henneberry
Secretary	Annie Carmody
Treasurer	Bridget Dwyer
Sacristan	Hannah Garvey
Regulatrix	Mary Ann Philbin
Directress of Candidates.....	Mary Graham

June 17, 1872

Prefect	Margaret Ready
First Assistant.....	Katie Henneberry
Second Assistant.....	Josephine Burke
Secretary	Mary Graham
Treasurer	Bridget Dwyer
Sacristan	Hannah Garvey
Regulatrix	Mary A. Philbin
Directress of Candidates.....	Mary A. Dunne

December, 1872

Prefect	Margaret Ready
First Assistant.....	Mary Cunningham
Second Assistant.....	Hannah Garvey
Secretary	Mary Graham
Treasurer	Mary A. Dunn
Sacristan	Kittie O'Neill
Regulatrix	Mary A. McMullin
Directress of Candidates.....	Celia Conlisk
Librarian	Mary O'Neill

It was proposed that the Librarian should hereafter be admitted as a member of Council, which was unanimously accepted.

May 16, 1873.

Prefect	Kittie O'Neill
First Assistant.....	Mary Cunningham
Second Assistant.....	Hannah Garvey
Secretary.....	Mary Clarke
Treasurer	Mary A. Dunn
Sacristan	Mary McMullin
Regulatrix	Mary Fitzgerald
Directress of Candidates	
Librarian	

March 19, 1874

Prefect	Margaret Judge
First Assistant.....	Katie Henneberry
Second Assistant.....	Mary Graham
Secretary	Bridget Dwyer

Treasurer	Mary McKeon
Sacristan	Honora Walsh
Regulatrix	Jennie Field
Librarian	Mary O'Neill

OFFICERS OF THE YOUNG LADIES' SODALITY, FROM 1875 TO 1921,
IN ALPHABETICAL ORDER, ALL REFERENCE TO DATES BEING PURPOSELY OMITTED.

Adams, Katie	Driscoll, Belle
Anderson, Kittie	Dowling, Katherine
Asping, Mary	Finn, Mary
Burns, Mary A.	Foley, Nellie
Bremner, Agnes	Fowler, Kittie
Boland, Kittie	Fitzgerald, Nora
Boynton, Mary	Farrell, Sadie
Brady, Margaret	Feile, Louise
Brennan, Margaret	Fahey, Nellie
Bleser, Lottie	Frey, Helen
Brennan, Teresa	Gaynor, Mary
Burnett, Lillian	Gleason, Mary
Callahan, Catherine	Gavin, Maggie
Condon, Lizzie	Goodison, Miss
Cunningham, Mary	Grady, Miss W. C.
Curtin, Maggie	Galvin, Eva
Collins, Miss	Garvey, Ella
Cushing, Mary	Howard, Maggie
Coffey, Bridget	Hamill, Katherine
Clancy, Elizabeth	Hayes, Nellie
Calkins, Margaret	Hayes, Josie
Cleary, Ella	Healy, Kittie
Crowley, Helena	Hartnett, Bessie
Coffey, Alice	Howard, May
Collins, May	Halpin, Nettie
Cahill, Anne E.	Hughes, Rose
Cunningham, Josephine	Humes, Nellie
Donohue, Lizzie	Jennings, Hannah
Dolamore, Mamie	Jones, Mary
Daly, Maggie	Kennedy, Ella
Dooner, Miss	Kearney, Mary

Ledden, Nellie	Norton, Dora E.
Lawley, Lizzie	Norton, Madge
Ledden, Helen C.	O'Shea, Mary E
Levan, Nellie	O'Shea, Mary C.
Leese, Mayme	O'Donnell, Maggie
Leahy, Mary	O'Donnell, Mollie
Leahy, Nellie	O'Byrne, Mary
Legacy, Margaret	O'Leary, Mary
Laughlin, May	O'Donnell, Nellie
Liston, Nellie	O'Neill, Anna
Lonergan, Anna	Pickham, Maggie
Lauer, Lillian	Ponic, Dora
Lascier, Antoinette	Ryan, Maggie
Long, Loretta	Ryan, Helen
Morley, Kate	Riordan, Johanna
Mahoney, Miss	Ramp, Nellie
McCarthy, Annie	Rapp, Cecila
McMahon, May	Ryan, Mary
Manning, Mary	Ryan, May.
Murphy, Mary	Reynolds, Emma
McGrath, Sarah	Reynolds, May
Murphy, Rose	Reynolds, Mary E.
McKeon, Miss J.	Ryan, Anna
McMahon, Mary	Stubbs, Mary C.
Maloney, Katherine	Sheridan, Mary
McGee, Nellie	Smith, Addee
McLaughlin, Nellie	Sullivan, Lizzie
McEnery, Mary	Smith, Katie
McMahon, Kate	Sheely, Nellie
Monahan, Nonie	Smith, Kittie
Meagher, Catherine.	Sheehan, Hannah
McGourty, Anna	Shanley, Sadie
Madden, Margaret	Shannon, Margaret
Manning, Stella M.	Schaefer, Rose
Miniter, Elizabeth	Scott, Agnes
McElherne, Edna	Schaefer, Elizabeth
Mulqueen, Margaret	Toomey, Jcsie
Maguire, Joan	Walsh, Annie
Neltnor, Mary	Williams, Mary

Walsh, Lillian M.

White, Birdie

White, Mary F.

Walsh, Margaret

Williams, Theodcsia

White, Catherine

Walker, Emily

Young, Mary

Zeeman, Anna

[Note. Only the names of the principal officers are given, such as Prefect and two assistants, Secretary, Treasurer, Librarian, Mistress of Candidates and Regulatrix. Some of these offices did not exist in the beginning of the Sodality but were created as the necessity arose. Some of the officers were appointed or elected for several years in succession but in order to avoid repetition the name appears only once in the alphabetical list.]

YOUNG MEN'S SODALITY

When the Gentlemen's Sodality was organized in 1858 there was no distinction as to "young or old." The sodality was for men. Later, however, the sodality increased in numbers and it became necessary to form two divisions, using age as a basis of division. This did not prove satisfactory, however, as it was difficult to tell when one was old enough to go into the senior ranks or young enough to remain in the junior branch. Finally it was decided that marriage should be the dividing line. This led to the formation of the Young Men's or (Unmarried Men's) Sodality. The younger branch of the Gentlemen's Sodality dates back to 1866 and was launched with Father John O'Neill as Spiritual Director. The Young Men's Sodality as we now know it dates from February 7, 1869, as we find it expressly stated in the minutes of the records of that meeting and it began its career under the spiritual direction of Rev. John I. Coghlan, S. J.

The Young Men's Sodality has done excellent work. It was in a sense the life of the parish. It gave pleasure to thousands of young folks in the summer through its baseball games in the college yard and elsewhere. In the winter it made the evenings seasons of joy and merriment by means of plays and socials, and of contentment through its reading and library rooms, billiard and pool tables and its well equipped gymnasium. It gave moral and intellectual pleasure in its series of monthly lectures by some of the most learned men of the day. It established night schools for those seeking advancement in knowledge and employment bureaus for the benefit of those out of work. One will find on the roster of the Young Men's Sodality names of men who now hold or have held very responsible positions in the business world. You will also find the names of others who have been favored by their fellow citizens with some of the most honorable of the elective offices.

The Young Men's Sodality was organized in the Young Men's Sodality rooms as we have seen on Sunday February 7, 1869. The meeting was called for the purpose of organizing a Young Men's Sodality. Forty-three members were enrolled. Rev. J. I. Coghlan, S. J., the Director, called the meeting to order. The first order of business was the election of officers for two months. The following were elected: Prefect, Joseph Kelly; Assistants, John O'Hayer and P. J. Anderson.

The following were appointed as officers for the term of ten months: Treasurer, John T. Hurd; Secretary, James A. O'Connell; Consultors, James

Bradley, Thomas J. Kelly, John Carmody, William Carden, J. E. McJohn; Sacristan, Andrew Carroll.

On Wednesday April 14, 1869, the following officers were appointed: Consultors, P. J. Anderson, W. Corboy, T. T. Clarke, John O'Connor, William Casey, M. Laughlin, John Houlihan, P. Donovan, P. J. Dargan; Prefect, Joseph Kelly; Assistants, James Bradley and H. A. Robinson.

The following members composed the Council: John Carmody, Thomas J. Kelly, William Carden, P. J. Anderson, M. Corboy, T. T. Clarke, John O'Connor, William Casey, M. Laughlin, John Houlihan, P. Donovan, P. J. Dargan, Charles Hammil, Marshal; James A. O'Connell, Secretary and Rev. J. I. Coghlan, Director.

One of the first works of the newly organized Sodality was to provide a scarf or badge to be worn on certain occasions. The scarf worn by the Married Men's Sodality was adopted with the addition of a white satin badge.

At the meeting held August 18, 1869, the Sodality assessed each member one dollar in order to raise \$100 for the Married Men's Sodality. At the same meeting it was also decided that the Prefects were to wear three stars on the scarf and that the Consultors were to wear two.

At a regular meeting held on May 10, 1870, Father Damen requested the Young Men's Sodality to furnish the curtain for the new Hall (College Hall) which request was complied with.

On June 5, 1870, P. J. Anderson, M. J. Corboy and M. Laughlin were elected prefects in the order named.

On Sunday July 16, 1871, a meeting was held in

rooms in St. Ignatius College. Previous to this date meetings had been held in Holy Family Church basement.

On a scrap of paper, in the Minute Book of 1870-71, the following item is noted: "The Sodality Choir will have a rehearsal at Mr. Reilly's room, corner of May and Twelfth streets. Take from treasurer \$25 for choir and music books; twenty-five cents for organ blower January; twenty-five cents for February."

The names of the young men of those early days who distinguished themselves as officers of the Sodality follow: Joseph Kelly, P. J. Anderson, John O'Hayer, J. W. Masterson, L. A. Campbell, P. J. Dargan, William Ryan, W. H. McCormick, P. Hart, P. Enright, John Anderson, D. Deegan, Bryan Farley, E. A. O'Brien, P. Laughlin, P. J. Reilly, D. Fitzpatrick, J. P. Byrne, John Fitzgerald, J. C. Graham, Thomas Flanagan, T. G. Kerwin, Thomas Roper, Pat Carmody, Walter Dwyer, C. Bridgeman, H. Gubbins, Joseph Coffey, John J. O'Brien, J. P. Ryan, David J. Reilly, Stephen Moore, Stephen Fay, James O'Connell, J. B. Reilly, M. Brehany, Edward Kennedy, James Houghet, James E. Payne, Robert Hogan, John Crowley, Daniel Fitzpatrick, John Lardner, Richard Powers, H. P. Maun, W. D. Byrne, John J. Mullaney, Matthew Cronan, Lawrence Barry, Thomas Donlin, John Brown, John Fay, Matthew J. Byrne, W. S. Sevensy, John J. Wallace, Thomas Connelly, Michael Fay and D. H. Coffey.

In May, 1882, the Young Men's Sodality moved into the new library room. At the end of May, 1882, there were 199 members listed.

DIRECTORS OF YOUNG MEN'S SODALITY, 1869-1921

- 1869—Rev. John I. Coghlan, S. J.
 1869—Rev. John Schultz, S. J.
 1871—Rev. Michael Corbett, S. J.
 1873—Rev. John I. Coghlan, S. J.
 1875—Rev. Peter C. Koopmans, S. J.
 1877—Rev. John De Blieck, S. J.
 1878—Rev. Charles Filling, S. J.
 1879—Rev. John D. Condon, S. J.
 1880—Rev. William T. Kinsella, S. J.
 1881—Rev. Hugo Finegan, S. J.
 1884—Rev. James A. Dowling, S. J.
 1886—Rev. John G. Venneman, S. J.
 1887—Rev. W. Poland, S. J.
 1887—Rev. Edwin D. Kelly, S. J.
 1888—Rev. P. Murphy, S. J.
 1893—Rev. James J. Corbley, S. J.
 1894—Rev. Patrick J. Mulconry, S. J.
 1896—Rev. Aloysius A. Lambert, S. J.
 1897—Rev. Joseph P. De Smedt, S. J.
 1898—Rev. J. A. Donohoe, S. J.
 1899—Rev. Thomas E. Sherman, S. J.
 1901—Rev. E. Gleeson, S. J.
 1902—Rev. John J. Masterson, S. J.
 1907-13—Rev. Thomas A. Nolan, S. J.
 1913-14—Rev. James A. Dowling, S. J.
 1916-18—Rev. James A. McCarthy, S. J.
 1918-21—Rev. Joseph G. Kennedy, S. J.

In the year 1895 the following officers were elected:

Director.....	Rev. P. J. Mulconry
Prefect.....	Mr. J. McGourty
First Assistant.....	Mr. Ed. O'Hayer
Second Assistant.....	Mr. John Deasey

Secretary.....	Mr. M. F. O'Connor
Treasurer.....	Mr. Edwin Foley
Master of Novices	Mr. E. Branick
Librarian.....	Mr. D. J. Ryan
Sacristan.....	Mr. M. Crampton
Marshal.....	Mr. Dan. F. Ryan

Consultors: Messrs. D. Bremner, T. Deady, J. C. Donohue, H. Gubbins, M. Lambert, John McNellis, Garret Noonan, P. W. O'Brien, J. O'Connor, T. F. Scully, T. O'Connor, Peter Raftis, James Ryan, E. Stubbs; Guild Masters: Guild 1. Mr. H. Luken, 2. Mr. Jerry Deasey, 3. Mr. E. Dooley, 4. Mr. R. Shuester, 5. Mr. F. McDonald.

YOUNG MEN'S SODALITY DRAMATIC CLUB

The Young Men's Dramatic Club was organized about 1893. This club gave some very fine plays. There was one especially which is well remembered even to this day as one of the best ever produced in Holy Family School. The title was "The King's Son." The members of the cast were, as far as the writer recalls, Thomas Nolan, William Brown, Con McMahon and Tom McGrath.

The Young Men's Sodality Dramatic Club was organized during Father Masterson's time, about 1902, and became the leading club of all the parishes throughout the city. Some of the very best plays were staged by this club. The club maintained its own orchestra. Mr. Thomas J. Hogan was the first stage manager and was later succeeded by William T. Culhane. Father Masterson did all of the directing from 1893 to the present day, as far as can be ascertained. The following took part in the plays:



A CAST OF YOUNG MEN'S SODALITY DRAMATIC CLUB

PLAYERS IN YOUNG MEN'S SODALITY DRAMATIC CLUB

Joseph Bednard	Con McMahon
Nicholas Boswell	T. J. Dooly
John Brennan	James Donegan
John Broderick	Edward Driscoll
Peter Brown	Charles Drury
William Brown	James Duffin
Edward Carey	John Duffin
M. J. Carmody	Steve Duffy
George Carroll	William Egan
Fred Cloman	Otto Kearns
James Coffey	Edward Kelly
William Culhane	Leo J. Kennedy
John Curran	John J. Killeen
James J. Feeney	George Kiley
Charles Fenlon	Joseph Killgallon
Frank Garr	John Lillis
John J. Garvey	Richard Lloyd
James Geraghty	Frank McMahon
Claude Grey	Basil McNamara
Leroy Hamilton	John McNamara
Edward Hardyman	Frank McNellis
George Hardyman	John McNellis
John Hardyman	Richard McNellis
Joseph Hardyman	Dan O'Brien
Jerry Keane	James O'Brien
Michael J. Kearney	Patrick O'Brien
Charles Mackey	Edward O'Connor
Charles Maren	John O'Donnell
Thomas Milan	Edward O'Rielly
James Monaghan	John O'Rourke
George Mone	Dave O'Shea
John Morrison	Joseph Payne
Joseph Morrison	John Ponie
William Morrison	M. J. Prindiville
James J. Murphy	Patrick Raftes
James R. Murphy	Peter Raftes
John McCabe	Edward Ryan
John McGourty	Thomas F. Scully

John J. Shanahan	Frances Butler
William J. Shelley	Miss O'Regan
John Turkey	Miss Mangan
Herbert Villim	Miss Baldwin
John Hardyman	Miss M. Lynch
Joe Hardyman	Miss Monahan
Ed. Hardyman	Miss Feilie
Steve Duffy	Miss N. Monahan
Richard McNellis	Miss R. O'Shea
Frank McNellis	Miss M. Shanahan
Ed. Kelly	Miss E. Collins
J. J. Feeney	Miss A. O'Shea
Ed. Connors	Miss McSweeney
H. Vilim	Miss G. Mutter
Ed. Driscoll	Miss K. Mutter
Dave O'Shea	Miss A. Gorman
M. J. Carmody	Miss M. Hart
Ed. Ryan	Miss H. Barry
Gertrude Hughes	Miss Kiernan
Helen Solon	Miss R. White
Nellie Ryan	Miss D. O'Leary
Kittie Lynch	Miss Kehoe

YOUNG MEN'S SODALITY BASEBALL CLUB

The Young Men's Sodality also had a fine baseball club but it was very difficult to secure games because most of the clubs wanted to play for money. William F. Corey of St. Gertrude's Parish was trying to organize clubs in all of the parishes throughout the city but did not get much support from any of the Pastors until Father Nolan came to his aid. It was then that the National Catholic Baseball League was organized with thirty-six clubs divided into four divisions, North, South, West and Southwest. Holy Family Club won the first pennant and became the leading club in the city. It also won two more and



YOUNG MEN'S SODALITY'S FIRST BASEBALL CLUB

lost in its division only once in six years. Dennis Laughlin was the first manager and was succeeded three years later by James J. Feeney who also became President of the League.

The following played on the Holy Family team:

YOUNG MEN'S SODALITY BASE BALL PLAYERS

Coyne, J.	Prindeville, F.	Slade
Carberry,	Manning, H.	Hvorak
Connery, J.	Kilburn, A.	Rollo, R.
Hardyman, John	Kiley, Geo.	O'Rourke
Hardyman, Joe	Noonan	Mauss
Fagin, J.	Maher, Ed.	Lexa, Otto
Flanagan, J.	Hartnett	Villim, H.
Ryan, J.	Solger, O.	Hardyman, Jno.
Duffy, S.	Regan	Hardyman, Joe
Vilim, H.	Sweeney	Hardyman, Geo.
Duffin, J.	Sloan, F.	O'Donnell, H.
Yore, John	Sloan, V.	Sullivan, Jno.
McGeever, S.	Turner, Ed.	Steger, Otto
McDonald	Gallagher	Mackey, Wm.
McNicholls, Thos.	Geraghty	Tried, Em.
Gavin, M.	Yore, F.	Payne, J.
Gavin, J.	Yore, J.	Novak, Frank
		Moona, Jno.

The team played good ball up to the beginning of the war. Since that time the team has not been organized as such, owing to the scattered conditions of the old members and the few players remaining in the parish to select from.

On Friday evening, August 9, 1912, the Sodality entertained the team and the officers of the National Catholic Association in the form of an old time smoke.

A short program, addressed by Messrs. Joseph Bidwell, clerk of the Circuit Court and William

Corey, secretary of the N. C. A. A., and the awarding of medals to Messrs. Joseph Carberry and Otto Solzer for winning two events in the National Catholic Field Day Meet made the evening a most delightful one for all who attended.

The following exposition is from the pen of the manager of the B. B. Club:

“Owing to the success of the baseball club for the past three years, the membership of the Sodality has been on the increase. Many of our Catholic Young Men do not realize the advantages, not only spiritual but also social, which we share in comparison with other clubs, societies and organizations. We mention a few of the many good things we possess in our pleasant quarters.

A gymnasium equipped with all the facilities for gymnasium work. A nicely furnished library containing many volumes of good reading. A billiard room containing seven fast tables, lavatory adjoining. A reading room with magazines of many descriptions. A hall suitable for smokers, parties and receptions. Young Men's Sodality athletics with baseball as a feature; shower room, track team and ball park. The Young Men's Sodality Aid Society, organized for charitable purposes. The Young Men's Sodality Employment Bureau, open Wednesday, Monday and Friday evenings, to all parishioners out of work. The Young Men's Sodality Auditorium, a large hall for lectures and entertainments. The Young Men's Sodality Dramatic Club. This club has given over twenty performances in the history of the Sodality and has always met with great success.

Our track team composed of Sylvester McGeever, James Rioridan, Herbert Vilim and Deacon Dougherty won the mile relay at the Knights of Columbus Meet during the month. The team was presented with a beautiful banner.

The Young Men's Sodality baseball team has twice been the winner in the National Catholic League and is the holder of two silver cups, attained in 1910 and 1911, for leading their respective divisions. The team is promising to duplicate its past records.



YOUNG MEN'S SODALITY BASEBALL CLUB, 1910 CHAMPIONS
National Catholic Athletic Association

Up to the present the club has won all of its games, defeating some of the best amateur baseball teams in the city. The experience that the players have acquired in the past has spurred them on to victory and their object this year is to be thrice champions of the National Catholic Association. Hardyman's pitching has become phenomenal, he having no less than eight or nine strikeouts to his credit in every game played this year.

ST. JOSEPH'S OR THE WORKING BOYS' SODALITY

In 1880, Father Nussbaum, of happy memory, conceived the idea of gathering the working boys and public school boys into a Sodality, under the protection of the Blessed Virgin. Boys of this class were drifting about aimlessly, without receiving any special care until their great friend appeared. Here are Father Nussbaum's words on this subject:

"The Boys' Sodality under the title of the Assumption of the Blessed Virgin Mary and the patronage of St. Joseph, was commenced by the undersigned on the fourth of June, 1880, the feast of the Sacred Heart of Jesus. It numbered on that day fifteen boys. The diploma of annexation to the Primary Sodality in Rome was obtained from Rev. Edward Higgins, S. J., Provincial of the Missouri Province, and solemnly handed to the assembled members by the Rev. Thomas O'Neill, S. J., President of St. Ignatius College. All the members recited the act of consecration, and were received by him into the sodality canonically erected on the 8th day of October, in the year of Our Lord, 1880."

F. P. Nussbaum, S. J.

Up to June 17, 1895, that is, as far as the records go, there were received into the Sodality 2,256 members. The first boy received by Father Nussbaum was Frank Boehm, 621 Halsted Street and the last

one was John Conley, 576 Western Ave., July 22, 1888. During these eight years 1,806 boys were enrolled. We must not conclude from this that all these were actual members at any given time; some fell away, as is usual in all Sodalities; many were transferred to the Young Men's, and all grew beyond the suitable age, but by constant recruiting,



REV. FRANCIS P. NUSSBAUM, S. J.

younger members took the places of the older ones who left.

The first election held October 8, 1880, resulted as follows: Prefect, William Cassidy; Assistants, Edward Butler and Nicholas Grace; Consultors, William Coy, Edward Coffey, Michael Cahill and

Thomas McMahon; Marshal, Michael McMahon; Sacristan, Edward Gallagher.

During the period from 1880 to 1888, when the Sodality was sailing on spring tide of prosperity, the largest number of active members was 522, in June, 1886; and the largest number at communion was 370, in February, 1886. In these years, 246 were transferred to the Young Men's Sodality, Peter McGlynn, 282 Taylor St., being the first. The first member to die was John Griffin, age twelve, December 14, 1880.

On page 105 of the Records Father Nussbaum writes:

“Note—In the beginning of July, 1882, the Senior division held their meeting in the Chapel in Sodality Hall, the use of which was granted by Rev. Thomas O'Neill, and furnished with altar and pews by the munificence of two gentlemen, who desire to be unknown, and who together gave for this purpose \$350.00.”

Here they held their weekly meetings for sixteen years, up to 1896, when they were transferred to the basement of the Church.

This Sodality from 1896 to 1898 was acting a double part, i. e. the Working Boys', or St. Joseph's Sodality and The United States Juniors. Father Lambert their Director thought that by giving them a military touch quite an attraction would be added for the young lively boys of the parish, and so it proved.

The Juniors numbered about 300, made a very fine appearance in their beautiful full military dress of the regular U. S. Army which Father Lambert had secured by special permit from the War Department. After the departure of Father Lambert for other fields of labor the U. S. Juniors drifted back into their original state in St. Joseph's Sodality.

The records of the Sodality are so meagre that it is impossible to do justice to the efforts put forth on behalf of the boys or on the part of the many Spiritual Directors under whose spiritual charge these boys were placed.

Many of the boys whose names are on the roll of St. Joseph's Sodality are now important men in the business world. It is really surprising to note the responsible positions some of them hold. Many older men whom one may meet will tell you that they were at one time counted among Father Nussbaum's boys.

It must be remembered that a great many boys joined this Sodality after leaving school as there was no other Sodality to receive them. They were too young for the Young Men's and only school children could belong to the Sodalities attached to the schools. It is a pleasure to find many names on the roster of this humble Working Boys' Sodality who are now among some of our most prosperous business men and especially when you find them faithful to those practices of religion imparted to them at the weekly gatherings in their little chapel in the Sodality Hall.

The following is a list of officers of the Sodality for the year 1899: Prefect, John Ryan; First Assistant, John Derrig; Second Assistant, W. Ford; Secretary, Robert Nichols; Treasurer, James Russell. At this date there were 388 members in the Sodality and Rev. P. A. Murphy, S. J., was the Director.

The Working Boys' Sodality did splendid work in its day but finally like all the major Sodalities it began to wane so that it was thought best to have the remaining members united with the Alumni of the

Holy Family School and in this way they have continued to the present day.

The principal Directors of St. Joseph's Sodality were: Rev. F. P. Nussbaum, S. J., Rev. F. Weinman, S. J., Rev. A. A. Lambert, S. J., Rev. P. A. Murphy, S. J., Rev. F. Coppinger, S. J., Rev. A. F. Versaval, S. J., Rev. T. A. Nolan, S. J., Rev. J. J. Masterson, S. J., Rev. J. A. McCarthy, S. J., and Rev. E. A. Jones, S. J.

ST. AGNES' SODALITY FOR WORKING GIRLS

The Holy Family Church Calendar for September, 1891, contained the following:

"There are hundreds of girls who are not attending any of the Parish schools, and who do not belong to any Sodality. The Parochial School children belong to Sodalities; with as much or a greater reason should these children consecrate themselves to God under the protection of the Blessed Virgin and the patronage of St. Agnes. To give them an opportunity to do this, a sodality has been organized in the May Street Convent. It is intended for those who have made their First Communion and are not older than sixteen years. They have a nice chapel to themselves, and they will have a special place of their own in the church on Communion Sundays. Reverend Father O'Meara will give them a suitable instruction every Sunday at 2 P. M. That this will become the greatest and largest girls' Sodality in the Parish there is every reason to believe. The greatest help, must, of course, come from the parents and especially from mothers, who should see that their daughters join and attend regularly. The exercises will be short. Parents, have you daughters who do not attend the Parish Schools, and who have made their first Holy Communion? Do you wish them to remain or become good, obedient children? Make them join this Sodality. They will be under the special care of the Blessed Virgin and St. Agnes; they will frequent the Sacraments monthly."

On Sunday, September 13, 1891, the members as-

sembled for the purpose of electing new officers. The first elected were: Miss Lizzie Kerby, Prefect; Miss Annie Kilroy and Miss Alice Kilroy, assistants. The Consultors chosen by written ballot were Misses Naomi and Ellie Kinney, Emma and Louise McCormick, Rose Shaffer, Rose Kilroy, Lizzie Sullivan, Nellie Scanlon and Fannie Kelly.

The Sodality is intended for the instruction in piety and devotion to the Mother of God of girls not educated in Catholic schools.

The records of this Sodality are rather scant and but a brief notice of it can be given. This much is known,—that the good Ladies of St. Joseph's Home gave every facility to those young girls to make their little Sodality as attractive as possible. It is known also that the Sodality numbered as many as 100 at one time and that many of those girls blossomed out into excellent women, a credit to their connections.

EPHPHETA SODALITY

The Association for the Deaf and Dumb Young Men or, as it is now called, "The Ephpheta Sodality" was organized at St. Joseph's Home, 1100 S. May street, on the 11th of October, 1896, by the Rev. P. M. Ponziglione, S. J., who was the first Director. The following twelve young men offered themselves as members of the Sodality: William Everet, Clarence Selby, John Elman, Alfred Peliter, Bernard Wagner, John Clein, Irving O'Brien, and William Curran. At the next meeting of the Sodality, which was held on the second Sunday of the month of November following they were formally organized into a Sodality and elected the following officers:

Prefect, Michael Madden; First Assistant, Michael Tumen; Second Assistant, John Y. Walsh.

On January 10th, 1897, the Reverend Director announced that the Most Rev. Archbishop P. A. Feehan was pleased to approve the erection of two Sodalities in St. Joseph's Home, one in behalf of deaf mute young men under the title of Blessed Mary Immaculate and patronage of St. Stanislaus Kostka and the other in behalf of deaf mute young ladies under the title of the Annunciation of the Blessed Virgin Mary and patronage of Blessed Margaret Mary. The young men will go in a body to Holy Communion on the 2nd Sunday of the month and the young ladies on the 3rd Sunday of the month in the Holy Family Church. They were to assemble first at St. Joseph's Home and walk in a body, two and two, from that point to the Church. The Sodality was to meet every Sunday evening in the chapel of St. Joseph's Home.

On April 9, 1899, a Mission was given the deaf mutes by the Rev. Father Rockwell, S. J., of New York.

Father F. Moeller, S. J., obtained the use of a large room in the old pastoral building on May and Twelfth Streets. This was fitted up into a chapel which was blessed and Mass was said then for the deaf mutes. Here the meetings were held at stated times. They were granted the use of the entire first floor of the same building which was fitted up and furnished with billiard and pool tables and comfortable club rooms for both young men and women deaf mutes, not only of the Holy Family Parish but of the entire city. This happy condition of things prevailed for a number of years. In 1919 the deaf

minutes were transferred to the Sodality Hall where they have the use of the large chapel of the Sodalities for all their religious services and of two large halls in the basement for club purposes.

The Directors of the Deaf Mutes have been Rev. P. M. Ponziglione, S. J., Rev. F. Moeller, S. J., Rev. P. J. Mahan, S. J.

Ground has been purchased on the N. E. corner of May and Eleventh Streets for the erection of a large club house for the use of all the Catholic Deaf Mutes of Chicago and vicinity. Rev. F. X. Senn, S. J., is the present director.

There are few, if any, of the many Catholic works of charity that are more deserving of support and encouragement than that of the education of the deaf mute children and the formation of Catholic Sodalities and societies of adult deaf mute men and women. Those devoted Ladies who have consecrated their lives to such work and the priests who cooperate with them, as also the laity who furnish the means must certainly receive a hundred fold, yea a thousand fold reward from the generous Heart of Jesus for Whose sake they do this great work.

Information concerning the sodalities is gathered principally from the records of the various branches supplemented as is seen by contemporary accounts in the church calendar and other mediums of publicity.

CHAPTER XXI

VARIOUS SOCIETIES OF HOLY FAMILY CHURCH

THE ALTAR SOCIETY

On Sunday, September 6th, 1857, immediately after Vespers, Father Damen called a meeting in which all the ladies were requested to give in their names to form an Altar Society.

The object of the Altar Society, as stated in an early circular, is to provide means to adorn the altar and sanctuary, and to furnish sacred vestments, lights, flowers and other decorations for the church. Too much can never be done to beautify the place where the Holy Sacrifice of the Mass is offered and where our Lord dwells as truly as in heaven.

In every age the saints have given admirable examples of their eagerness to enrich and beautify the house of God and to provide suitably for the Holy Altar. King David's purpose to build a grand temple to the Most High was rewarded with the promise of great blessings to his seed, and an assurance that the Redeemer should descend from him. Constantine the Great and St. Louis built and endowed churches and adorned them with the utmost magnificence. St. Wenceslaus sowed, reaped and threshed the wheat of which the altar bread was made. Many holy queens not only made beautiful vestments for the altar, but presented their jewels for the adornment of the sacred vessels. These chosen souls are now

wearing the crown of immortality, won by their loving and faithful service. It behooves us to be animated with their spirit and to continue their noble work by honoring our Lord in the Sacrament of His Love, as much as we can, that we too may be received into the heavenly mansions, in reward for the little we do here on earth, for the love and immediate service of God.

Besides the particular blessings which Almighty God confers on those who adorn the altar, where He dwells day and night, the members of this society enjoy many special privileges, among which are the following:

1. Beads and Benediction of the Most Blessed Sacrament, before every meeting.

2. Solemn High Mass for the living members, on Corpus Christi, at 8 o'clock.

3. Solemn High Mass for the dead members, at 8 o'clock the first Monday after All-Saints Day.

4. One Mass every month for the spiritual and temporal welfare of the living members of the society.

5. One Mass every month for the repose of the souls of the deceased members.

6. Participation in the beads said every month for the living and dead members.

7. The benefit of Holy Communion offered once a year by all the members, for the living members of the society.

8. The benefit of Holy Communion offered once a year, during the Forty Hours' Devotion, by all the members, if possible, for the dead members of the society.¹

The contributions or dues are twelve and one-half cents a month or a dollar and a half a year for each

¹ From the Constitution of the Altar Society.

person; payment to be made quarterly, semi-annually or annually.

The Altar Society continued, with more or less enthusiasm, according as the pastor urged action. It seems to have been very much on the decline about the time that Father Michael P. Dowling was appointed pastor of Holy Family Church. Accordingly he called a special meeting in the Sodality Hall, on Sunday, March 3, 1895. At this and subsequent meetings, Father Dowling made a number of changes in the constitution of the society so that, instead of a trifling sum coming in annually for the upkeep of the altars, he actually so enthused the new promoters and members that the income amounted to as much as two thousand dollars a year.

The officers for the first years of the newly organized Altar Society were: Mrs. John Garvy, Mrs. John Fitzpatrick, Mrs. Dady, Mrs. B. McMahon, Miss Mary Byrne, Miss Eliza McConville, Miss Katherine Hamill now Madame Hamill of the Sacred Heart, Miss Sarah McGrath now Sister M. Edith, B. V. M., Margaret Walsh now Sister Marie Patricia, S. N. D., Miss Jennie Shanley now Sister M. Ignata, B. V. M., and Miss Lizzie Shanley now Sister M. Julius, B. V. M.

Later officers were Miss Rose Hughes, Miss B. Coffey, Miss Catherine Lynch, Miss Nellie Lynch, A. McCrink, Mrs. Mary McNellis, Mrs. Mary Murray and Mrs. Nora FitzMaurice.

The following are officers and promoters for the year 1921:

Director.....	Rev. Joseph G. Kennedy, S. J.
President.....	Mrs. Mary McNellis
Treasurer.....	Miss Nellie Lynch
Assistant Treasurer.....	Miss K. Lynch

PROMOTERS

Miss Mary Bobson	Miss Catherine Farrell
Miss Mary Boynton	Miss Rose Hughes
Miss Mary Brennan	Miss Mary Kernan
Mrs. Margaret Cloman	Miss Nellie Lynch
Mrs. Catherine Dempsey	Miss Helen Masterson
Miss Bridget Donahue	Miss Catherine Milan
Mrs. Mary Donahue	Mrs. Mary McNellis
Mrs. Bridget Dooley	Mrs. Margaret Reynolds
Mrs. Sarah Enright	Mrs. Emma Reynolds
Mrs. Nora FitzMaurice	Mrs. Anna Walsh
	Mrs. Fitzpatrick

St. Ignatius Choir sings during the Benediction at the monthly meetings of the Altar Society. Miss Rose Hughes presides at the organ.

The following deserve special mention in connection with the floral decoration of the altars during past years, but especially in decorating the Repository and May and June Altars: Miss Mary Keating, Miss Annie O'Reilly, Mrs. B. McMahon, Miss Mary Brennan, Mrs. Mary Murray, Miss Ella Garvey.

ALTAR BOYS' SOCIETY

During the first three years of the existence of Holy Family Parish, no serious efforts were made to organize an Altar Boys' Society other than in a very rudimentary way. Priests were few and their labors were many and arduous. Even if the opportunities were otherwise favorable, the little frame church afforded no room for the elaborate ceremonies proper to the observance of the great feast days. The dedication of the new church, in the year 1860, together with the appointment of Brother James Grennan, S. J., as sacristan, marked the beginning of

the development of the Acolythical Society from its hitherto inchoate formation into a permanent organization of a size and equipment commensurate with its new and splendid opportunities. A brief paragraph, in an early record of parish statistics, states that the membership of the Altar Boys' Society, in the year 1860, numbered thirty.

In 1863, on the feast of St. Aloysius, during solemn vespers the Acolythical Society was formally established and its members consecrated to the service of the altar. St. John Berchmans was selected as patron. Previous to this event, Brother Grennan had called the members together on several occasions, and at these meetings rules were formulated and a constitution adopted. To this constitution the famous missionary, Fr. Smarius, S. J., wrote a lengthy introduction.

At this time the membership had reached fifty and the organization was rapidly becoming what it has been ever since, a particular pride of the parish. To have a son within its growing ranks, was a source of much pride and satisfaction to the good mothers and fathers of the congregation.

Brother Grennan, the first Sacristan of the new church, had been a tailor by profession and was a man of great energy and executive ability. He immediately began the task of furnishing the altar boys with all the accoutrements necessary, not only for the weekday Masses, but also for Sundays and festivals. He would purchase the materials for cassocks and surplices, would cut the goods and then turn the work over to the boys to take home to their mothers and sisters for completion. Holy Family Church is still in possession of two magnificent silver censers,



ALTAR BOYS' SOCIETY, 1888. DIVISION 1

ordered in France by Brother Grennan and procured through Mother Gallwey on the occasion of an official visit of the Rev. Mother to that country. On the delivery of the censers, Brother Grennan called in three of his good friends and told them of a beautiful present he had for each of them. He then explained that he intended giving them the privilege of having their names engraved on the censers as a lasting memorial of their generosity to the cause of the greater honor and glory of God. The names of Mr. Michael Kehoe and Mr. John Quigley were engraved on the censers, and Mr. John FitzPatrick assumed the cost of the incense boat or thurifer, which accompanied the censers. These censers have been swung on great and on ordinary occasions by several generations of altar boys, but they are as perfect today in every detail as when they first became the proud possessions of the young and growing acolythical society in 1865 and remain a fine testimonial to French art and workmanship.

Extraordinary means were found necessary to procure the funds necessary to equip the society in a proper manner. For this purpose picnics and excursions proved popular. The first picnic was held August 5, 1863. Glencoe, Winnetka, Highland Park were the scenes of some of those early excursions. All the edibles and other essentials were furnished by the friends of the boys; and in most cases the railroads made no charge for transportation, so that the expenses were slight. The ladies of the parish prepared and sold the refreshments and looked after everything pertaining to the pleasure and comfort of the boys and their friends. With the receipts from these picnics and the small dues paid by the members,

the society was enabled in a short while to equip itself fairly well. Possibly, in respect to equipment, The Holy Family acolythical society ranked first in the city in those early days.

Brother Grennan not only had a genius and taste for furnishings but also for training and drilling the altar boys. On the occasions of great festivals when all the resources of the acolythical society in personnel and equipment would be employed, people came from the North and South sides of the city to attend services at which the altar boys executed varied and graceful movements in the sanctuary. It is a fact of some significance that rarely, if ever, did any person leave the church until after the last altar boy had passed from view through the sacristy door. These solemn and stately processions were practised by the altar boys for fully fifty years after their introduction by Brother Grennan.

In the latter part of 1866, Brother Grennan was transferred to other fields of labor and was succeeded as sacristan by Brother Schulz. Brother Schulz was an excellent sacristan and a very pious man, but a gift for managing altar boys was not included among his many worthy personal characteristics. Remaining as sacristan for about fourteen years, but relinquishing control of the Acolythical Society in the first year of that period, Brother Schulz was succeeded by Brother Thomas O'Neill, S. J., in the year 1868, or thereabouts. Brother O'Neill was at that time and for many years afterward actively assisting in the management of the parish school for boys. In the year 1870, Mr. Van Agt, S. J., taught in the parish school, and there are grounds for supposing that he acted in the management of the Acolythical Society,



ALTAR BOYS' SOCIETY, 1888. DIVISION 2

although the province catalogue for that year does not so assign him.

In 1873, Fr. Victor Van der Putten, S. J., was appointed Director, and was succeeded, in 1875, by Fr. Van Agt, S. J., who was succeeded in turn by Mr. Andrew Carr, S. J., in 1878. In 1881, Mr. McGinnis, S. J., had charge, followed by the appointment, in 1882, of Mr. James Curran, S. J.

From 1883 to 1889, Fr. Van Agt, S. J., was assigned to the control and direction of the Acolythical Society. Fr. Van Agt, had just completed his year of tertianship, and, in addition to his post as director of the altar boys, he was appointed to assist Fr. Andrew O'Neill, S. J., in the work of conducting the parish schools. No one could have been better qualified for carrying on the traditions of the Acolythical Society than Fr. Van Agt. As one of the officials in charge of the schools, he occupied a position of great strategic importance in the task of maintaining the individual efficiency of the members of the Altar Boys' Society. He had ample time and opportunities for calling delinquent members of the society who were also pupils in the schools, to account. He also had at hand an excellent field for choosing likely subjects for the society.

Many stories are told of Fr. Van Agt and his relations with the altar boys. He would reprove an altar boy with a touch of his cane, which was his invariable companion to and from the college, and within an hour would assuage any wounded feelings with the present of an orange, an apple, or a handful of candy. He had a very kindly heart and was always at the service of his boys for any favor within his power to give. Many a deserving boy remembers Fr.

Van Agt with gratitude, for assistance given, in whole or in part, in the acquisition of a college education; which proved a stepping stone to the priesthood for possibly not a few of such boys. Fr. Van Agt was the author of some picturesque accessions to the altar boys attire. He introduced the custom of wearing red capes and red four-cornered birettas on feast days. On other Sundays at High Mass black birettas would be used. It was under his incumbency that the altar boys sang vespers, on Sunday evenings, during the years 1883 to 1889. The Altar Boys Choir of those two years was a remarkable achievement and would alone suffice to give a note of distinction to the directorship of Fr. Van Agt. A picnic or two each summer, were annual events in those days. Those picnics were usually held at Woodlawn, about the present site of Jackson Park, and the boys would go there by way of the Illinois Central R. R. Woodlawn was then a region of woods and meadows and was an ideal place for a day's outing. Bro. O'Neill's Band, many of the members of which were altar boys, was always a contributing factor to the gaiety of those excursions. The teachers of Holy Family School played hostesses to the boys. The picnics were enjoyed hugely by the boys and were awaited in eager expectancy each year when the vacation season was at hand. One year Fr. Van Agt took the altar boys on an excursion to Milwaukee. Our Chicago boys, like flatlanders as they were, saw a few hillocks on the way and exclaimed with astonishment, "Oh, Guys, look at the mountains."

In the year 1889, the last year of Fr. Van Agt's incumbency, the membership of the Altar Boys' Society had grown to the number of ninety and the organ-

ization was in the heyday of its career. Its furnishings had reached a high state of completeness and its discipline was splendid. Father Van Agt made strict rules and took great care to see that they were enforced. He would, at times, saunter out into the streets just before the close of the Sunday evening services so as to meet the boys on their way home. Woe to that boy seen violating the rules, and especially drastic methods would be used on boys found in the company of girls, who would sometimes wait outside the church doors in order to meet the boys as they came out. If these boys were within reach of his cane, Father Van Agt would use it very briskly on them, and on the following day would visit further condign punishment on the offenders as they came to school. But, if penalties were certain, so also were rewards.

The altar boys library, open one and sometimes two evenings each week to the boys, was a very popular institution. The library was nicely housed, first in the sacristy, and afterwards, in a room in the Sodality Hall; and on library nights after the boys had secured their books, games of checkers, dominoes and new and popular games would be enjoyed until closing time, which would always come too soon. Some altar boys of this period still remember the excitement attendant on the accession to the library of new copies of "Little Lord Fauntleroy" and "Hans Brinker or The Silver Skates," then but recently published. Sir Walter Scott's novels were general favorites and all the boys in turn wept over the fortunes of "Thaddeus of Warsaw" and William Wallace in "Scottish Chiefs." It is no exaggeration to say that not a few altar boys acquired an abiding taste

for English Literature by reason of the altar boys' library.

The annual banquet was a great event of the mid-winter season. There was a little speechmaking, in harmony with the spirit of the occasion, by some of the Fathers, and by such of the parishioners as seemed to possess the enviable faculty of being at home in post-prandial talks.

In the year 1890, Rev. Edward Hanhauser, S. J., was appointed director and served for the period of one year. During that time, until the appointment of Father Hoeffler in 1891, Father Hanhauser succeeded in preserving all of the traditions of the society.

The year 1890 saw the completion of the first half of the society's existence. It was for a great part a time of building up, of training, of initiative. Since 1890, the society has, to a great extent, been enjoying the fruits of the past. It remained for Rev. George Hoeffler, S. J., to expand and harmonize the elements in the structure, the foundations of which were so firmly established. Father Hoeffler was a man of great energy and loved the boys and worked hard for them. It was he who introduced the use of white cassocks (with the accompanying more than ordinarily finely worked surplices) by the officers and more adult members of the society. Another innovation of Father Hoeffler's was the increase of the number of censers andthurifers used on the occasions of great festivals, from two censers andthurifers to six. It was natural, that at this time when the Holy Family Parish had reached the zenith of its growth, that the Acolythical Society should be a most thriving institution in the parish life. Father Hoeffler was untiring in his efforts; and under his direction the



ALTAR BOYS' SOCIETY, 1896

Acolythical Society of Holy Family Church could justly claim a foremost rank amongst similar societies throughout the country. The system inaugurated by Father Hoefffer was followed for twenty succeeding years. In 1895, Father Hoefffer was changed to another field of labor. Following is a list of the subsequent directors of the society to the present day:

1895.....	Fr. Coppinger, S. J.
1896.....	Fr. John Riley, S. J.
1897.....	Fr. Meyer, S. J.
1898.....	Fr. Conahan, S. J.
1900.....	Fr. McClorey, S. J.
1901.....	Fr. Anderson, S. J.
1902-1903-1904.....	Fr. Edward Coppinger, S. J.
1906.....	Mr. P. J. Mahan, S. J.
1907-1908.....	Mr. Phillips, S. J.
1909-1910.....	Rev. John Weiland, S. J.
1911 to 1921.....	Rev. William Trentman, S. J.
1922.....	Rev. Charles A. Mahan, S. J.
1922-1923.....	Brother T. M. Mulkerins, S. J.

In 1896, the Rev. James F. X. Hoefffer, S. J., rector of St. Ignatius College, erected a magnificent hall, spacious, and complete in all its appointments, to house the Acolythical Society. The hall immediately adjoins and opens into the sacristy. Here the boys drill and hold their meetings. Storage cases and wardrobes are ranged along the wall. Here also the sanctuary society meets each week to make and repair vestments, cassocks and sanctuary furnishings. It is possible that this acolythical hall is unsurpassed by any in the country.

During Mr. Mahan's year, The Passion Play, in moving pictures, was given under the auspices of the

Acolythical Society in the sodality hall. The hall was crowded for three successive nights, establishing a record never equaled before or since. The admission was but twenty-five cents per person, yet the fine sum of seven hundred and fifty dollars was realized. This money was largely used in the purchase of a full set of purple and red cassocks which the boys wear on feast days at the present time. The large center surplice case was made in 1908, when Mr. Phillips had charge.

The Altar Boys' Choir was re-established in 1910, whilst Father John Weiand, S. J., was director, and continued in existence until 1916. The term, Altar Boys' Choir, in this connection, is not strictly correct, as some of the members of the choir were not acolytes. The majority of the members, however, were altar boys. This choir was more highly developed and had a much wider scope than its predecessor of Father Van Agt's time. Besides singing at evening services on occasion, it sang the High Mass on Sundays, had able soloists, and, under the direction of the Rev. James McGearry, S. J., had reached a very high degree of merit. Popularly known as "The Jesuit Choristers," the boys' choir rapidly acquired a wide and fully merited repute, which extended throughout and beyond Chicago.

The Altar Boys' Choir of the earlier days, according to a memorandum of Brother Alfred Zeller, S. J., Sacristan at Holy Family Church from 1880 to 1883, began to sing Vespers in the church on Sunday, May 27, 1883. This they continued until 1889, or thereabouts. Miss Mary Braddock trained them to sing, and after her Miss Alice Conway taught them. Mr. Rohner accompanied them on the organ, and after

him came Mr. DiCampi for two years, 1887 to 1889. Father Michael Van Agt managed the boys during rehearsals and choral service in the church. Besides singing the Vespers the altar boys were trained to sing the responses at the High Masses. During the first few years Mr. Alexander Burrowes, S. J. (now Father Burrowes), used to direct the boys' choir in the sanctuary during Vespers. As soon as Vespers were over the boys returned to the sacristy. The singing of the parts belonging to the Archconfraternity of the Immaculate Heart of Mary and Benediction were sung by the quartette.

There was another boys' choir attached to Holy Family school, which sang the High Mass at the school on Sunday at nine o'clock. This choir was, for many years, under the direction of Mrs. O'Connell. She was succeeded by Miss Nellie Dwyer, now Mrs. George Mahoney.

In the fall of 1911 Father William Trentman, S. J., was appointed director. No one could have been more attentive to everything pertaining to the welfare of the society. No one could have spent himself more unsparingly on his young charges. If the results were not commensurate with the amount of painstaking effort taken by the director, it was entirely due to new conditions prevailing in the parish and beginning to make themselves felt. Numbers of Catholic families were leaving the parish, moving principally to the far West Side and to the North Side of the city. This constant exodus was most unfavorable to the Acolythical Society. The director would begin in the Fall of the year to train and teach a class for the service of the altar, but before the ensuing year had elapsed fully two-thirds of the boys



ALTAR BOYS, 1922

composing the class would have moved out of the parish, which, of course, in a large majority of cases, was the cause of an abrupt termination of their membership in the Altar Boys' Society. At the present time most of the larger boys who serve on special occasions come from long distances outside the parish. That Father Trentman succeeded, despite a progressively difficult situation, in clinging to the standards of better times, is shown by the fact that, at the end of his term of ten years as director, in 1921, the society had a membership of eighty in good standing.

The proximity and development of Loyola University, together with the dwindling conditions of the parish, have created an odd and difficult situation for the director of the Acolythical Society. In years gone by, when the church could hardly accommodate the people desiring to hear Mass on Sunday, the Masses said on Sundays and week days numbered but half as many as are said to-day in Holy Family church. At present it is necessary for altar boys to serve at three Masses in the upper church said simultaneously at 6, 6:30 and 7 o'clock, a total of nine; in the lower church, nine Masses are said simultaneously at 6, at 6:30 and at 7 o'clock, a total of twenty-seven Masses in the lower church each morning. Later Masses of visitors at the college should be added and also the single 8 o'clock Mass said every morning in the upper church, making a grand total of about forty Masses. At times, on the occasions of conventions, or when for other reasons there are a larger number of sacerdotal visitors than usual, the Masses said in one morning have numbered more than fifty. There are three other Masses said daily at St.

Aloysius Convent and at St. Joseph's Home. It is the general opinion of Jesuit visitors at the college that the service they receive from altar boys at Holy Family church is about the best they meet with throughout the province.

It may not be amiss to give some details of that outstanding event of the summer season, the altar boys' picnic. During the first few years of the life of the Altar Boys' Society, the annual picnic was one of the sources of income to the young society. But as the parish developed the character of the picnic changed. Originally a general parish affair which the public was invited to attend, it became, in the early seventies, an outing exclusively for altar boys, the expenses of which were assumed entirely by the church. The following itemized statement of supplies furnished for one of these annual picnics may be of some interest:

Nine hams, thirty loaves of bread, sixty doz. buns, fifty doz. cakes, ten pounds of butter, eight pounds of coffee, forty-five pounds of sugar, four doz. lemons, one box of oranges, one crate of peaches, three crates of plums, eight gal. ice cream, twenty cases of pop, one and a half gross of napkins, wooden plates, spoons, milk, rope, cloth bags, bats, balls, etc.

The average railroad fare amounted to about seventy-five dollars. The above items will give some idea of what it costs to give the annual picnic to the altar boys; but the boys deserve not only one picnic but several each year if the church could afford them. The annual banquet in winter was equally popular with the boys, not only for obvious reasons; but possibly also that being necessarily more formal than a picnic, it may have flattered the boys' sense of self

importance, a unique experience in the average boy's life. At these banquets, as related before in this chronicle, several Fathers would always be in attendance as guests. In recent years, a playlet, produced by some of the older members, has become a regular feature of the banquet.

The intellectual interests and aspirations of the boys were well served by the altar boys' library comprising about two thousand volumes. The library was a veritable El Dorado of interest and adventure to most of the boys who made good use of the opportunities it afforded.

The commemoration of the golden jubilee of the society was held on November 16, 17 and 19, 1913. Solemn High Mass was celebrated on Sunday, Nov. 16, the celebrant, deacon and sub-deacon being former members of the Altar Boys' Society. The sermon was preached by the Rev. Joseph Murphy, S. J., also a former altar boy. On Monday a solemn Mass of requiem was celebrated for the deceased members of the Altar Boys' Society. On November 17, the Roman drama, "St. Pancratius" was produced by the altar boys. Music was furnished by St. Ignatius college orchestra. The performance was repeated on Friday, November 21.

Much could be said of the individual members of the Acolythical Society, from its earliest days to the present time, which necessarily must be omitted in this brief sketch. Former members of the society have been met with in the oil fields and mines of Mexico and South America and on the frozen trails of Alaska. Many have elected to follow the still more rugged paths that wind about the mountains of renunciation and sacrifice. It is one of the glories of

the society that a large percentage of its members have become priests and religious. Many an altar boy of former years has returned to celebrate his first solemn Mass amidst scenes, every detail of which had long been a memory, and many of his former fellow acolytes would attend the Mass and receive the blessing he was privileged to bestow.²

MEMBERS OF ALTAR BOYS OR ACOLYTHICAL SOCIETY, 1857-1923

Adams, Samuel	Berg, M. A.
Adams, Theodore	Berg, John
Adamson, James	Bidwell, C.
Ahern, M.	Blattner, G.
Ahern, Edward	Blackmore, S. A. Rev. S. J.
Allen, John	Boland, John
Althamar, H.	Boland, A.
Anderson, John	Boland, Joseph
Anderson, P. J.	Boyle, Leo
Anderson, George	Blattner, George
Ammond, M.	*Boothman, Robert
Andrews, Joseph	Boswell, James
Andrews, Leslie	Boswell, Nicholas
Anglim, F.	Boswell, T.
Atkinson, H.	Braddock, Edward
Atkinson, Frank	Braddock, John
	Breen, Al., Rev. S. J.
Baggot, James	Breen, F. X., Rev. S. J.
Baggot, John	Breen, Paul, Rev. S. J.
Baggot, George	Breen, Joseph B.
Baggot, Jos.	Breen, Joseph W.
Barron, W.	Branick, William
Barron, M.	*Branick, Charles
Barry, John	Brennan, Andrew
Barry P.	Brennan, Jno.
Barry, R.	Brennan, C.
Beam, H.	Brennan, E.
Berg, William	Brennan, Joseph

² The number of members listed here with S. J. following their names will illustrate these suggestions.

Brennan, M.	Callahan, E.
Brennan, F.	Callahan, M.
Brennan, P.	Campbell, James
Bresnahan, John	Campbell, Ray
Bresnahan, Patrick	Campbell, R.
Broderick, John	Caplice, M.
Brougham, Charles	Carey, H.
Brougham, John	Carey, Wm.
Brougham, William	Carey, Joseph
Brown, R. J., Rev. S. J.	Carey, Tom
Brown, Patrick	Carey, D.
Brown, J.	Carey, E.
Brown, W. N.	Carey, Jno.
Brown, Peter	Carey, Patrick
Bruen, Charles	Carmody, Dennis
Bryson, Charles	Carmody, Michael
Bulger, John	Carmody, W.
Burke, John	Carr, A. Rev.
Burke, James	Carrier, Edward
Burke, William	Carroll, F.
Butler, Joseph	Carroll, G.
Butler, E.	Carroll, J.
Butterfield, Frank	Carroll, T.
Butterly, E.	Casey, Joseph
Butterly, John	Casey, Jerry
Buttinger, Charles	Casey, David
Byrne, Edward	Cashion, Thomas
Byrne, Chas.	Caulfield, J.
Byrne, Thos.	Caulfield, A.
Bartleys, Bros.	Cheney, George
Brady, Ignatius	Clark, W.
Brady, M.	Cleary, James
	Cleary, Thomas
Cagney, James	Clifford, M.
Cahill, James	Cline, George
Cahill, W.	Cloman, Frank
Cairns, O.	*Cloman, Fred
Cairns, T.	Coakley, Jerry
Callan, P.	Coakley, Joseph
Callahan, B.	Coan, Jno.

Coan, James	Crowe, Fred
Coan, Edward	Crowley, P.
Conway, Michael	Cruise, E.
Coffey, E.	Cruise, J.
Coffey, J.	Culhane, Charles
Coffey, M.	Culhane, J.
Coffey, John	Cullinan, John
Coffey, Thos.	Cullinan, E.
Colbert, W. J	Culliton, E.
Collins, John	Culliton, F.
Condon, D.	Culliton, V.
Condon, W.	Cullerton, Jno.
Colbert, J.	Cullen, T.
Condon, J.	Cunningham, John
Condon, T.	Cunningham, Joseph
Condon, M	Cunningham, P.
Connolly, George	Cunningham, Thomas
Conway, George	Curran, James J., Rev. S. J.
Conway, Michael	Curry, A.
Cook, John	Curry, B.
Cook, M.	Curry, T.
Connell, Joseph	Cushing, Michael Rev. S. J.
Connerty, Thos.	
Comiskey, Jas.	Daley, B.
Conerty, Thos.	Daly, C.
Cooney, J. E.	Daly, David
Corbley, James J., Rev. S. J.	Daly, Edward
Corboy, M. J.	Daly, James J. Rev. S. J.
Corboy, William, Rev. S. J.	Daly, John A.
* Cornell, F.	Daly, Joseph
Cornell, Walter, Rev. S. J.	Dargan, P. J.
Courtney, D.	Davey, J.
Courtney, M. J.	De Coste, Ed.
Coyle, V.	De Coste, Geo.
Crane, Thomas	De Coste, Walter
Crane, Jno.	Delaney, Ed.
Creed, D.	Delaney, G.
Cronin, Al.	Delihant, J. Rev. S. J.
Crowe, James	Delihant, W. T.

De Mars, A.	Duffin, John
Derrig, Jno.	Duffin, W.
Derrig, Jas.	Duggan, B.
DesMarais, A.	Dunleavy, E.
Di Giovanni, Charles	Dunne, Edward
Diamond, Charles	Dunne, Elmer
Dolan, Geo.	Dunne, Joseph
Dolan, James	Dunne, Phillip C., Rev. S. J.
Dolan, Philip	Dunne, Thomas
Dolan, T.	Dunne, W.
Donoher, J. J. Rev. S. J.	Dwan, E.
Donnegan, T.	Dwan, J.
Donnegan, William	Dwyer, James
Donnegan, James	Dwyer, Phillip
Donnegan, S.	Dwyer, R.
Donnellan, Joseph Rev.	Dyer, P.
Donnellan, John	Devlin, Vincent James, Rev. S. J.
Donohue, E.	
Donohue, J.	Egan, J. M., S. J.
Donohue, T.	Egan, John
Donohue, M.	Egan, George
Donohue, Maurice	Egan, T. A., Rev. S. J.
Donohue, Joseph I., Rev. S. J.	Egan, William
Donohue, Thomas	Emerson, A.
Dooley, Edward	Emerson, H.
Dooley, James	Emerson, R.
Dooley, Thomas	Enright, P. J.
Dooley, William F., Rev. S. J.	Eruco, Emilio
Dowling, A.	Esmaker, J. B., Rev. S. J.
Dowling, Terence	Eustace, Brothers
Dowling, Thomas	
Dowling, Jno.	Fahey, J.
Doyle, John	Falvey, J.
Doyle, Ignatius	Farley, Phillip
Doyle, F.	Fay, J.
Doyle, T.	Fay, S.
Driscoll, R.	Fenlon, V.
Driscoll, T. A., Rev. S. J.	Fenlon, W.
Duffin, James	Finley, J.

Finley, W.	Garraghan, Edward
FitzGerald, Rev. Thos. S., S. J.	Garraghan, Rev. Gilbert J., S. J.
FitzGerald, T. S.	Garry, Geo.
FitzGerald, John	Garry, T.
FitzGerald, Frank	Garvy, Cosmas
FitzGerald, Thomas	Garvey, John
FitzGibbons, F.	Garvey, Henry
FitzGibbons, Jno.	Garvey, P.
FitzMaurice, E.	Garvey, F.
FitzMaurice, Jno.	Garvey, M.
FitzSimmons, T.	Garvey, T.
Flanagan, J.	Georgen, Joseph, S. J. Rev.
Fleming, Henry	Geraghty, F. J.
Fleming, William	Geraghty, M.
Flaherty, J.	Giblin, Thos.
Flynn, C.	Gilhooly, J.
Flynn, Jas.	Glennon, Pat
Flynn, Thos.	Gilroy, D.
*Flynn, Frank	Gorman, D.
Folan, L.	Gorman, Rev. M., S. J.
Foley, J.	Gorman, William
Foley, Malachy	Graham, A.
Foley, M.	Grace, J.
Foley, T.	Grannen, Geo.
Ford, W.	Graham, M.
Fosco, Joseph	Graham, W.
Freeman, O.	Griner, Tom
Freeman, Thomas	Griner, Edw.
Frill, W.	Griffin, T.
Frinier, Jos.	Green, E.
Frinier, Geo.	Gross, Robert
French, Bernard	Gubbins, George
Frey, D.	Gubbins, Harry
	Guthrie, J.
Gallagher, John	
Gallagher, Joseph	Hagerty, W. S. J. Rev.
Galvin, E.	Halleck, W.
Gannon, J.	*Halley, Luke

Hamill, C.	Hodkinson, Joseph
Hamill, Rev. Ignatius, S. J.	Howe, J.
Hamill, Edward	Howe, F.
Hamill, W.	Hopkins, John
Hamel, Peter	Horan, C.
Hanley, Edward	Hoppe, C.
Hanrahan, M.	Howard, James
Hardin, A.	Howard, John
Hardin, F.	Howard, P. J.
Hardyman, G.	Hoy, M.
Hardyman, Edw.	Hoyne, F.
Hardyman, J.	Hoyne, R.
Hayes, Edward	Hoyne, W.
Hardyman, E.	* Hull, F.
Hartigan, M.	Hyde, D.
Harrington, John	Hyde, F.
Harney, W.	Hynes, Patrick
Harrington, Thomas	Hynes, Rev. James
Harrington, E.	Hynes, Thomas
Hartford, Alex.	*Hynes, John
Hartnett, John	
Haughey, L.	Idler, G.
Haughey, F.	
Healey, John	Jennings, James
Hedderman, M.	Johnston, Joseph
Heeney, Rev. M. Joseph	Jordan, William
Hennesey, Rev. J.	Jordan, E.
Henry, D.	
Henry, W.	Kane, J.
Heroux, F. A.	Kane, E.
Higgins, Harry	Kane, F.
Higgins, Allan	Kane, Rev. T., S. J.
Hester, R.	Kane, Rev. William T., S. J.
Hoberg, R.	Kearney, Denis A.
Holden, Jno.	Kelly, B.
Holden, L.	Kearney, C.
Holub, E.	Kelly, Edward
Holub, G.	Kelly, F.
Hickey, Jos.	Kelly, George
	Kelly, J.

Kelly, M.	Lee, W.
Kelly, Maurice	Leahey, Geo. Rev. S. J.
Kelly, Walter	Leahey, W.
*Kelly, Steve	Leahey, James
Kilbridge, Jno.	Leahy, Thos.
Kelly, Rev. T. A., S. J.	Lilly, T.
Kelly, T.	Lilly, D.
Kelly, Elmer	Liston, Edward
Kennedy, Edward	Liston, J.
* Kennedy, J.	Liston, M.
Kennedy, Rev. John, S. J.	Liston, Rev. Nicholas, S. J.
Kennedy, Pat	Lodge, Elmer
Kennedy, T.	Lodge, R.
* Keough, M.	Lump, Wallace
Kevin, T.	Loeschenkohl, H.
Kerins, T.	Lorden, W.
Kiely, F.	Lynch, J.
Kiely, Rev. James, S. J.	Lyons, J.
Kiley, George, S. J. Rev.	* Lyndon, Jos. X.
Kilgallon, J.	Lyndon, Thomas
Killeen, John	
Killeen, William	Mackey, W.
Koenig, L.	Madden, Charles
Klein, F.	Madden, Jas.
	Madden, Steve
Lardner, John	Madden Frank
Laughlin, D. A.	Magee, Rev. W. M., S. J.
Lauer, Nick	Marsh, Thomas
Lauer, Joseph	Marsh, D.
Lavery, Charles	Marsh, J.
Lavin, F.	Malone, Thomas
Lambert, W.	Magner, Joseph
Lambert, M.	Maguire, Edward, S. J. Rev.
Lawler, F.	Maguire, J.
Leadwell, W.	Mahan, M.
LeClair, H.	Maher, I.
Lee, D.	Maher, J.
Lee, John	Maher, T.
Lee, Thomas	Maher, Edward F., Rev. S. J.

Maher, F.	Mullaney, Thos.
Mahoney, Joseph	Mullaney, William
Malone, D.	Murphy, Charles
Malone, Tom	Murphy, Daniel
Manning, D.	Murphy, Rev. Edmond
Malone, E.	Murphy, F.
Malone, John	Murphy, Rev. John
Marselais, Joseph	Murphy, J.
Martin, J.	Murphy, Rev. J. A., S. J.
Martin, F.	Murphy, Rev. J. B., S. J.
Martin, E.	Murphy, Rev. Wm. A. D. D.
Martin, M.	Murphy, Rev. P. A., S. J.
Marrin, T.	Murphy, Peter
Masterson, Rev. J., S. J.	Murphy, R.
Matthews, J.	Murphy, Thos.
Maun, H.	Murphy, W. S.
Mausseau, Albert	Marsh, D.
Marsit, Jas.	Marsh, T.
Meehan, Charles	Murphy, Richard
Mehren, Bro., John O. S. B.	Murphy, Bro. Thomas, S. J.
Meskell, Rev. J., S. J.	Murphy, James
Michaels, L.	Murrin, J.
Millay, Rev. William, O. Pre- monstratensians	Murrin, Rob
Minitier, Stephen	Murrin, Roy
Mitchell, John	Murtha, J.
Monahan, A.	Murtha, Ignatius
Mitchell, Thomas	Myers, G.
Morand, R.	Myers, H.
Morand, L.	McGurn, Jno.
Moran, T.	Murray, Jas.
Morrissey, D.	McBride, R.
Morse, Fred	McCabe, J. A.
Mortell, Rev. J. F., S. J.	McCabe, J. E.
Mortell, Frank	McCabe, J. R.
Mortell, Thomas	McCaffrey, John
Moynihan, D.	McCaffrey, Phillip
Mulhall, J.	McCarthy, J., S. J.
Mullaney, Joseph	McCarthy, Frank
	McCarthy, J. F.

McCarthy, P.	McLaughlin, John
McCarthy, John	McLaughlin, Rev. J. A., S. J.
McCarthy, W.	McLaughlin, F.
McCormick, Rev. Aloysius,	McLaughlin, W.
S. J.	McLaughlin, A.
McCormick, Rev. John, S. J.	McMahon, Aloysius
McCormick, J.	McMahon, Frank
McCue, Christopher	McMahon, P.
McCue, John	McMahon, W.
McCue, Thomas	McNally, B.
McDermott, Bro. Michael,	McNamara, B.
S. J.	McNamara, John
McDermott, C.	McNamara, P.
McDonald, Edward	McNamara, Joseph
McDonald, J.	McNamara, D.
McElherne, J.	McNamara, T.
McEnery, John	McNamara, L.
McEvoy, Jno. Brother, F. S. C.	McNellis, F.
McEvoy, Frank	McNellis, J.
McEvoy, Robt.	McNellis, M. J.
McEvoy, Thomas	McNellis, R.
McEvoy, P.	McNulty, Frank
McGann, D.	McNichols, Thomas
McGourty, John	
* McGourty, Leo	Nicholas, Rev. Simon J., S. J.
McGeary, John	Nolan, Thomas
McGrath, Emmett	Nolan, John
McGrath, Grattan	Noonan, W.
McGrath, Curran	Noonan, T.
McGurn, John	Nolan, P. J.
McHugh, Edward	Nash, D.
McHugh, John	Nash, Rev. J., S. J.
McHugh, M.	Nash, Rev. W., S. J.
McHugh, C.	Neate, Rev. T. M., S. J.
McJohn, F.	Nichols, George
McJohn, R.	
McJohn, Edward	Oakey George
McLaughlin, Edward	Oakey, William

Oakey, Jas	O'Neill, John
Oakey, Jno.	O'Neill, P.
O'Brien, Daniel	O'Neill, T.
O'Brien, D.	O'Rourke, John T.
O'Brien, E.	* Orman, John
O'Brien, Elmer	O'Rourke, Joseph
O'Brien, James	O'Rourke, F.
O'Brien, Frank	O'Sullivan, Edmond, S. J., Rev.
O'Bryan, Rev. F.	O'Sullivan, C.
O'Connell, James W. S. J.	
O'Connell, James	Parker, George
O'Connell, H.	Pallas, William
O'Connell, T.	Payne, James
O'Connell, J.	Pierce, J.
O'Connor, Dan	Powers, George
O'Connor, John	Powers, J.
* O'Connor, Joseph	Prager, Ralph
O'Donnell, Earl	Prince, H.
O'Donnell, Edward	Prince, J.
O'Brien, T.	Prince, Thomas
O'Donnell, H.	Prindiville, E.
O'Donnell, J. B.	Prindiville, J.
O'Donnell, J.	Prindiville, T.
O'Donnell, James	Puize, J.
O'Donnell, T.	Prendergast, T.
O'Donnell, W.	
O'Grady, P.	Quaid, J.
* O'Hayer, Edward	Quaid, R.
O'Hearn, William	Quail, C.
Oink, W.	Quan, Thomas
Oink, Ch.	Quigley, C.
O'Leary, J.	Quigley, E.
O'Malley, J.	Quigley, H.
O'Meara, Joseph	Quigley, Thomas
O'Neill, H.	Quinlan, C.
O'Neill, Aloysius	Quinlan, E.
* O'Neill, Ignatius	Quinlan, P.
O'Neill, D.	Quill, Rev. A. G.
O'Neill, James	

Quill, Rev. Joseph C.	Scanlan, W.
Quill, Chas	Searle, Walter
	Sexton, E.
Raftis, P.	Sexton, F.
Ragor, Rev. John S., S. J.	Sexton, R.
Ragor, Joseph	Sexton, T.
Ramp, F.	Sexton, J.
Regan, J.	Shanley, Rev. George P., S. J.
Redden, Jno.	Shannessy, G.
Reilly, Charles	Shannessy, D.
Reilly, James	Shannon, J.
Revoir, W.	Shay, J. W.
Riordan, D.	Shea, T.
Riordan, J.	Shealy, J.
Riordan, Oliver	Sheehan, J.
Riordan, Michael	Sheehan, P.
Roche, J.	Sheehy, T. C.
Riordan, W.	Sheehan, G.
Roddy, James	Sloan, F.
Rogers, F.	* Sloan, John
Rogers, E.	Sloan, V.
Rogers, John	Smith, Rev. Charles
Rogers, T.	Smith, Thomas J., Rev. S. J.
Roney, J.	Smith, H.
Russell, Leo	Snell, Thomas
Ryan, Rev. M. J., S. J.	Snell, Hugh
Ryan, J. A., Rev. S. J.	Solon, D. J.
Ryan, Joseph A.	Solon, Patrick
Ryan, J.	Stahl, E.
Ryan, D.	Stanton, R.
Ryan, Thomas	Stapleton, E.
Ryan, P. E.	Stapleton, J.
Ryan E.	Stapleton, T.
Ryan, G.	Stradinger, L.
Ryan, W.	Stritch, F.
	Stritch, J.
Sammons, F.	Stubbs, Edwin J.
Sanborn, E.	Stussi, Edward
Scimeca, A.	Sullivan, Rev. Charles P., S. J.

Sullivan, D. J.	Treacy, Rev. T., S. J.
Sullivan, Rev. Cornelius, S. J.	Trucco, John
Sullivan, Rev. E. P., S. J.	Trucco, Frank
Sullivan, Rev. James J., S. J.	Turner, Edward
Sullivan, J. J., Rev. S. J.	Turner, F.
Sullivan, A.	Turner, R.
Sullivan, Eugene	Turner, Thos.
Sullivan, Joseph I.	Turner, W., Sr.
Sullivan, M.	Turner, W., Jr.
Sullivan, P.	
Sullivan, Phillip	Van Houghten, Edw.
Sullivan, Michael	
Sullivan, Timothy	Wagner, John
Sullivan, T.	Wallace, J. P., Rev. S. J.
Suldane, T.	Wallace, Rev. Thomas F., S. J.
Snyder, G.	Wallace, Rev. W. J., S. J.
Suter, F., S. J.	Walsh, J.
Sendelbach	Walsh, Richard
	Walsh, Christopher
Taylor, Harvey	Watts, A.
Taylor, Jas. A.	Wheeler, Thomas
Taylor, T.	Wheeler, William
Taylor, W.	Whelan, Rev. John
Theriault, C.	Whelan, Rev. William P., S. J.
Tierney, Timothy, Sr.	White, T.
Tierney, Jerry	White, W.
Tierney, Timothy, Jr.	Woods, E.
Tierney, Rev. W. B., S. J.	Woods, F.
Timmons, John R.	Woods, J.
Tobin, A.	Ward, P.
Tobin, Michael	Ward, J.
Tobin, Richard	Ward, G.
* Tourville, Ed.	
Treacy, C.	Zelder, E.

* Deceased.

In the absence of a complete list of the names of the Altar boys the foregoing is as full as possible after an extended inquiry.

THE USHERS SOCIETY OF HOLY FAMILY CHURCH

There is no other organization with the single exception of the Altar Boys' Society, the members of which give so much of their time to the services of the church, as the ushers. You will find them at their post of duty from 5:30 A. M. to 12 M. on Sundays and holidays, and again at the night service. You will find them in attendance at missions, novenas, lenten and ordinary week-day devotions. They are devoted to the church, devoted to their pastors and devoted to the people. They ask no compensation for time spent and labor entailed. They do it all for the Glory of God and the service of His Church, which both the pastors and people appreciate.

In the early days of the parish, we are told how the great Father Damen would call the ushers together for a chat and lunch and smoker. He wanted them to discuss the parish affairs with him, for they were his cabinet. In fact, they were in the vanguard of every good work undertaken for the welfare of the Church, schools and all the parishioners. These traditions are still kept up and live in the ushers of today. As an act of gratitude the Church has a Solemn High Mass sung for every usher who dies in the harness, or who remains a member until age or sickness incapacitates him for such onerous duties. Until recent years there was no record kept of the names of the ushers. Our list, therefore, may not be as complete as could be desired.

In the early days of the parish, there were not so many ushers required as in later years. At the beginning, the Church had only three or four Masses on Sundays, but as time passed the population of the



USHERS, HOLY FAMILY CHURCH, 1900

Upper Row—Patrick Garland, William Hoyne, Frank Wilson, Thomas Shannon, Alfred Ford, John Esmaker. Middle Row—Brother Thomas M. Mulkerins, S. J., William Shea, James Smith, John P. McGourry, Oliver Reardon, Edward Branick, Joseph Hurley. Lower Row—Michael McNeillis, Patrick Murphy, Andrew Garvy, Patrick Honan, John McGrath, Michael Hayes.

parish increased, so that the Lower Church had to be prepared and enlarged for Masses.

From about 1886 to 1910, there were three Masses in the basement. Still, it was not until the Rev. M. P. Dowling, S. J., became chief pastor, that the ushers reached their greatest number in membership, when they totalled twenty-two. Father Dowling introduced seat collections at the Masses in the lower church. This necessitated an increase of ushers. The following is a brief sketch of each usher, as best, can be ascertained, from 1857 to 1922.

The first usher of whom we have heard was Brother Thomas O'Neill, S. J., of whom notice will be found elsewhere.

After Brother O'Neill came Mr. Walsh, of whom we have no record.

Patrik Eustace, of whom notice will be found elsewhere.³ Mr. Eustace acted as sexton, also.

Mr. John Garvey. Notice elsewhere.

Mr. Peter Sullivan. Notice elsewhere.

Mr. Edward Rush was one of the first ushers of the church, was a devout man and one who was intensely devoted in the work of assisting the pastor. He was the first usher to die in "harness." His death occurred in 1888. He was also a member of St. Vincent de Paul Society.

Mr. Martin Kennedy joined the society about 1866 and resigned about 1885. We regret very much to have such limited record of him.

Mr. William Squires acted both as usher and sexton in the church in the seventies, probably from about 1868 to 1876. He was a convert to the Faith, and like many converts became more devoted to the Faith than many of those who were brought up in

³ Chapter XXV.

it. He was one of those who, when they once put their hands to the plow, do not turn back. He was bent on doing all the good within his power. He worked with Father Damen, selling books and religious articles on the Missions. He was one of the first to start a Catholic book store in the neighborhood of the Church. Opening and operating one at the old pastoral residence on the corner of May and Twelfth streets. He was also an active worker in the St. Vincent De Paul Society and died a happy death, in 1877.

Mr. Patrick Carmody served as usher for several years. He did excellent work in keeping order about the doors, and was the life and soul of the society by reason of his jolly and happy disposition. He resigned about 1887, due to his moving to the South side.

Mr. Daniel Lorden was one of the first regular ushers in Father Damen's time. He had charge of the gallery. He was very devoted to his duty and always at his post on Sundays at every Mass. He died happily at a good old age, in about 1889.

Mr. Patrick Ponsonby was one of those who joined in Father Damen's time. He was of a very quiet and amiable character. His great desire seemed to be to do God's will himself and to have his neighbor do likewise. He died a very holy death about 1895.

Mr. James Campbell became an usher about 1875. He was very zealous and full of action and energy. A very fine Christian gentleman and a good conversationalist, whose company others enjoyed very much. He died after a very short illness in about 1895, leaving a daughter who was a Madam of the Sacred Heart, and several other children.

Mr. Charles Bryson joined the ushers in Father Damen's time. He was then living at Washburn and Throop streets. He was an exceedingly devout man, was very attentive and regular at the various Masses on Sundays and remained at his post until he got so nervous that he could hardly hold anything in his hands. He died a very holy death, after an illness of two weeks, in about 1896. He had a daughter, a Madam of the Sacred Heart. Mr. Bryson was the official tailor of St. Ignatius College for about thirty years.

Mr. Michael Hayes joined the ushers in Father Damen's time—was very attentive to his duties on Sundays and other times when required. He was a very devout and pious man. He died a holy death, preceded by a lingering sickness which he bore with Christian patience, in about 1900.

Mr. Peter Kennedy joined the ushers in about 1864—was for many years active as special policeman in the church and served faithfully for about thirty-five years. He was most conscientious and exact in every detail with regard to anything that would promote the welfare of the church and its finances and was untiring in his care and watchfulness in keeping order in the gallery among the children and young people. He had, with reluctance, to discontinue his labor of love in 1903, owing to his failing health. He lived for a few years after his resignation, and died a most happy death, fortified with the Sacraments of the Church.

Mr. Joseph Hurley joined in about 1869. He was the chief usher for about thirty years and usher for about 35 years. He was janitor of the Sodality Hall for a number of years—was a very devoted member

of the St. Vincent de Paul Society. He had charge of the store room in the Sodality Hall and on certain days gave out goods to the poor. His chief aim in life seemed to be to do as much good as possible to the poor of Christ, not looking to any earthly reward. In serving them he was serving Christ, and he had little regard for catering to the rich, for he saw the same God's image in rich and poor alike. Joseph Hurley was considered one of the most devoted ushers of the church. No one could be more attentive to the duties of chief usher. He served at all the services on Sundays from 5 A. M. to noon, and again at the night service. He was very outspoken, and any one of his fellow ushers who was absent might expect a candid inquiry as to the why and wherefore of his absence, but all in a good natured way. He resigned as chief usher about the year 1900, for he felt that he was getting old, and besides, his family had moved out of the parish. He kept on serving the church until about the middle of October, 1904, when he took sick and died the following month. Mr. Hurley was a "dyed in the wool" Democrat. He remarked on his last Sunday at the Church that he was going to vote for Roosevelt for President. This, perhaps, would have been his first Republican vote, but the good man was too sick to do so. His funeral took place from St. Charles Church.

Mr. Michael Nugent joined the ushers in about 1893, and left about 1895.

Mr. Alfred Ford joined about 1888. He was a man of an agreeable disposition, and made his way to important positions and offices in the Foresters and the Sodality.

Mr. William Hoyne joined about 1886, was secre-

tary of the Married Men's Sodality for several years, and was very regular in attendance. He resigned in 1902 on account of moving West. His father was the late U. S. Commissioner, Philip Hoyne.

Mr. Oliver Riordan was the second of the young men who joined in 1895. He served very faithfully till he removed to Kansas City, about 1901. Mr. Riordan, at the request of Father Dowling, indexed all the parish records. It was a monumental work. His masterly hand wrote almost as good as script, which is the admiration of all copyists.

Mr. Patrick Murphy joined about 1885, and was one of the most efficient ushers. He was always anxious to do all he could for the Church. He was a truly self-sacrificing man. Mr. Murphy had a paralytic stroke in 1904 and was obliged to discontinue his services in the church to which he was so much devoted.

Mr. Patrick Honan became an usher in 1895. He was an active member of this society and very efficient in his work. His large business experience as a clerk in the National Bank of the Republic gave him an aptitude for the various duties of an usher, and he was usually collecting in the middle aisle in the lower church during the eight and nine o'clock Masses on Sundays. After fourteen years of faithful service he resigned, having moved out west with his family.

In 1905 Mr. Joseph O'Malley joined the society and served as an usher for several years. He discontinued his service on account of moving out of the parish. While an usher he was very regular in attendance.

Mr. James Reilly served as an usher between 1905-

1910. He was very active while so engaged. He resigned owing to other pressing duties.

Mr. John Lynch became an usher about 1896. He had charge of the west wall aisle in the lower church, besides other duties in the early morning both in church and in the basement. Mr. Lynch was in the grocery business for a time, but had to sell out owing to the foreign influx on Maxwell and Waller streets, where he had his store. He, too, moved away after eight years of devoted service.

Mr. John E. Cooney served as an usher for several years and was one of the officers of the Patriotic Sons of Father Mathew. On several occasions he carried the canopy with other members of his company. He moved out into Presentation parish, where he is now an active member of the ushers society.

Mr. Frank Ziemsen served as an usher for several years. His family kept a grocery store on Blue Island Avenue and 11th Street for many years. He resigned to take care of other business.

Mr. Joseph A. Ryan was one of the young men introduced to the parish about 1897. He also had duties in the lower and upper church. He moved to the south side and consequently could not attend as one of the ushers. At this writing he is one of the chief ushers at St. Ambrose Church.

Mr. Edward Brannick was one of those young men who joined the society in 1895. He was a prominent member of the Young Men's Sodality. He succeeded Joseph Hurley as chief usher and remained in that capacity until he resigned in 1908.

Mr. Cornelius Lynch served as usher for a short period. He was the son of John Lynch, the usher. He was a mail carrier. He was accidentally killed

by a motor truck, and was lamented by his many friends, whom he won by his many amiable qualities.

James Carey spent several happy years as an usher of the church from 1900 to 1906. He made his home in Maywood, where he gives his valuable services to that suburban church. He is connected with the Lyon & Healy Company, having charge of the "Musical Band Instruments." It is said that the Carey family could form a band of their own, all being musicians and there being eight sons in the family.

Mr. Andrew Garvy became an usher about 1890 and attended his duties faithfully and regularly till 1912 when he resigned, having moved out West. Mr. Garvy was a brother to the late John W. Garvy, one of the first ushers of the church and a warm lifelong friend of Father Damen. He was also an uncle of Rev. A. J. Garvy, S. J. For many years Mr. Garvy was district manager of the repair department of the Board of Education.

Mr. John Hannigan spent about two years as an usher, 1909-1910. He rendered great assistance in playing Irish music at the church bazaars and getting other musicians to help out on such occasions. He was instrumental in the training of the younger people to play Irish music, especially for the Irish dances. He became a member of the Chicago police force and consequently could not serve as an usher.

Mr. Francis Clarke served as an usher for about one year—1907-1908. He was very efficient in playing Irish dance music and did excellent work in the Irish Village in the Bazaar of 1906. He was the first violinist to play for the Gaelic Juniors. He resigned, having joined the Chicago police force.

Mr. Fred Cloman became an usher in 1915. He

was one of those who could not say "No," if there was any possibility of obliging a person. He was a member of the Acolythical Society for over twenty years. He held the office of Vice-President for several years before his death. He was an officer of the Young Men's Sodality and its Prefect at the time of his death in 1918.

Mr. John Esmaker joined the ushers' organization about 1888, and from that date until about two weeks before his death served faithfully. It is the custom of each usher to count the seat money he has collected, mark it down, and deposit it in a receptacle prepared for that purpose. He would not only take the money in his own aisle, but would collect it in the other ushers' aisles as well, after they had left. This gave him the greatest delight. He was an officer in the Married Men's Sodality for many years. He resigned on becoming an usher as the duties of the two places would conflict, and he wanted to do things right. He was a man of strong character and solid piety. He would not eat meat, or smoke during Lent, and this was quite a sacrifice for a man that worked hard, for he was a steam fitter by trade. His health broke down about the first of October, 1908, and he died a peaceful death on the twentieth of the same month. It was a great consolation to him that he gave his only son to the service of God in the religious state. This son is now a worthy priest in the Society of Jesus. At the time of John Esmaker's death he lived at May and Twelfth streets. He spent twenty years in the service of Holy Family Church as an usher.

Mr. Daniel O'Brien became an usher about 1905, and did excellent work till about 1913 when he re-

signed having moved to Forty-second and Gladys Ave. Mr. O'Brien is in the real estate business.

Mr. Robert McIntyre became a member of the usher society in 1906. He was in the Tea and Coffee business, and would have been a very valuable usher had he remained, but like so many of our people he moved out of the parish and his resignation soon followed.

Mr. Thomas Redmond joined the usher's ranks about the year 1905, and remained for about two years. He was a very strong advocate and a prominent officer of the Catholic Order of Foresters. He made a trip to his native country expecting to be back at his post soon, but it seems that the green fields of Erin were too attractive for him, as he did not return.

Mr. James Smith was one of the four young men invited to usher in the church by Rev. Father Dowling about 1894. He was prominent in the Young Men's Sodality. He became the son-in-law of Mr. William Hoyne, a fellow usher. He worked faithfully for several years, when he resigned because of moving out West. He died several years later, leaving a devoted wife and some young children.

Mr. Patrick Garland became an usher about 1880. He was one of those grand old Irish men—simple, honest, fearless in professing his Faith. It was his custom to distribute Catholic literature, without regard to Faith or nationality. To this good work he applied a good deal of his earnings. He was a sewer builder, and died at the ripe old age of eighty-five years.

Peter A. Sullivan of Sholto Street served as usher for a few years from 1904 to 1906. His people moved

out to Evanston, which obliged him to follow. There were five brothers of this family at one time altar boys, namely: Peter, the usher; Alexander, Michael, Charles, now Rev. Charles Sullivan, S. J., and Phillip.

Mr. John McGrath joined the ushers society about 1894. He served the church faithfully till within a month or two before his death. He usually took charge of the gallery at 10:30 o'clock Mass, besides rendering other valuable services. It was his custom, on Sunday morning, to come and collect at the five o'clock Mass. This practice he kept up even after the family moved out West. He would watch for the 4:15 car at Millard Avenue and Twelfth Street, and as regular as a clock he would be on hand at 4:45 A. M. He would then get his own and the other usher's boxes ready for the day. He was so devoted to his duty that he was not known to miss a Sunday during the eighteen years that he served. He died a most edifying death, fortified with the Sacraments of the Church, October, 1912.

Mr. John Leahey joined the ushers for a short time about 1900. He left on account of his having to go on the road as a traveling salesman for his firm.

Mr. Michael McNellis was a member of the ushers society for about thirty-two years. He was a partner in the linen business with his fellow-usher, Mr. James Campbell. None could be more conscientious in attendance to the various activities appertaining to his duties as an usher than Michael McNellis. He was considerate, kind and gentle. He succeeded Mr. Brannick as chief usher and remained such until his sudden and lamented death several years ago. He has one daughter, a Dominican Nun. His family

moved out West a few years before his death. Nevertheless, he was on duty every Sunday and looked to the welfare of the Church in which he was as much interested as if it were his own affair.

Mr. Thomas Shannon became an usher of the Holy Family Church in 1882, and missed only two Sundays in his thirty-eight years of service. He resigned in 1920. Mr. Shannon moved out to the new Jesuit parish several years previous to his resignation, nevertheless he was on duty every Sunday, notwithstanding the fact that he had to travel about eleven miles and pay two fares coming and going. After the death of Mr. McNellis, Mr. Shannon became chief usher and remained such until his resignation. He has four daughters, religious in the Congregation of the Sisters of Charity of the Blessed Virgin Mary, of whom he is justly proud. They are to him the fullness of joy and happiness. His wife, who died several years ago, was a sister of Reverend Father Donohar, S. J. Mr. Shannon is still hale and hearty and is very successful as a salesman for the Kenny-Rome Company.

Mr. John McNellis, eldest son of Michael McNellis joined the ushers society, but after a short time had to leave on account of his transfer to St. Louis, Mo. He was a charming character and a great favorite among the members of the Young Men's Sodality.

Mr. James Duffin served as an usher for several years with great satisfaction, to the ushers, pastors and people. He married and moved out of the parish and thus was lost a valuable asset to the ushers society.

Mr. Edward Driscoll served as an usher for about three years. He was very active among the Young Men's Sodality and Dramatic Club of the parish. He married and moved out West.

Mr. John P. McGourty was one of the band of young men introduced as an usher by the late Father M. P. Dowling, S. J. To the present generation the name of "Johnnie" McGourty was a household word, for "every" one in the parish knew him. In the the Church as an altar boy he spent his earliest years, often taking the Brother Sacristan's place for a week or more during his retreat. He was one of the most efficient officers of the Acolythical Society. After he had grown to manhood, he joined the Young Men's Sodality, of which he spent several years as an officer and prefect. At the organization of the Booster Club, he became its first president. Mr. McGourty was a man of work and did his work thoroughly. It is no wonder, therefore, that he was always in the harness, as he was a born leader. His gentle and pleasing disposition made him a favorite with everyone with whom he came in contact. His father and mother were amongst those who settled in the parish after the great fire and since that time have been doing very good work for the welfare of the parish. Mr. McGourty while promoting some work for the Young Men's Sodality, received a sunstroke from which he died July 31, 1916. His family lived at 14th Place, between Racine and Solon Ave.

We come now to the staff of ushers who are at the present time in attendance in the church on all Sundays and Festivals of the year 1921. They are the

following, in order of Seniority as ushers in the Church:

Usher	Joined
Mr. Frank Wilson.....	1882
Mr. Nicholas Boswell.....	1904
Mr. Michael Kearney.....	1904
Mr. Peter Sullivan.....	1906
Mr. James Feeney.....	1912
Mr. Thomas Condon.....	1916
Mr. Edward Hardyman.....	1916
Mr. Dennis Finnegan.....	1919

There have been three Peter Sullivans as ushers. The subject of the present sketch is the last of the Peters to join the ushers force and he certainly is worthy of "Peter name and fame." He joined in 1906. He lived at 1459 W. Polk Street for many years, but for the last decade has lived out West. Notwithstanding the great distance he has to travel, he is at the church every Sunday about 7 A. M. This shows love and devotion to his dear Alma Mater, the Holy Family parish.

Mr. Michael Kearney, "Happy Days," joined the ushers in 1904, and has been continuously in service on Sundays and Festivals ever since. He has been connected with the Young Men's Sodality for many years. Wherever there is a parish event, you will always find "Mike" at the post assigned to him by the Fathers, and these assignments are accepted graciously and with a smile, accompanied with his usual salutation "Happy Days." He resides at 1105 Lytle Street.

Mr. Nicholas Boswell became an usher in 1904. Previous to that time he had been continuously an officer in the Acolythical Society, that of Chief Cen-

ser, which among the Altar Boys is considered the hardest job in this Society. "Nick" has been around the church and Sodality Hall since his childhood, so that practically everybody knows him, and it would seem that he cannot tear himself away from these premises. When Mr. Shannon resigned as chief usher in 1920, Mr. Boswell was chosen to succeed him. He lives at 1347 W. 13th Street.

Mr. Dennis Finnegan joined the ushers society in 1919. He lives at 1108 W. Roosevelt Road. Besides his valuable services on Sundays in the church, he renders very efficient service in the management of the recreation room for the young men and boys in the Sodality Hall on week nights.

Mr. Edward Hardyman joined the ushers' force in 1916. He collects on Sundays and at evening services. He has been almost continually kept busy as secretary since he left the 8th Grade, by the several local associations of the parish, such as the Young Men's Sodality; the Booster Club and Irish and Sein Fein Clubs. He resides at 1104 South Racine Avenue.

Mr. Thomas Condon became an usher in 1916. He has held several important offices in the parish societies, such as President of the Booster Club and the Holy Name Society. He was honored by the late Judge Scully with one of the most important posts in the Election Commissioner's Office. He lives at 1121 W. Roosevelt Road.

Mr. James J. Feeney has been associated with the ushers since 1912. He has been active among the young men of the parish for the last decade and a half. He has been manager of the Dramatic Club, Young Men's Baseball Team, President of the Catholic Baseball League, etc. He has been success-



USHERS, HOLY FAMILY CHURCH, 1907

ful in bringing the pennant to the Holy Family parish several times, and his successful management of those beautiful dramas staged by the Young Men's Sodality, were greatly admired. Mr. Feeney lives with his mother at 1737 W. 14th Place.

We will close this chapter on the ushers of the Holy Family Church with a brief sketch of the man that holds the record of serving the Church as a devoted usher for the longest term of years in the history of the parish and that is Frank Wilson. He joined the society in 1882, so that this year, 1922, will bring him into his fortieth year. This is certainly a record to be proud of. As Mr. Wilson is still rather "young," hale and hearty, let us trust that God may grant him life and health to serve his old church for ten years more, and then celebrate his Golden Jubilee, as her ever faithful usher and worker. Mr. Wilson lives at 1548 Washburn Avenue.⁴

THE LEAGUE OF THE SACRED HEART

The Society of the Sacred Heart and Apostleship of Prayer was organized in Holy Family Church in 1864. This Society had its devotions on the First Friday of every month. In the beginning the devotion on the first Friday was not so general as after the nineties. From that time it made great strides, but has advanced more rapidly since the decree of Frequent Communion by Pope Pius the Tenth. However, the number of Holy Communions reached the highest point about 1894-95 under the able and zealous direction of Reverend F. L. Weinman, S. J. It was then an ordinary sight to see from two thousand to two thousand five hundred going to Holy Communion

⁴ It is true that these faithful helpers have made many sacrifices but readers will agree this fine tribute must be consoling.—Ed.

on the first Friday. The League still flourishes but in proportion to the diminished population of the parish.

It was and is the custom to have exposition of the Most Blessed Sacrament all day on the first Friday of the month and sermon and Benediction in the evening. The present Director is Rev. Thomas Livingstone, S. J. The promoters of the League meet every fourth Friday in the Sodality Hall for the purpose of getting their leaflets and receiving instructions. The success of the League of the Sacred Heart in the Holy Family parish is due to a very great extent to the efficiency of the promoters and the secretary. The present secretary is Miss Mary Boynton.⁵

BONA MORS SOCIETY

The Bona Mors Society was established in the Holy Family Church on Sunday, February 28, 1869.

The Confraternity was founded October 2, 1648, in the Church of the Gesu, Rome, by Father Vincent Caraffa, seventh General of the Society of Jesus.

It was approved by the Sovereign Pontiffs Innocent X and Alexander VII. In 1729, it was raised to an Archconfraternity and enriched with numerous indulgences by Benedict XIII. He authorized the Father General of the Society of Jesus, who, in virtue of his office, was the Director, to erect Bona Mors Confraternities in all the churches of his Order. In 1827, Leo XII gave to the Director General the power to erect and affiliate branch confraternities in Churches not belonging to the Society of Jesus, and to give

⁵ Constitution and rules of the society.

them a share in all the privileges and indulgences of the Archconfraternity.

The short Latin title *Bona Mors*, which means a Happy Death, states the object of the association; to prepare its members by a well regulated life to die in peace with God.

This society has been enriched with many graces and ranks next to the Sodalities of the Blessed Virgin Mary in age and has been fostered by the superior Generals of the Jesuits from its very foundation. The number of members inscribed on the Register from February 28, 1869, to December 31, 1921, is 10,916. There are regular services on the third Friday of the month for the *Bona Mors* Society. Masses are offered from time to time to obtain a happy death for the members.⁶

ROSARY SOCIETY

The Rosary Society was established on September 8th, 1861.

It was called the Society of the Living Rosary. Its members shared in many plenary and partial indulgences. There was one Sunday in the month assigned for the members to meet and recite the Rosary in the Church. The fifteen mysteries were distributed to the members, each band of fifteen receiving one of the fifteen mysteries of which the Rosary is composed. In 1883 Pope Leo XIII made the saying of the Rosary in every parish on Sunday and every day during the month of October obligatory. Now-a-days nearly every Catholic man, woman and child carries

⁶ Records of *Bona Mors* Society.

a rosary as a token of love for the Holy Mother of God.⁷

THE ARCHCONFRATERNITY OF THE IMMACULATE HEART OF MARY

The Archconfraternity of the Immaculate Heart of Mary was established in Holy Family Church on August 9th, 1857. It was really the first religious society established in the parish. The exercises have always been conducted on Sunday evenings. Its membership must run to forty thousand. Many great favors in the conversion of sinners have been attributed to the intercession and prayers of this pious association and especially to the intercession of the Most Pure Heart of Mary.⁸

SANCTUARY SOCIETY

The Sanctuary Society composed of young ladies, was organized September 17, 1894, by the Rev. M. P. Dowling, S. J., for the purpose of making and repairing sacred vestments for the clergy, and cassocks and surplices for the altar boys, and performing such other duties as would contribute to the honor and dignity of the Divine worship by keeping in proper condition such articles as the above which pertain to the immediate service of the Altar.

The officers for the year 1894-95 were:

President.....Rev. M. P. Dowling, S. J.
Vice President.....Miss Lizzie Condon
Consultors.....
.....Misses Julia Lorden and Mary McDonnell
Secretary.....Miss Jennie Shanley

⁷ Many beautiful stories are related of the devotion of the soldier boys in the late war to the Rosary.

⁸ Records of the society.

The Sanctuary Society, in a month or two after its organization, could count among its members some of the best seamstresses and designers in Chicago. Miss Mary Keating, to whom belongs the honor of initiating the scheme, was a dressmaker of repute who kept an establishment on Twelfth Street, between May and Center avenue. Miss Lizzie Condon was forelady in the drapery department of Marshall Field and Company. Miss Julia Lorden was the chief cutter and director of the celebrated Nellie Lorden's fashionable dress making establishment on Michigan avenue. Miss Mary McDonald was assistant forelady at Marshall Field and Company. Miss Jennie Shanley, the efficient secretary, was a school teacher. She joined the Sisters of Charity of the Blessed Virgin Mary a few years later.

This little society became a source of untold benefit to the Church by the great amount of work it accomplished. A brief summary of this work for the space of one year will give the reader some idea of its proportions.

Report of the work accomplished by the Sanctuary Society from September 17th, 1894, to September, 1895.

NEW ARTICLES MADE

Two sets of black velvet vestments
Twenty-four white stoles
Seventy-two surplices
Ten albs
Eight cinctures
Fifty-eight collars
Fourteen altar cloths
Eight communion cloths



HIS HOLINESS POPE PIUS X
1903-1914

Fifty-one finger towels
Thirteen pairs of cuffs for albs
Sixteen curtains for confessionals

ARTICLES MADE OVER

Ten white cassocks
Eight surplices
Four chasubles
Two altar cloths
Three albs
Two stoles
Two burses

ARTICLES REPAIRED

Two hundred and eighty-one cassocks
Fourteen chasubles
Eight copes
One communion cloth
Five stoles
Five maniples
Two alb laces
Eleven capes

REGULAR WORK

Changing collars on stoles and chasubles, one hundred and eighty-seven.

Marking initials on various articles, one hundred and eighty-two.

Besides such work as the above they do all the tufting and prepare all the draperies for the Repository, also for the May and June Altars and many incidentals required from time to time, such, for instance, as the decoration of the Parish Float for the Temperance parade of 1894 and the Diamond Jubilee of the Diocese of Chicago, 1920.

There are among the members of the Sanctuary Society not only artists of the needle but also artists

of the brush. There are some very beautiful vestments and ciborium covers as well as tabernacle veils, exquisitely painted by members of the Holy Family Sanctuary Society. Very few see their work, but God Who sees and for Whose love they do it will know how to reward them in His own good time. The roster of these devoted ladies for the last twenty-seven years would reach into the hundreds. They are too numerous to mention all in this brief notice. There is one especially who has devoted much of her time to the work of the Sanctuary Society and as a slight mark of appreciation the Society decided to give her a token of esteem in the form of a surprise party. We quote from the Church Calendar for November, 1920:

"On Thursday evening, September 23, the members of the Sanctuary Society set aside their regular work to show how much they held in esteem their manager, Miss Mary McEnery. The celebration took place in the Young Ladies' Sodality Library, and was a complete surprise to the recipient. Among those who came to honor her were: The Very Rev. J. B. Furay, S. J.; Rev. J. G. Kennedy, S. J.; Rev. W. T. Nash, S. J.; Rev. W. J. Trentman, S. J. and Brother T. Mulkerins, S. J.

"In 1895 Miss McEnery became a member of the Sanctuary Society and has given valuable and continuous service ever since. In addition to the time she spent at the regular meetings, twice a week in the early days, she has devoted many extra hours to the work of ordering and purchasing supplies, attending to many details and otherwise managing the affairs of the society.

"Nine former members of the Sanctuary Society now in convents sent letters of congratulation. Of these five were from Sisters of Charity, B. V. M., two from Visitation Nuns, one from a Sister of Notre Dame of Namur and one from a Sister of the Order of the Immaculate Heart. These Sisters all con-

tributed to the spiritual bouquet offered by the members and acolytes."

The officers of this organization are: Director, Rev. J. G. Kennedy, S. J.; President, Miss Julia Lorden; Miss Mary McEnery, Manager; Miss Ella Garvey, Secretary.

The present members are:

MEMBERS OF SANCTUARY SOCIETY, 1922.

Mary Asping	Nellie Liston
Margaret Berg	Susie Liston
Lottie Bleser	Julia Lorden
Mary Boynton	Mary Looney
Bridget Coffey	Mary McDermott
Mrs. Mary Condon	Anna McGourty
Stacia Dowling	Mrs. Mary McNicholls
Winnie Dowling	Elizabeth Minitier
Mrs. Finnigan	Nonie Monaghan
Mrs. Frey	Kate Nicolas
Ella Garvey	Sarah Nicolas
Helen Garvey	Anna Quan
Marie Garvey	Nora Rafferty
Rose Hughes	Nellie Ramp
Hannah Honan	Agnes Scott
Mrs. P. J. Heveran	Sadie Shanley
Nellie Humes	Mary Sullivan
Mary Kernan	Mrs. Nora FitzMaurice

Members of the Sanctuary Society are, ipso facto, members of the Altar Society.⁹

THE HOLY FAMILY CHURCH CHOIR

Usually everything in a new region, whether begun by the rich or the poor, starts on a small scale. So it was with the Holy Family choir.

The first information available on the subject is to

⁹ Rules of society.

the effect that in May, 1859, Father Damen engaged, at an annual salary of \$800 00, three sisters—Mary, Sarah and Margaret Ghent, to conduct the choir, play the organ and teach a school for females. The members of the Ghent family were very talented. The brothers of these young ladies sang in the choir. The Ghent's lived in one of the "Nine row houses." These houses, although of frame, were considered in early days among the finest in the parish. They were located on May street, between Eleventh and Taylor streets, just where St. Aloysius Convent is now located.

One of the first to sing in the choir was Mr. Koenig. Mr. DePinier also sang. Julia DePinier was a member of the Misses Ghent's choir. Mr. Koenig became a distinguished newspaper man. He was one of the editors of the Illinois Statz Zeitung and the father of Lawrence, Rollo and H. Koenig and Mrs. Dr. Cosmus Garvy.

In 1862, Father Oakley came as one of the pastors to Holy Family Church and it is really from the advent of Father Oakley that the Holy Family Church Choir began to come into prominence. Father Oakley was a talented musician. He trained the children to sing at the schools and had those with extra good voices transferred to the large choir, so that in a short time he had organized one of the best choirs in the city.

In the early seventies, Mr. Rohner became organist. He was not only an excellent musician, but had also a magnificent voice. After a few years Mr. Rohner was succeeded by Mr. Berge. In 1878, Mr. Rohner came back again as organist and held that position until 1887. He was a good conductor of choirs and

consequently had an excellent one during these years.

Mr. DiCampi succeeded Mr. Rohner in 1888. It was under Mr. DiCampi's incumbency that the first boys' choir reached the zenith of its efficiency. He was an excellent musician and a good conductor of choirs. The boys sang in the sanctuary, seated on benches on the gospel side, facing towards the epistle side. As there is no Roster of choir membership extant of the Church choir, the best thing that can be done is to give the names of the principal singers, such as the quartette, and special soloists.

The quartette was usually paid for their services. They were expected to be on duty on all Sundays at High Mass, Vespers and on solemn festivals. We have a fairly good roster of these, whose sweet and melodious voices still linger in the memories of many of the old parishioners.

1869

Soprano.....Alice Cummings, Johannah Condon
 Alto.....Mrs. Morrison
 Tenor Peter Reith; Organist, Frank Rohner

1870

Baritone.....Peter Spoo
 Bass.....Peter Bullyns

1872

Soprano.....Antonia Knach
 Alto.....Mrs. Morrison, Mary O'Leary
 Tenor.....Peter Reith
 Baritone.....Peter Spoo
 Bass.....Peter Bullyns

1873

Soprano
Mrs. Knach, Mrs. McGuire, Elizabeth Scanlan
 Alto.....Mary Lyons

HOLY FAMILY PARISH

Tenor.....Peter Reith
 Baritone.....Peter Spoo
 Bass.....Peter Bullyns

1874

Soprano.....Elizabeth Scanlan, Mrs. Minahan
 Alto.....Mary Lyons
 Tenor.....Peter Reith
 Bass.....Peter Spoo
 Bass.....Peter Bullyns

1875

Soprano.....Mary Lyons
 Alto.....Elizabeth Egan
 Tenor.....Peter Reith
 Bass.....Peter Spoo

1880

Soprano.....Mrs. Shea
 Alto.....Mrs. Mary Lyons O'Leary
 Tenor.....Mr. Corby
 Bass.....Peter Spoo

1881

Soprano.....Hannah Donavan
 Alto.....Mrs. Mary O'Leary
 Tenor.....Mr. Corby
 Bass.....Peter Spoo

1882

Soprano.....Marcella Reilly
 Alto.....Mrs. Mary O'Leary
 Tenor.....August Dasso
 Bass.....Mr. Langlois
 Bass.....Peter Spoo

1883-1884

Soprano.....Marcella Reilly
 Alto.....Mrs. Mary O'Leary
 Tenors.....Patrick Gleeson and August Dasso
 Bass.....Mr. Langlois

1885-1889

Sopranos.....Marcella Reilly,
 Mrs. Nellie Carney and Mary Callaghan Pyne
 Alto.....Mrs. Mary O'Leary
 Tenor.....August Dasso
 Bass.....Mr. Langlois

1889

Soprano.....Mary Callahan
 Alto.....Mrs. Mary O'Leary
 Tenor.....Mr. Winn
 Bass.....Mr. Pearson

1890

Soprano.....Mrs. Callaghan Woods
 Alto.....Mrs. Mary O'Leary
 Organist.....Mr. Leo. Mutter

1891

Tenor.....Mr. Winn
 Bass.....Mr. John Phelan

1892

Soprano.....Mrs. Sanger
 Soprano.....Mrs. Mary Braddock
 Alto.....Mrs. Mary O'Leary
 Tenor.....Mr. Heffernan
 Organist.....Mr. Thomas Moore

1895

Bass....John J. Phelan, Mr. Ward, Adolph Erst.

Mr. Thomas Moore had the honor of being chosen as the musical director of the Irish day celebration at the World's Fair, Chicago, Sept. 30, 1893.

1895-1921—Mr. Leo Mutter came back again in 1895. He has been playing the organ and training the large and boys choirs, also the Holy Week choirs. He has been playing and singing the week day High Masses, at also funerals and Nuptial Masses for the

last twenty-six years and yet his voice is as strong and melodious as when he was first heard in the church. Mr. Mutter is considered one of the best church organists and choir directors in the country. He is still at the old stand at 5:30 A. M., singing and playing for the several high masses that take place every week day at the Holy Family Church. His playing and singing are so devotional that one never tires of him.

The principal singers of this period were: Miss Edna Crawford, Mrs. John P. McGrath, Mr. Von Dahlen, Mr. John P. McGrath and Mr. William Barron.

1898—Miss May Farrell, Miss Starry Carrol.

1890—Mr. DeLaMothe, Mr. Robert McGuirk and Mr. A. J. Seabrook.

At the grand opening of the electrical illumination in the Church on Sunday, March 12, 1899, there was a concert of seventy voices. Mr. M. J. Middleshulte presided at the organ. Mr. Mutter directed the choir of singers. The Church and sanctuary was filled to capacity. His Honor, Mayor Carter H. Harrison was present in the sanctuary.

1900—Miss Anna Byrne, Miss Catherine Reiling, Mr. Robert McGuirk, A. J. Seabrook, and Walter Drew.

1907—Mr. Golickson, Mr. Joy.

In 1908, in accordance with the decree of Pius X, a male choir was organized and the ladies section was discontinued. The principal singers at the time were Robert McGuirk, A. J. Seabrook, Mr. McGivern, Mr. Edward Hirst and Joseph Rohner.

In 1910, a boys' choir was organized under the direction of Prof. Leo Mutter and the management

of Rev. John Weiand, S. J. Father Weiand's successor was Rev. Thomas Nolan, S. J. The latter was succeeded by Father McGeary, S. J., in the management of the choir. This boys' choir became very efficient so that in a few years they could be fairly compared with any in the land. In this choir of both men and boys, the following were the principal boy soloists: Andrew Dowling, Hubert Atkinson and Anthony Graham.

The boys' choir continued to improve year by year. It reached its zenith in point of efficiency under the directorship of Father McGeary, from 1914 to 1916. The entrance of the United States into the World War and constant moving out of the parish of so many of the trained choristers necessitated the discontinuance of the boys' choir.

The following are the gentlemen who are members of the choir at the present writing, 1921: Messrs. Joseph Rohner, Horain Desmarais, George Kernan, Miles Walsh, George Hardyman, John Hardyman, Joseph Hardyman and Herbert Villim.

The people of Holy Family parish owe a debt of gratitude to the ladies and gentlemen that composed the choir, both past and present; not only were the lovers of good music of the parish attracted to the church service by the excellent quality of the music and singing, but also lovers of music from outside parishes and many non-Catholics came from great distances, especially on grand festivals.

The choir occasionally gave concerts not only in the church, but in public halls, which were well attended. The choir held an occasional social and outings during the year, also sleigh rides, etc. On one of

these occasions in the early days, Aldermen Comiskey and Rafferty, with John Waller, after a gay evening when they approached the home stretch at May and Taylor streets, were held up by a policeman, but on seeing the stars of the two aldermen, the officer politely apologized and let them go home in peace.

THE SMALL CHOIRS

The Small Choirs were organized by Father Michael P. Dowling in the early days of his pastorate of Holy Family parish. They are designated "small" so as to distinguish them from the large choir that sings the High Mass on Sundays. The object he had in view was to promote greater devotion during the low Masses on Sundays and to encourage the musical talent among the young people of the parish.

These choirs sang at the Seven, Eight, Nine and Ten o'clock Masses in the upper church and at the Seven, Eight and Nine o'clock Masses in the lower church. They also sang during the May and June devotions and on other occasions.

Each choir had its own particular organist, its own time and place for rehearsal and its own Mass on Sunday at which to sing.

The names of the several choirs were as follows: Married Ladies, Young Ladies, Young Men, Sacred Heart, St. Aloysius, St. Ignatius and St. Augustine. Several years later the Married Men organized a choir of their own.

The singing of these various choirs inspired the listeners with devotion and piety. The hymns were

in English and calculated to inspire devotion and attention during the Divine Service. These choirs still exist with but one or two exceptions to the present day.

Names of the "Small" choirs organized by Rev. M. P. Dowling, S. J.: St. Aloysius Choir, St. Ignatius Choir, Sacred Heart Choir, Six O'clock Choir.

The St. Augustine Choir was organized by Rev. A. K. Meyer, S. J. Volunteer organists of the small choirs were:

Miss Margaret Adamson, Miss Anna Cahill, Miss May Lorden, Miss Katherine Lynch, Miss Eliza Murphy, Miss Jennie O'Herron, Miss Margaret Shannon, Miss Rose Hughes.

SODALITY CHOIRS

There were four Sodality Choirs, the Young Ladies', Married Ladies', Young Men's and the Married Men's choirs.

The Sodality choirs sang during their Communion Sunday Mass once a month. The Young Ladies had their choir at an early date. The Young Men also had a choir soon after their foundation and the Married Ladies must have had a choir even when they held their meetings at the Sacred Heart Convent for there is an item of expense charged to the treasury for music as early as 1877-78. Mr. Burge was their musical director as well as the organist of the Church at that date. Later on they had Mr. Rohner, Miss Johannah Condon, Miss Annie McLaughlin and Miss Rose Hughes. The Young Men had for their musical director for several years Mr. Marty Prindiville. The Young Ladies' Sodality had among their later

organists the following young ladies: The Misses Lena Bergman, Rose Hughes and Louisa Frank.

The Married Men had no choir until recently. Their choir was organized by Mr. Leo Muter, the Church organist. They came into being at the time Pius X forbade bands to play in the Church during Divine Service.

The Married Ladies and Young Ladies sang on other Sundays during the early Masses in the Church besides at their own Communion Sunday Mass.

The Married Men's Sodality Band played on all their Communion Sundays during Mass throughout the year. They played also before and after Mass and at Sodality meetings. Their principal musical leaders were Mr. Langan and Mr. Kennedy.

HOLY NAME SOCIETY

On Sunday, May 5th, 1918, a branch of the Holy Name Society was established in Holy Family parish by the Rt. Rev. A. J. McGavick, D. D. The following officers and committees have been selected:

Spiritual Director.....	Rev. J. G. Kennedy, S. J.
President.....	Hon. Thomas F. Scully
Vice President.....	Thomas McGinn
Recording Secretary.....	John Quigley
Financial Secretary.....	John Hanrahan
Treasurer.....	Patrick O'Donnell
Delegate to Union.....	Thomas J. Condon
Marshal.....	Henry Sloan
Big Brother Committee—Thomas J. Condon,	
Chairman; Patrick O'Brien, Paul Brown, N. J.	
Boswell, Michael Lardner.	

OFFICERS.

1919-20

President.....	Thomas J. Condon
Vice President.....	Thomas J. McGinn
Recording Secretary.....	Edward L. Hardyman
Financial Secretary.....	Thomas Brougham
Treasurer.....	Patrick O'Donnell
Marshal.....	Patrick O'Brien

Big Brother Committee—Dennis J. Finnegan, chairman; N. J. Boswell, Patrick O'Brien, Michael Lardner, Paul Brown.

1920-21

President.....	John J. Quigley
Vice President.....	James E. Haley
Recording Secretary.....	William McDermott
Financial Secretary.....	Thomas Brougham
Treasurer.....	Patrick O'Donnell
Marshal.....	John Hoffmeier

Delegates, Matthew E. Clark and Thomas J. McGinn

Big Brother Committee—Henry Keenan, Chairman; John O'Gorman, John P. Hardyman, Michael Lardner, Nicholas J. Boswell.

Since its organization in May, 1918, the Holy Name Society, besides conferring many spiritual benefits on its members, has extended its assistance to the schools. It has staged two minstrel shows, which have probably surpassed, at least in a financial way, anything of the kind ever before undertaken by the men of the parish. The net receipts of the performance in 1920, were about \$800.00 and of 1921 over \$1,000. The extraordinary success of this organization is due to its simplicity, for it admits as members all men and boys over sixteen years of age. Thus when it undertakes anything, all the men of

the parish as a unit are engaged. In this way greater success is attainable.

As was the case with the Sodalities most of the information concerning the societies mentioned in this chapter is drawn from the society records.

CHAPTER XXII

CATHOLIC ORGANIZATIONS IN THE PARISH

Besides the church societies, there were several organizations of Catholic men and women with branches in the parish, and also some organizations that had the approval of the Church and of the pastors, but were not church societies. Amongst the first of this class was the St. Vincent de Paul Society. With reference to aid for the poor the primary object of the St. Vincent de Paul Society the following announcement was made from the altar on January 14, 1858, but a few months after the completion of the temporary church:

“In order to relieve the poor of the parish we have adopted the following plan: Two or three gentlemen will call on the parishioners for contributions for the poor. The provisions will be kept in the pastoral residence. Two ladies will visit the poor in order to prevent imposition. These ladies will give an order to supply the wants of the indigent. For this week the lady visitors will be Mrs. Martin and Mrs. Hickey. The collectors this week will be Mrs. Martin, Mr. O'Neill and Mr. William Creed.”

On the succeeding Sunday, January 24, 1858, the following announcement was read from the altar:

“In the future provisions will be distributed to the poor on Monday and Friday at ten o'clock. The ladies appointed to visit the poor this week are Mrs. Matthews and Mrs. Higgins. Those who apply for provisions must come provided with tickets

from either of these ladies, or from Mrs. Martin or Mrs. Hickey, who will continue to give tickets."

Thus was the poor situation handled during the first years. The first reference to the St. Vincent de Paul Society is found in the Sunday Publication Book under date of Sunday, June 23, 1859. The announcement there recorded reads:

"Next Tuesday, at 7:30 P. M., there will be a meeting of the St. Vincent de Paul Society. All members are requested to attend as business of importance is to be transacted."

Several other references to the St. Vincent de Paul Society appear in the Announcement Book of 1859, and on November 13th, of that year, a lecture was given for the benefit of the Society.

On January 22, 1860, a meeting was held for the purpose of electing officers. The next announcement was made on March 4, 1860, and was to the effect that, until further notice, the St. Vincent de Paul Society will hold its regular meeting on each Thursday evening at 7:30. On March 11, 1860, all the members of the St. Vincent de Paul Society were requested to meet on the following Thursday evening to discuss arrangements for the celebration of St. Patrick's Day.

On Sunday, June 11, 1860, the following notice was read:

"The Holy Family Conference will be aggregated with those of France. All the members are requested to be present at the meeting, which will take place after vespers."

Though the records of Holy Family Conference, for the ten years following its organization, are missing, we are able through the courtesy of Mr. James F. Kennedy, the present Executive Officer of the St.

Vincent de Paul Society in Chicago, to present a list of the names of the first members of this, the first Conference of the Society in Chicago. This membership list is a part of the application for aggregation made to the Central Organization in France, and includes also a report of the work accomplished during the first year of the Conference. This interesting document is here reproduced in full:

SOCIETY DE SAINT-VINCENT-DE-PAUL APPLICATION FOR
AGGREGATION

Conference of the "Holy Family."

Diocese of Chicago Founded the 11th day of January, 1859.

The Conference devotes itself to the following works:

1. To the visiting of Poor Families at their own homes.
 2. To the Instruction of poor children.
 3. To the Relieving of the Poor.
-

The Conference meets on Wednesday of each week at the hour of 7½ o'clock P. M., at Parish School House, Eleventh Street.

COUNCIL OF THE CONFERENCE

Spiritual Director.....	Rev. Charles Truyens, S. J.
President....	Thomas Clowry, Attorney and Counsellor at Law
Vice President.....	Patrick Hade, Inspector of Lumber
Treasurer.....	Rev. Charles Truyens, S. J.
Secretary.....	James McGrath, Clerk

MEMBERS OF THE CONFERENCE

John Comiskey	Timothy Buckly
P. Haughey, M. D.	Timothy Hurly
Patrick Bunnan	John Watkins
Thomas McEnery	Danial Hiran
Patrick Brady	Timothy Hays

Wm. J. Granger	Edward Wilson
John O'Connell	Wm. Welsh
David Manay	John Kennedy
Wm. Welch	James Short
John Hertin	Richard Cleary
Michael O'Donohor	James Rooney
Maurice Brudemth	James Sullivan
Michael Mohan	Patrick Rafferty
Edward Lynch	James Connors
James Williams	Timothy Ward
David Quade	John T. Murphy
John Markey	Joseph Foley
Toussan Menard	Edward Monis
Patrick Cavanagh	Edward Delaney
Patrick Honan	Edward Hogan
Edward Walsh	Thomas Barry
Patrick Conway	John Buggy
John McAuliff	John Considine
Patrick Hickey	Joseph Barry
Wm. Brudemth	A. D. Taylor
James Finan	William Ryan
John T. Prendergast	Patrick Kinney
Nicholas Maun	Edward Lundy
John Long	Jonas Gordon
John Cudahy	William Kelly

The members of the Council of this Conference declare, with the consent of their Brethren, that the Conference of the 'Holy Family,' Chicago, will faithfully observe the Rules of the Society, as published by the Council General, Paris.

Rev. Charles Truyens.....Spiritual Director
 Thomas Clowry.....President
 Patrick Hade Vice-President
 James McGrath.....Clerk

Report of the Conference of the 'Holy Family' from the organization to the 15th day of July, 1860.

RECEIPTS AND EXPENDITURES

Collections at Meetings.....	\$ 473.00
Donations	523.00
Other Sources	303.00
Extended for Groceries and Fuel.....	1300.00
Total received	\$1299.00
Total Expended	1300.00

THOMAS CLOWRY, *President*
JAMES McGRATH, *Secretary*.

The foregoing is a correct copy of the original application of Holy Family Conference, Chicago, Illinois, to the Council General Society St. Vincent de Paul for letters of aggregation as shown by the files of the Metropolitan Central Council of Chicago.

JAMES F. KENNEDY, *President*.

February 10, 1923.

The business of the Society was carried on in the conservative and effective manner for which this organization has gained much credit, and we are permitted a view of its results through an inspection of the Annual Report of the work during 1870 and 1871, as follows:

ANNUAL REPORT JUNE 30, 1870, TO JULY 1, 1871

Balance	\$ 63.58
Coll. at Meetings.....	235.90
From Subscribing Members	245.00
Young Men's Picnic donations.....	50.00
Sale of empty barrels.....	29.75
Sale of copy of Fr. Lawlors lecture....	140.21
Proceeds of Dr. Marshalls lecture.....	511.50
\$1,270.44	

Groceries	\$ 250.03
Flour	616.00
Fuel	130.62
Shoes	76.05
Medicine	9.59
Rent	14.00
Fun Expense	7.00
Moving poor Families	8.00
Sub. to Sunday School Messenger.....	36.00
School books for children.....	61.00
Sub. to Superior Co. Qy.....	10.00
Books of Rules.....	2.50
	\$1,220.79
	\$1,270.44
	\$1,220.79
	\$ 49.65

At a later period we get another view through a note in the Church Calendar of December, 1894:

"We have Christ with us always, for the poor take the place of Christ. 'The poor you have always with you, but me you have not always.' Look around you. Is your neighbor in want? 'Give and it shall be given unto you.' Give of your abundance. If the poor do not beg at your door, if you do not know where they may be found, the St. Vincent de Paul Society does. Trust to it whatever you can spare,—money, clothing, provisions. Goods given in charity are treasures laid up in heaven against 'that day'."

In the Church Calendar of June 1897, we read:

"A grand dramatic entertainment will be given by the 'Players' Club' in Apollo Hall, Blue Island Avenue and Twelfth Street, on Tuesday evening, June 15, for the benefit of the poor of the parish under the charge of the St. Vincent de Paul Society.

The following is taken from the report of the Society covering the expenditures of the Society for three months, January, February and March, 1897:

Families relieved	272
Visits made by members to homes of poor....	1625

EXPENDITURES

Groceries and flour	\$ 774.00
Coal	339.00
Clothing and shoes	244.00
Rent	122.00
Total	\$1,479.00

The above statement is sufficient evidence of the good done by the Society in behalf of the needy. This work of charity, of relieving the wants of the poor, is performed by the members of the St. Vincent de Paul Society, a society composed of laymen, who devote their spare time to this work. There ought certainly to be found in a parish as large as this one, many young men who are willing to devote their time to works of charity peculiar to this society. The spirit of charity which our Lord tells us is the distinctive mark of His disciples, is certainly not dead in His Church. We hope that it will live in the hearts of many of the young men in this parish and urge them to enroll themselves under the banner of St. Vincent de Paul."

No eulogy of this splendid society could surpass the simple record of its accomplishments which appears in the following report:

The Annual Reports of Holy Family Conference of Chicago, Society of St. Vincent de Paul, shows the following number of visits made by the members to the homes of needy families, as also the amount of relief expended in behalf of the same, from the time of its establishment, January 11, 1859 to September 30, 1922.

Jan. 11, 1859, to

Dec. 31	Visits	Expenditures
1863.....	4159	\$ 4,584.47
1864.....	407	399.00
1865.....	632	480.00
1866.....	525	430.00
1867.....	114	510.00
1868.....	537	479.00
1869.....	610	580.00
1870.....	761	794.00
1871.....	830	950.00
1872.....	950	1,307.20
1873.....	1042	813.27
1874.....	1058	1,231.00
1875.....	1241	843.00
1876.....	2239	1,273.00
1877.....	2813	1,543.00
1878.....	2850	1,514.00
1879.....	2685	1,274.00
1880.....	1890	2,250.00
1881.....	2285	1,320.00
1882.....	2110	1,986.00
1883.....	2335	2,039.00
1884.....	2565	2,451.00
1885.....	2480	2,210.00
1886.....	2072	2,073.00
1887.....	2108	2,216.00
1888.....	2744	1,905.00
1889.....	2480	2,023.00
1890.....	2240	2,190.00
1891.....	2380	2,177.00
1892.....	1443	2,245.00
1893.....	2492	2,412.00
1894.....	3240	3,890.00
1895.....	2288	2,597.00
1896.....	3130	2,542.00
1897.....	2942	2,156.00
1898.....	1445	701.00
1899.....	1526	894.00
1900.....	896	730.00

Jan. 11, 1859, to

Dec. 31	Visits	Expenditures
1901.....	1657	1,052.00
1902.....	504	988.05
1903.....	479	1,027.30
1904.....	300	1,524.98
1905.....	299	1,591.51
1906.....	208	1,326.44
1907.....	285	1,258.55
1908.....	393	1,236.47
1909.....	409	1,002.43
1910.....	494	739.23
1911.....	483	696.10
1912.....	203	750.39
1913.....	711	680.15
1914.....	328	927.53
1915.....	523	817.37
1916.....	256	702.95
1917.....	338	729.50
1918.....	367	1,002.55
1919.....	457	3,076.81
1920.....	893	3,586.65
1921.....	566	3,643.19
1922.....	785	3,154.39
Totals	81482	\$93,526.48

LIST OF MEMBERS OF HOLY FAMILY CONFERENCE OF ST. VINCENT
DE PAUL SOCIETY

Adams, John	Buckley, Timothy
Barry, O.	Buggie, John
Blackmore, S. A.	Burns, John
Boylan, Michael J.	Butler, Thomas
Barry, Thomas	Byrne, M.
Brady, Patrick	Blaney, Hugh
Barry, Joseph	Boothman, John
Bradley, James	Cardwell, W. P.
Brennan, Martin	Cary, Edwd.
Brennan, James	Carey, Michael
Brennan, Matthew J.	Cavanagh, Patrick

Carney, E. J.	Eustace, Patrick
Cassidy, Mr.	Early, Michael
Clowry, P.	Finan, James
Claffey, James	Fitzgerald, Dr.
Clancy, D. J.	FitzGerald, Edward
Cleary, Richard	Fitzpatrick, John
Clancy, Thomas	Fleming, Matthew
Coffey, Daniel	Frauleigh, W. H.
Coughlin, John H.	Foley, Joseph
Coffey, James	Ford, John
Coleman, J.	Farley,
Conerty, Patrick	Gallagher, James P.
Connors, James	Galvin,
Connelly, D.	Garraghan, Gilbert
Considine, John	Garland, Patrick
Comiskey, John	Geary, Patrick
Conway, Patk.	Golden, James
Costello, John	Gordon, Jonas
Courtney, Edwd.	Gorman, Peter
Creed, William	Gregory, Henry
Cudihy, John	Granger, Wm. J.
Curran, John P.	Hamill, Patrick
Curran, Patrick	Hardin, M.
Curry, Andrew	Hart, Patrick
Curry, Michael	Haughey, P.
Cunningham, John	Huse, John A.
Daly, John A.	Hartnett, Daniel
Darrigan, P.	Hayes, Patrick
Delaney, Edward	Hayes, Michael
Dillon, Timothy	Hayes, Edward
Doheny, Michael	Hennessey, Timothy
Donaher, Matthew	Hayes, Timothy
Dooner, Mark	Horan,
Dougherty, Terence	Hogan, Edward
Dunne, Thomas	Homan, Patrick
Daly, John	Howard, Martin
Dwyer, Morris	Hover, Wilson
Egan, Daniel	Hurley, Timothy
Egan, J. L.	Hickey, Patrick

Hurley, Joseph
Hannen, John
Hayes, John
Ivory, J. P.
Joyce, M. J.
Jones, Wm. M.
Kearney, Dennis
Keegan, M. R.
Kenney, Patrick
Kelly, Joseph
Kennedy, Thomas
Kelly, William
Kennedy, P. R.
Kennedy, John
Kerwin, Edward
Kinney, Patrick
Kane, Patrick
Kiefer, Dr.
Keane, Patrick
Lally, Patrick
Leng, John
Lilly, Dr. Issac
Lilly, Dr. Thomas
Leigh, Patrick
Leeson, P.
Lundy, Edward
Lorden, John
Lynch, Edward
Lynch, Thomas
Lawler,
McAssey, John
Mackey, Bartholomew
Manay, David
Maw, J. D.
Markey, John
Maroney, M.
Mackey, Chas.
McDermott, Michael
Maun, Nicholas

Menard,
Mohan, Michael
Mohan, Peter
Moran, John
Mulloney, Patrick
Murphy, Patrick
McAuliffe, John
McCarthy, Dr. John
Murphy, John T.
McCarthy, Michael
McDermott, Michael
McDonald, Archibald
McEnery, Thomas
McEnerney, John
McGeehan, James
McGuirk, Charles
McLaughlin, Michael
McMahon, John
McMahon, F.
McNally, William
McNally, James
Murrey, Mr.
McNulty, Thomas
McNulty, James
Nolan, P. J.
Norton, Jno. J.
O'Connell, John
O'Leary, Michael
O'Mara, John
O'Neil,
O'Sullivan, B.
Ponsonby, Patrick
Paine,
Prendergast, John T.
Quinlan, William
Quade, David
Rafferty, Patrick
Redmond, Thomas
Reedy, C. A.

Rush, Edward	Taylor, Robert
Reilly, James	Thompson, Charles
Riley, Mr.	Taylor, A. D.
Riordan, John	Traynor, James
Riordan, Michael	Turner, Mr.
Rooney, James	Twohig,
Ryan, Cornelius	Upton,
Ryan, John	Ward, Timothy
Ryan, Patrick	Waller, John
Ryan, Wm.	Walsh, Edward
Ryan, Daniel	Walsh, Miles
Scanlan, John F.	Welch, William
Sheridan, Redmond	White,
Short, James	Walkins, John
Smith, John	Wallace, Matthew
Sullivan, James	Walsh,
Snook, William	Williams, James
Stanton, Thomas	Wilson, Edward
Squires, William F.	Welsh, William
Sheely, Edward	Yore, Thomas ¹

THE CATHOLIC TOTAL ABSTINENCE AND BENEVOLENT SOCIETY

The Church has always counseled temperance—temperance and moderation in everything, and especially in strong drink. There have been many notable advocates of temperance who have arisen in the church and conducted their crusades against intoxicating liquors. The most notable of all the great apostles of temperance was the Rev. Theobald Matthew, an eloquent Irish priest, who traveled all over the world, advocating temperance. During his lifetime, Father Matthew administered the pledge to

¹ Mr. John A. Daly collected the data and prepared a very comprehensive history of the St. Vincent De Paul society and especially of Holy Family Conference from which the brief sketch here published is compiled.

literally millions of people, and many men who came to America from foreign lands proudly boast of their fidelity to the pledge of temperance taken at the instance of Father Matthew. Some of these good men, encouraged by the pastors of Holy Family Church, determined to organize a temperance society, not alone for their own benefit and protection, but also as an aid to thousands of others, especially the young, and accordingly the Holy Family Temperance Society was organized in 1870, and continued its existence until 1893. We are fortunate in having a quite comprehensive sketch of this early temperance society from the pen of a life long and efficient member, Mr. William Quinlan:

“The Holy Family Total Abstinence and Benevolent Society was organized by Rev. Arnold Damen, S. J., in 1870. Fifteen members took the pledge of total abstinence. At the first election Father Damen became Director and Mr. F. D. O’Mara was elected President; at the second election of officers Rev. John O’Neill, S. J., became Director, and Matthew Fleming was elected President. By this time the Society had increased from 130 to 180 members. In the third election Rev. John I. Coghlan, S. J., became Director, and Alexander Cairns became President. The membership increased to 210. In the fourth election Rev. Peter Koopmans, S. J., became Director, and William Quinlan President. The membership had increased to 376. In the fifth election Rev. Henry Bronsgeest, S. J., became Director, and James J. Flynn was elected President.

The Catholic Order of Foresters, the Ancient Order of Hibernians and Catholic Benevolent Legion became prominent about this time and their organizations caused a falling off of membership in the temperance society.

At the sixth election, Rev. Edwin I. Kelly was made Director, and P. P. McGaffery was elected President. At the seventh election Rev. Michael P. Dowling, S. J., became Director, and P. J. Anderson was elected President. At the eighth election

Rev. A. K. Meyer, S. J., became Director, and Mr. Wm. Mahoney was elected President. At the ninth election Rev. John J. Neenan, S. J., became Director, and John Quigley became President. At the tenth election Rev. Joseph G. Kennedy, S. J., became Director, and Matthew Clark was elected President.

James Cleary held the office of Secretary until the World War occurred, when nationwide prohibition was enforced, thus presumably rendering unnecessary the work of the society.

During its long career of activity the Holy Family Total Abstinence Society took prominent part in all Catholic activities, participated in all St. Patrick's Day parades, and has kept record of joining in public functions for the Holy Name Cathedral, Sacred Heart Church, St. Pius, St. John's, St. Michael's, St. Joseph's, St. Gabriel, All Saints, Church of the Nativity, St. Jarlath's, Annunciation, St. Malachy's, St. Elizabeth's, De La Salle Institute, St. Mary's Training School, Home of the Good Shepherd and Sodality Hall. The Holy Family Total Abstinence and Benevolent Society was given first place in the parade celebrating the 100th anniversary of American Independence (1876). Mr. Quinlan was Grand Marshal of Temperance Day, October 10, 1894, and the parade was led by Rev. Michael P. Dowling, S. J."

The Society conducted contests at bazaars for building Sodality Hall and other purposes. The first of these was between Mayor Carter H. Harrison, I, and Colonel C. S. Squires, Assistant Postmaster. The second was between Alderman Frank Lawler and Martin O'Connor, and the third between Master John Derig of the Holy Family Cadets, and Master Patrick Solon of the Altar Boys' Society. The Society contributed \$500.00 to the Father Matthew's Chair in the Catholic University at Washington, D. C.

Through the efforts of the Holy Family Total Abstinence and Benevolent Society the Catholic Tem-

perance Union of Illinois was organized, also the Total Abstinence Union of America.

Mr. Quinlan represented the Holy Family Parish in every State meeting for over thirty years, and also at the National Conventions in New York, St. Paul, Brooklyn, Philadelphia, Pittsburg, St. Louis, Detroit, Indianapolis, Cleveland and Chicago. After serving for more than forty years, he retired with the pledge of total abstinence taken from Father Damen unbroken.²

THE PATRIOTIC SONS OF FATHER MATTHEW

The Patriotic Sons of Father Matthew was organized in 1890, and the following officers were elected: President, John E. Cooney; Vice-President, C. S. Kelly; Secretary, P. J. Doyle; Treasurer, John Tighe; Captain, P. J. Doyle; First Lieutenant: R. J. Guthrie; Second Lieutenant: J. E. Fitzgerald; Third Lieutenant: D. Foley; Chief: John McShea.

This organization was a uniformed battalion on the plan of the knights of old. The society maintained a magnificent band, and was one of the most conspicuous organizations in the parish for a number of years. Due to the fine military equipment and training of the members the pastors appointed the Society the escort to the Archbishop on his annual Confirmation Day visit. The Patriotic Sons also acted as a Guard of Honor on the occasions of the procession of the Blessed Sacrament in the Church, and on such occasions also carried the canopy.

² This temperance society is remembered as an unusually worthy organization and Mr. Quinlan one of its most active members as a most genial friend and companion.

The entire battalion volunteered for service of the United States Government in the Spanish-American War in Cuba in 1898.

HOLY FAMILY TEMPERANCE SOCIETY

The Holy Family Temperance Society assisted in many entertainments and lectures in Sodality Hall for the promotion of temperance. All of the temperance societies had their quarterly Communion Days assigned on every fifth Sunday in the year.

Besides the Holy Family Temperance Society, other temperance societies sprang up from time to time, notably the Father Matthew Total Abstinence and Benevolent Society, with headquarters at Father Matthew's Hall on the corner of Taylor and Sholto streets. This society had built for its own use a fine building and hall, and did a great deal of excellent work in its day. It also fostered a company of cadets in uniform and well drilled. These cadets paraded on all state occasions, and in the great parades of Holy Family Parish in the olden days. They also had a band attached to their society, called the Father Matthew's Band. Some of the prominent officials of the organization were John Harkett and P. J. Doyle.

Another temperance society under the title of St. Monica's was established for ladies in 1891. This society was composed of a select body who spread the apostolate of temperance amongst their own sex and did work for the cause. On the occasion of the annual visit of the Archbishop they presented him with a huge bouquet of roses.

The activities of the temperance societies reached their climax in the year 1894. Under the magnetic

influence of the Rev. Michael P. Dowling, S. J., and Rev. James M. Hayes, S. J., on September 16, 1894, the children of the parish, under the direction of Rev. Andrew O'Neill, S. J., and Brother O'Neill, S. J. Holy Family School marched twelve hundred strong in three divisions. The first division was composed of the Patriotic Sons of Father Matthew, the girls of Sacred Heart Convent School, and the boys and girls of St. Joseph's School. The second division contained Holy Family Juvenile Band, the Emerald Cadets and the boys of Holy Family School. The third division was composed of Father Matthew's Total Abstinence Cadets, the girls of St. Aloysius Convent, the pupils of St. Agnes' School, the Holy Family Total Abstinence Cadets, and the deaf and dumb pupils of St. Joseph's Home.

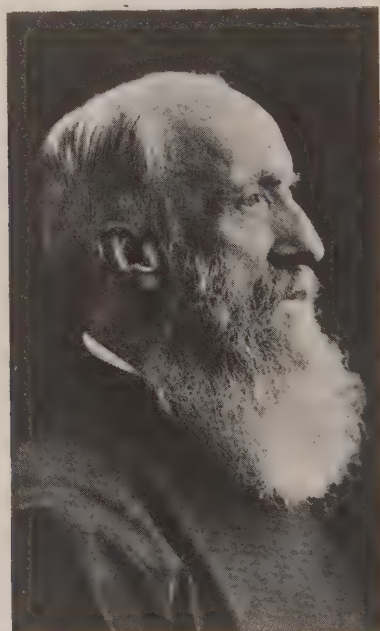
The line of march on that occasion was from Morgan Street to Twelfth street, Twelfth to Loomis, Loomis to Fourteenth, and back to the Holy Family School on Morgan street. There the assembly was addressed by Fathers Dowling and O'Neill and Hon. William J. Onahan.

Father Matthew's Day, October 10th, saw perhaps the greatest demonstration for the cause of temperance ever staged in Chicago. It was a nonsectarian demonstration, of which Rev. Michael P. Dowling, S. J., was the central figure. Respecting this great demonstration the Holy Family Calendar for November, 1904, said:

"There were nearly four thousand children in line, both boys and girls. The children were neatly uniformed, and wearing tiny American flags pinned to their breasts. The Holy Family division was prepared by the Sisters and teachers. Each school carried mottoes, such as 'Boys and Girls of Holy Family Tem-

perance Society,' 'Disciples of Temperance,' 'For God and Country and Temperance.'

"There were two floats in the Holy Family division, which were considered the most beautiful in the parade—one representing temperance, and the other intemperance. The Secretary of the Executive Committee wrote to Father Dowling, compli-



REV. JAMES M. HAYES, S. J.
Professor St. Ignatius College
1879-1909

menting him on the superb showing made by the parish children."

The temperance societies, like all the other parish societies, felt the effect of the heavy removals from the parish, and gradually shrank in membership, until the prohibition act came into operation, when they practically disbanded, having faithfully labored

to the end for that for which they were originally instituted.

CATHOLIC ORDER OF FORESTERS

Holy Family Parish was a kind and loving mother of the two Catholic Forester organizations which have met with much success, not alone in Illinois, but in several surrounding states and Canada as well. As has been seen, there were mutual benevolent organizations in the parish almost from the beginning. They were chiefly, however, adjuncts or mere features of some other society, such as the sodalities or the temperance societies, and although they met with a rather gratifying measure of success they could not be expected to meet the demand which had developed for larger death benefits. Fraternal societies, beginning with the old Ancient Order of United Workmen in 1868, multiplied rapidly, and were making a strong appeal to all classes. These societies, in consideration of a small monthly payment made by their members, promised to pay \$1,000, \$2,000 or more dollars at death. The benevolent organizations that had been conducted in the parish of course paid but a small sum at death, and there were many who had become able to pay more for such purposes, and desired a greater death benefit. These desires were talked of in the gatherings of Holy Family parishioners, and according to the statement of Mr. John F. Scanlan, deceased:

“A mass meeting was held in Sodality Hall, May and Eleventh streets, about the first of May, 1883, for the purpose of establishing a benevolent insurance society for Catholics, especially of the Holy Family Parish.

“The meeting was organized under the chairmanship of Rev. Hugh Finnegan, S. J. The result of the meeting was that a

committee was appointed to procure a charter under the title 'The Illinois Catholic Order of Foresters.' The following gentlemen were appointed to apply for the charter: John F. Scanlan, Michael Bailey, John K. Clowry, Patrick Keane, John J. Collins and Francis W. Fitzgerald. The charter was secured and dated May 24, 1883. The following officers were elected to conduct the business of the society: High Chief Ranger, John F. Scanlan; High Vice-Chief Ranger, J. V. Lemoine; High Secretary, John McCulloch.

"The first court of the order was named after the parish in which it was founded; that is, Holy Family Court Catholic Order of Foresters."

The charter members of the society were as follows:

LIST OF CHARTER MEMBERS

William J. Whitman	Thomas Feran
Edward Rush	John Conway
Michael Heaney	John Gleason
Thomas Deady	James Kennedy
John Field	James Keyes
Peter D. Bowman	John J. Collins
William Woof	John J. McCaffery
Patrick Murphy	Patrick Feeney
John Wendell	Daniel Twohig
John Spain	John Comiskey
Archie Chounard	P. J. Eustace
William Ryan	E. J. McGeeney
Harry C. Bolland	Simon O'Brien
George Kiernan	M. C. Brady
Patrick Jennings	Patrick O'Brien
Patrick O'Connor	Michael McDermott
Cornelius Hoolihan	Daniel Foley
John Ford	John Johnson
Michael Lyons	John Hurley
Daniel Hanley	Martin O'Connell
Peter McNally	H. R. Anders
James Roach	M. B. Bailey
John Howard	Andrew Ronderman

William Schaefer	Matt Fleming
Patrick Behan	M. J. Dooley
Michael Dwyer	W. J. Carrigan
Patrick Keane	George R. Bracken
M. J. Geraghty	John L. Smith
John Merritt	James J. Shanahan
Martin Kenney	Patrick Kehoe
Edward Brick	Thomas Donnegan
James McGuire	John M. O'Neill
John Larkin	Bernard Masterson
Leo P. Dwyer	James C. Graham
John Sullivan	John K. Clowrey
John Burke	John F. Scanlan
Hugh Murray	

Although the society was, by its name, at least restricted to Illinois, as time passed it was extended to other surrounding states, and has a substantial membership in several central states and in Canada. Since its foundation nearly 30,000 widows and orphans have been the object of its benefactions, to the extent of more than thirty million dollars.

Besides its special purpose in furnishing protection to Catholic homes, the society, as a Catholic organization, has played a large part during more than a generation in all the Catholic activities of the time. The benefactions of the order are country-wide church, school, hospitals, seminaries and orphanages have been, throughout the years, the recipients of large sums, running into hundreds of thousands of dollars, contributed for the support and extension of works in religion, charity and education. From the beginning, the society was among the most ardent and generous supporters of the American Federation of Catholic societies. In every disaster of fire, flood or famine which has visited the world during the past

forty years, the beneficence of the Order and its members has been bestowed upon the unfortunate sufferers.

Its patriotic American service is represented in the schooling of its membership in thorough American citizens. Its ranks are made up of men of every nationality and clime, who enrolled in the order and in carrying out its principles, have come to represent the highest type of American citizenship. During the World War, 10,000 of its members enlisted in the service, and its service flag is adorned with 381 Gold Stars, representing the young lives given to the cause of America. No restrictions were placed upon the service members who entered the service, but all soldiers' and sailors' death claims were paid with the same promptness and regularity as those of the ordinary members. In response to the country's call, the Order, through its high and subordinate courts, subscribed over three million dollars in Liberty Bonds and \$550.00 in Canadian war bonds.

The Order has had, at all times, the cordial approbation of the hierarchy and clergy. The late lamented Archbishop James A. Quigley was its friend and advocate; the Most Rev. George W. Mundelein, our present beloved Archbishop, has noted its good works and commended the order therefor. A large number of the hierarchy are active insurance members of the Order, while thousands of priests have been enrolled. The Order is distinctively a parish society, and through its organization has at all times and everywhere been a great help to the pastors in the promotion of their pastoral work.

On January 1, 1921, the society had insurance in force amounting to \$160,534,250, represented by out-

standing certificates of membership. The total disbursements on account of death claims from the foundation of the Order to July 1, 1921, was \$31,584,-780.22. The present officers of the Society are:

High Chief Ranger.....	Thomas H. Cannon
	1226 Stock Exchange Building, Chicago, Ill.
Vice High Chief Ranger.....	Simeon Viger
	16 Dartmouth Street, Lawrence, Kan.
High Secretary.....	Thomas F. McDonald
	1228 Stock Exchange Bldg., Chicago, Ill.
High Treasurer.....	Gustave Keller
	Appleton, Wis.
High Medical Examiner.....	Dr. J. P. Smyth
	5458 State Street, Chicago, Ill.

HIGH COURT TRUSTEES

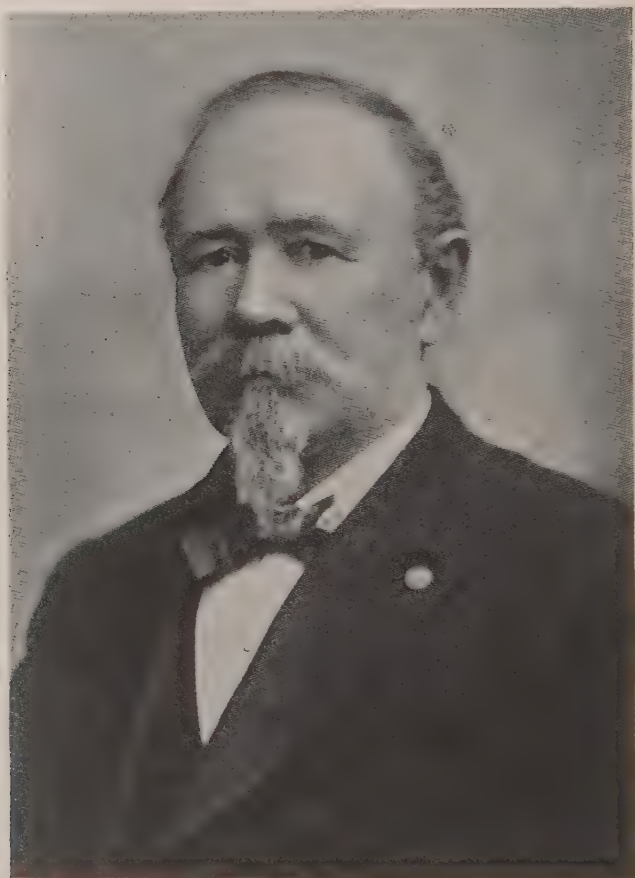
Julius A. Coller, Shakopee, Minn.
 John E. Stephan, 4735 Dover St., Chicago, Ill.
 Michael F. Hogan, 268 Carlton St., Toronto, Ont.
 John A. Herzog, Mishawaka, Ind.
 Leo J. Winiecki, 2140 Clybourn Ave., Chicago, Ill.
 W. H. Meuser, Dubuque, Iowa.
 C. E. Oliver, 130 St. James St., Montreal, P. Q., Canada.
 Thomas E. Greene, Engineers Bldg., Cleveland, Ohio.
 P. E. Callaghan, 7722 S. Sangamon St., Chicago, Ill.
 Henry T. Attermeier, Cudahy Wis.
 Edmund S. Cummings, High Court Attorney, New York Life Building, Chicago, Ill.

The first High Chief Ranger of the Order, John F. Scanlan, has always been held in the highest esteem and was given high honors on the occasion of his death. The 24th session of the High Court held at Milwaukee, August 2-5, 1921, adopted the following resolution:

“During the past year the Catholic Order of Foresters suffered a loss in the death of its first High Chief Ranger and one

of the founders of the Order, John F. Scanlan, of Chicago, Illinois.

John F. Scanlan, from the inception of this Organization, maintained at all times, a keen interest in all matters pertaining



JOHN F. SCANLAN
First High Chief Ranger

to the welfare, the progress, the growth and prosperity of this organization. He loved this organization with that same devotion and interest, with which a parent loves his child. He loved his country, as he loved his Church, both of which he upheld and always faithfully served with a passionate devotion. He

has gone from among us, but the example of his life and character will ever remain."

The Catholic Order of Foresters owes a debt of gratitude to the late Rev. James M. Hayes, S. J. He was their main spiritual guide in the formation of the Order and to show their appreciation of his services they had his portrait painted and it was given a prominent position in their meeting rooms in the Sodality Hall. Other Spiritual Guides were the Most Reverend P. A. Feehan, Archbishop of Chicago, who approved their order, Reverend Edwin D. Kelly, S. J., and Rev. James Dowling, S. J.³

WOMEN'S CATHOLIC ORDER OF FORESTERS

A meeting was called Friday evening, May 1, 1891, in Sodality Hall, Holy Family Parish, for the purpose of ascertaining whether the women of that parish were interested in becoming members of a branch of the Catholic Order of Foresters, provided the privilege were granted them by the High Court of the Catholic Order of Foresters. Mr. Leo P. Dwyer called this meeting to order; prayer being offered by Reverend E. D. Kelly, S. J.

Mr. Dwyer introduced Mr. P. J. Cahill, High Chief Ranger of the Catholic Order of Foresters, who made a few remarks favorable to the ladies joining the C. O. F. Other gentlemen present spoke in the same strain. Mrs. M. Dwyer was elected Secretary by acclamation. Mrs. McLaughlin was elected Treasurer. A Committee on Ways and Means was appointed, composed of Mrs. Elizabeth Rodgers, Mrs. O'Brien,

³ The Catholic Order of Foresters is one of the leading fraternal benefit societies of the country and is active in all movements of such insurance societies.

Mrs. McLaughlin, Mrs. Clancy, Mrs. Keefe, Mrs. Crowley and Mrs. Holton. It was decided to call a special meeting on May 8th. Mrs. Rodgers was selected chairlady of the special meeting.

After reading the minutes, same being adopted, Mr. J. O'Brien of St. Joseph's Court, C. O. F., was introduced, and suggested that a Committee of three be elected to lay their cause before the Convention of the Catholic Order of Foresters to be held in Milwaukee, Wisconsin, June 9th, 1891. The members of the Committee elected to go to Milwaukee were: Mrs. Elizabeth Rodgers, Mrs. Clancy and Mrs. Minnie Keefe.

A petition prepared by this delegation was presented to the Convention at Milwaukee. There was a lengthy debate over the question. Mrs. Rodgers requested the privilege of addressing the Convention, which was accorded her, and made a strong appeal in favor of the women being allowed to co-operate with the men. Half the delegates voted in favor of admitting the women to membership, but, as it required a two-third vote to amend the Constitution of the C. O. F., the Committee returned home defeated but not discouraged.

When the Committee made their report, it was suggested that they form an organization of their own— independent of the men; which they proceeded to do, and on July 17, 1891, the first court with thirty-seven members, was instituted by Rev. E. D. Kelly, S. J., assisted by Dr. Fitzgerald. These thirty-seven women were enthusiastic workers, and too much praise cannot be given them for their untiring efforts and devotion to the cause. Nothing was too difficult for them to overcome. For three long years they strug-

gled to get the required number of members to procure a State Charter, which was finally obtained January 31, 1894.

The first officers of Holy Family Court No. 1 were:

Chief Ranger.....	Mrs. Elizabeth Rodgers
Vice Chief Ranger.....	Mrs. J. Clancy
Recording Secretary.....	Mary Walsh
Treasurer	Minnie Keefe
High Medical Examiner.....	Dr. Fitzgerald, M. D.

Reverend E. D. Kelly, S. J., attended all the meetings and gave the women courage and advice. His counsel and advice held the little band together, and helped them to persevere when the way seemed almost too hard to travel. The members of the W. C. O. F., owe to Father Kelly a debt of gratitude which they can never pay.

On July 19, 1894, the Most Reverend P. A. Feehan, Arch-Bishop of Chicago, wrote of the W. C. O. F.:

“I cordially approve the society of the Women’s Catholic Order of Foresters and wish it every blessing and success.”

His Grace at all times lent a willing ear to the many troubles which the women laid before him, and many were the words of wisdom and counsel which he cheerfully and kindly gave them.

The first Convention was held at the Palmer House, Chicago, March 31, 1894; six courts being represented.

The first High Court Officers were:

High Chief Ranger.....	Elizabeth Rodgers
High Vice Chief Ranger.....	Margaret O’Connor
High Secretary.....	Catherine Hughes
High Treasurer.....	Christina Hoffman
High Medical Examiner.....	Dr. FitzGerald
High Court Chaplain.....	Most Reverend P. A. Feehan, D. D.

The second Convention was held at the Palmer House, Chicago, May 1, 1895, thirty-nine Courts being represented. The Third Convention was held at Handel Hall, May 6, 7, and 8, 1896, with seventy-three courts, with a membership of 4,211. Fourth Convention was held at Handel Hall, April 28, 29, 30, 1897, 107 courts, membership 7,510. Fifth Convention held at Handel Hall, Chicago, April 26, 27, 28, 29, 1898, 251 courts, membership 16,267.

The Order was now well established, and the membership increased steadily and we soon had courts all over the United States and finally, after a hard fight to get the consent of some of the High Court members, in Canada also.

At first the Conventions were Annual, then Bien-nial, Triennial and finally Quadrennial.

In 1908, Mrs. Elizabeth Rodgers was succeeded by Mrs. Rose D. Rittman of Minneapolis, Minnesota, as High Chief Ranger. During Mrs. Rittman's administration the order adjusted its method of assessment, changing from the flat to the graded plan, whereby members were rated as of their age at entry.

While this was a very important step and materially increased the accumulations, it did not create a Reserve Fund sufficient to meet the requirements of laws later enacted by the legislatures of many States.

In 1919, Miss Mary L. Downes succeeded Mrs. Rittman as High Chief Ranger. At the National Convention in 1921, the Order readjusted its rates to comply with Fraternal Insurance Laws. All members were placed on adequate rates, and the Reserve Fund of \$3,669,000 was apportioned to reduce the rates of the older members. By this action of the Convention the solvency of the Order was increased

to over 100 per cent, thus placing the Order on a basis which insures safety and permanence.

The order has paid over \$18,000,000 in Death Claims and has now more than 67,000 members aggregating \$61,000 000 of insurance in force.

The Annual Statement for the year 1922, shows the amount in all funds to be \$5,111,434.39.



MRS. ELIZABETH RODGERS

First High Chief Ranger, Women's Catholic Order of Foresters

The Holy Family Court, No. 1, the parent court of the W. C. O. F. is still domiciled in the Sodality Hall where it was founded. Its officers and members have always shown staunch loyalty to the parish in which the society originated. Although they are scattered all over the city they assemble twice a month.

They come, as it were, to drink from the source or fountain head of the order.

This loyalty to the Holy Family parish and its first Court was well exemplified by its first Chief Ranger, Mrs. Elizabeth Rodgers, and her able assistants. It has been loyally carried on by her worthy successor Miss Delia Birmingham and her no less faithful followers.

OFFICERS OF THE HOLY FAMILY COURT NO. 1, W. C. O. F.
1921

Chief Ranger.....	Miss Delia Birmingham
Vice Chief Ranger.....	Mrs. Mary Condon
Recording Secretary.....	Mrs. Bridget Crowley
Financial Secretary.....	Miss Katherine F. Birmingham
Treasurer.....	Mrs. Annie Monahan
Trustees	

Mrs. Bridget Dooley, Mrs. Frances Flavin, Mrs. Lizzie Walsh
Conductors

Mrs. Kate Haggerty, Mrs. Annie Huppert, Mrs. Mary Hurley
Sentinels.....Mrs. Mary Toomey, Mrs. Mary Canty

The Women's Catholic Order of Foresters has been of much benefit to our Catholic people. Prior to its advent very few of our Catholic women belonged to any insurance society. The death benefit paid out from the foundation of this society is proof of the immense good it has done and argues well for its future. This society, like the Men's C. O. F. has given liberally to charity and always extends a helping hand to the poorer members. The members always aid the Reverend Pastors in the various parishes in which the Order is established by conducting booths at Church bazaars, by offering prizes and scholarships to the parochial school children, etc.⁴

⁴ This society ranks high amongst the fraternal benefit societies and has taken effective action to insure the soundness of its benefit system.

THE KNIGHTS OF COLUMBUS

The Knights of Columbus, the largest of the Catholic men's societies, established a Council of the Order in Holy Family Parish, a brief history of which is found in an official publication of the society.

Damen Council No. 650, of Chicago, was instituted February 24, 1902. After due deliberation, it was thought that, the locality in which Holy Family Church was located should have a council of the Knights of Columbus, and John T. McEnery, a resident of that parish, and an officer of Chicago Council, was authorized to take steps for the organization of a council there, with the result that, on February 24, 1902, a council was instituted with a charter membership of sixty. The first and second degrees were conferred by the officers of Phil Sheridan Council. The major degree was conferred by State Deputy Patrick L. McArdle.

The name selected, Damen, is that of the founder of Holy Family parish and the pioneer of the modern Jesuits in Chicago, Rev. Arnold Damen. John T. McEnery, the organizer, became the first Grand Knight, and has continued to be a very active member of the council ever since. About the first external work of the council was the endowment of a perpetual scholarship in St. Ignatius College. Later a series of educational lectures, by the late Rev. L. J. Vaughan, gave Damen Council a conspicuous place. The council held a place of extraordinary prominence in athletics, almost since its organization, and has been thrice winner of the baseball championship, and at least once of the indoor championship. Out of a total membership of 450, 124 entered the service during the war. The council subscribed for Liberty Bonds, and War Savings Stamps. Besides joining in all the general welfare movements, the council had a well organized welfare committee of its own, which rendered excellent service.⁵

Damen Council's baseball team, which has been an active organization almost since the institution of the council has several times captured the Knights of Columbus pennant.

⁵ Thompson, *Knights of Columbus in Illinois*.

CHAPTER XXIII

THE COMMUNITY

The strongest imagination will be baffled in the attempt to picture the region, which became Holy Family Parish, as it existed at the time the parish was established, or at any time for a score or more of years thereafter, if one undertakes to use the present conditions and circumstances as a basis of such attempt. To get a true conception, the present status, or that which has existed for many years back, must be completely banished from the mind, and an original picture formed.

Circumstances, like the following, will assist in the construction of this original picture: At the time that Father Damen purchased the property, upon which Holy Family Church was built, the territory allotted to the parish was a prairie during part of the year and a swamp during another part with scarcely a structure worthy of the name of house in the entire parish, and only a few scattered cabins here and there. The roads, afterwards to be designated as streets, were merely paths used when passable for the few wagons or other vehicles that ventured through the territory. When lining in the item of vehicles, remember to have many of them drawn by oxen, and when reconstructing the imaginary roads, one need not fear to make them too distinctively mud holes.

Now we have the general view of the region which,

largely because of the advent of Father Damen and his establishment, is to undergo a rapid and radical change. Even in those early days it had already become a matter of quite general knowledge that the establishment of a Catholic church, and especially the establishment of a Jesuit foundation, generally had the effect of drawing people to the vicinity. Accordingly, property that was practically without value a week before the site of Holy Family Church was fixed, at once came into the market. In an incredibly short time there were numerous families living near the site of the church, and there were even numerous additions to the industrial plants. The location of these business concerns may not have been influenced solely by the establishment of the church, but such establishment gave assurance that the neighborhood would soon be populated and wise business men knew well that amongst the Catholic population, as Catholics were circumstanced in those days, there would be many who would make suitable employes. Soon, therefore, lumber yards and saw mills were to be found all along the west bank of the river, stretching west to Canal street, and from Van Buren to Twenty-second. Railroad yards and grain elevators were also located in this area. The stockyards, beginning to be important interests, were then located east of Canal street, along the river from Fourteenth to Sixteenth. There were four or five slaughter houses south of Sixteenth street. The Union Stockyards was not established until about 1865. Thus begun the admixture of places of industry and humble residences.

For years, however, a great scope of country was open prairie, and in those early days all those who were able owned cows and housed them in a shed or

barn in the rear of their residences. These cows were pastured on the prairie, and, where it was necessary, were driven out in the morning and back in the evening by professional drovers, for a compensation of twenty-five cents a week. As time passed, this became quite an industry, as each drover would have perhaps two hundred cows under his care. It is interesting to recall one of the best known of these drovers, a one-armed man named Curtin. This good herdsman would come on horseback, accompanied by his shepherd boy. The cows would line up on the street in the morning, and would fall in like fire department horses, and in the evening each cow would drop out on the way, and go to her own barn. By this arrangement people had plenty of fresh milk and butter, and any surplus was sold to good advantage.

A further idea of the community may be gleaned from the fact that though, as in the case of the famished sailor, there was "water, water everywhere", yet there was "not a drop to drink" in the parish. It was well into the seventies before people were able to secure water in the vicinity of their houses. An old-timer asserts that, as late as 1865, there was but one hydrant between Blue Island Avenue and Throop street, and that was located on Sampson street, which became Thirteenth street. It was necessary for the dwellers in all parts to flock to this hydrant for a supply of water.

Soon the big industries began to develop. The first cannery was established by the Wilson Company, at Canal and Adams streets. The output of this concern was corn beef and roast pork. The next was Libby, McNeill & Libby, at Sixteenth and State streets, and the next was The P. D. Armour Company. Packing

in those days was done by hand and in tin cans. An early member of the parish says that he was one of the six men that worked for Armour when he first started in business at the Stockyards about 1880. The employes were then paid fifteen cents per one hundred cans for their labor. Later machines were procured that would accomplish as much work in an hour as a man could perform in a month.

In the early days, that part of Chicago called the "Point," was settled by Irish squatters. Many of them occupied this "Point" for years. Later they were bought out by the railroads, and most of them came down to the Jesuit parish and bought homes there. Many others loaded their cabins on lumber wagons and moved them into the wide prairies of the parish. This "Point" was the north end of the projection formed between the northeast fork of the river and Carroll avenue.

Naturally, the incoming residents scattered all about, some locating at the quarries, formerly at the present site of Forty-eighth street and Ogden avenue. The conditions of travel may be judged somewhat from the fact that, when residents out in that direction, walked to church in rainy times, each carried a long stick with which to scrape the mud from his boots at intervals, else the load would become so heavy he could not walk. A number of those long distance pedestrians attended the missions of Fathers Damen and Smarius, and were an object of some curiosity.

To help out the picture, one can visualize men working on the streets and in other employments for the munificent wage of fifty cents per day. There was

some compensation, however, in the fact that fresh eggs could be bought for three cents a dozen.

Although Father Damen located his establishment in the midst of a desperate financial panic and labored under its disadvantages for several years, his community soon began to thrive, and even in an extraordinary manner; so much so, indeed, that many people sold their property within what is now the "Loop," and bought holdings and started in business on the promising West Side; indeed the region became famous as the location of some of the best stores and business places in Chicago. Because these business places played such an important part in the territory, and became so familiar to all the early inhabitants, it is believed that a somewhat extended reference thereto will be of much interest. It is also thought proper to treat of these institutions as a sort of tribute to the memory of the good tradespeople who formed such an important element in the population of the parish. Moreover, the stores and business places may be used as geographical landmarks for the reader. Some are given more notice than others, for the sole reason that the investigator was obliged to depend to a great extent on information received from persons who are now advanced in years, and upon their recollection of persons, places and events of fifty or sixty years gone by. The account is as fair and impartial as possible under the circumstances.

Many of the grocery stores in the early days and up to the eighties, were a sort of combination of saloon and grocery. Almost every grocery had a liquor room in the rear, similar to what in later times was reached by a "Ladies' Entrance." Usually these

rear rooms carried various brands of liquor, wines, etc. Others carried, in addition to the above, beer, ale and porter. The grocery stores were very numerous everywhere in those times, and there were no department stores then as now. In the line of supplies the grocery stores, as a rule, carried only such things as were used for the kitchen and dining-rooms. They were very numerous, sometimes two, three or even four on the corners of intersecting streets and possibly a few more within the block. Their success in business depended upon how the store was managed and provisioned and what attention was given to customers. The storekeepers were mostly Irish and German. There were no Jews, or but few, in Holy Family parish in those days.

The dry goods stores carried only cloths, wearing apparel, carpets, etc.

Furniture stores kept within their own lines and the same may be said of shoe stores.

The first department store of any consequence in Chicago was that of Lehman, "The Fair," on State and Adams streets. In the early days, however, people traded with stores in their immediate neighborhood. Blue Island avenue, Halsted street and Madison street provided people with all their wants without their having to travel to the Loop.

In 1869 Mr. L. Klein opened a small store about a block and a half north of the present store on Halsted street. The original L. Klein store was like all small stores of its day, its commodities were very limited. In size it was twenty-five feet wide and sixty feet deep. The store front was painted green and was known as the "Green Store," and whatever paint is on the store front today its color is green. In

1869 this section of the city was sparsely settled; no street cars and only oil lamps on the streets. The principal settlers were Irish and German. In 1872 Mr. Klein built and opened the new store at 554 S. Halsted street. The great fire burned out nearly all the large stores in Chicago, so that Mr. Klein had to make new additions to his building in 1877. Additional space was added in 1883 and in 1890. By this time it was one of the largest stores west of the river. In 1892, a four-story building was added and a seventy-five foot addition in 1894. Another addition was completed in 1895. Still the increase of business



demandd more room so that, in 1907, the store occupied one entire block. When the store had reached its present dimensions, the man who made the Klein store what it was in the past and what it is today, died. His death occurred in December, 1912.

In 1920 an entire new front with modern display windows was installed, making it one of the finest department stores in the city or in the United States and giving it 169,000 square feet of floor space. One may ask: "Why give the Klein store so much notice?" The answer is that the L. Klein store has always treated the people of the Holy Family parish

with every courtesy. The priests, the sisters, the people, all were sure of being always favorably received whenever they appealed for donations for bazaars or fairs and furniture for plays and entertainments. In fact on every occasion the L. Klein store seemed as if owned by the parish itself, so generous was it in conferring benefits on the people. The Holy Family people deeply appreciated the liberality, for it seems that in proportion as the parish grew so did the store, and although the great bulk of the people have moved away, still they come for several miles to the good old Klein store, for they know that they will get good goods and fair treatment. It seems to be an accepted fact that Klein trusted the people and the people trusted Klein. He was a very good, pious and devout man.

The Cagneys kept a store on Canal street, between Barber and Mitchell streets.

The Barrys kept a large store on Wright street, near Canal street.

The McGuires kept a store on the northeast corner of Wright and Canal streets. They owned a parrot that kept watch on the customers. He was so trained that if one took an apple from a barrel, he would yell some cuss words at him. Finally the parrot became so profane that Mr. McGuire had him executed for his profanity, and had his remains stuffed and put on exhibition in his window, as a warning to the boys, not to follow his bad example.

Dan McCarthy kept a large store on the corner of Canal and Meagher streets.

The Fitzgeralds kept a store at the corner of Stewart avenue and Wright street.

The Cullerton Packing House was on the west side of Eighteenth on the river. A large box was placed

outside the window in the yard, where were thrown the livers and other parts of the anatomy not readily salable. From this box many of the foreign element carried away supplies for their tables. One could buy spare ribs for two cents a pound and sometimes got them for nothing. One hundred pigs feet could be purchased for fifteen cents.

Mrs. Clinch opened a store in 1869 and still holds forth in the same place. This is a record, as it is not known that a single grocery store in the parish has been able to withstand the vicissitudes the parish has undergone during the last forty years. Mrs. Clinch and her family have not only done their duty toward the Holy Family Church, but also have liberally contributed toward the maintenance of the Sacred Heart Parish on Nineteenth and Johnson streets.

Mr. and Mrs. Joseph Sherlock started a store at 94 Mitchell (14th street) street, east of Canal, about 1858. It did good business until the railroads bought east of Canal street. They sold out in 1888, but the son, Henry Sherlock, continues in the grocery business at 5440 Wentworth avenue. He is probably the oldest in the retail grocery business in Chicago. A daughter became a Sister of Providence, possibly the first of the long line of devoted religious from the Holy Family Parish. Her name in Religion was Sister Gertrude. Another daughter married Mr. John Adams, who, for many years, was at the head of the St. Vincent de Paul Society. The marriage ceremony of John Adams and Susan Sherlock, September 17, 1857, was one of the first performed in the little temporary church. The officiating clergyman was the celebrated convert and missionary, Father Beshor, one of the two first companions of Father Damen. Another daughter, Helen, married

Mr. Andrew Ragor, whose son, Reverend John S. Ragor, became a Jesuit. Another daughter married Peter Cassidy, whose daughter became a Sister of Providence, under the name of Sister Agnes Clare. Mr. Cassidy was a carpenter and contractor. He built the Transit House at the Stock Yards. This was one of the most pretentious buildings of its day.

Mr. William Raleigh, Eighteenth and Canalport, established his grocery store about 1858. His son, Thomas, continues in the business at the same place after sixty-four years. He is undoubtedly the longest in the same business and place in the history of the Holy Family parish. Mr. Raleigh tramped through mud and snow in the heat and cold over the prairies to the Sunday services at the Holy Family Church. He was a loyal supporter of all Father Damen's activities in the parish. He was a great enthusiast in the Gaelic language movement, and taught classes in Gaelic for many years. His home was the citadel of the Irish language movement in Chicago for about thirty years. He died about the age of eighty, in his old home on Eighteenth and Canal.

Andrew Maguire, druggist, worked for Dr. Womick at 109 Blue Island avenue, near Ewing street. In the year 1895, he started a drug store of his own, at the southwest corner of Twelfth street and Blue Island avenue. Owing to the encroachment of other nationalities, he moved west to Twelfth and Loomis street, northwest corner, in 1903. When the Jesuits opened their new parish in Rogers Park, Mr. Maguire put up a building at the southeast corner of Loyola avenue and Sheridan Road. Here he opened a drug store with all modern improvements. Here he greets his patrons with his usual hearty laugh and

smile. One of Mr. Maguire's sons, Edward, is studying for the priesthood in the Jesuit Order.

David Walsh kept a store at Jefferson and Fourteenth. Later became a Justice of the Peace and member of the Board of Education.

The Zimzen Grocery Store, one of the old timers was just north of Eleventh street on Blue Island avenue.

Michael Dwyer, 1032 Blue Island avenue, still does business in his shoe store, where he first established it about thirty years ago. He is one of the few that has been able to withstand the many handicaps of his trade.

Mr. and Mrs. Dwyer joined heart and soul in all the good works of the parish.

Mrs. Dwyer has given very valuable information with regard to the early days of the parish where she has lived all her life.

Mr. and Mrs. Dennis Spillane kept a store on the corner of Wilson and Jefferson streets, in the early seventies. A daughter, Sister Romana, became a Dominican. Mr. and Mrs. Spillane were noted for their charity to the poor and their liberality in the support of the activities of the Jesuit Fathers.

Mr. and Mrs. Dolamore had a store on the northwest corner of Ewing and Desplaines. They and their children were very helpful to the Fathers in the upbuilding of the parish.

Mr. Bracken had a store on Canal and Wilson street.

Smith McClevy established a store at 390 Mitchell street in the early sixties.

William Tobin kept a store on the corner of Morgan and Mitchell street.

The Kerwin store was on Blue Island and Thirteenth street, in the seventies.

Duffy Brothers kept a bakery on Blue Island and Thirteenth street.

Mr. Michael Hoy kept a store on Sholto and Taylor, and later on, from 1878 to 1892, on Thirteenth street near Racine avenue. His son, Patrick, continued the business from 1892 until 1897.

Mr. and Mrs. Patrick McManus kept a store at 447 South Halsted street, near Twelfth, from 1858 until the early eighties.

Mr. Tynan kept a store at Taylor and Blue Island avenue. The family has been reported as being very generous to the Church and the poor.

John Coffey kept a store at Polk and Center avenue.

Richard Collins kept a store at Morgan and Fourteenth streets. His son, Richard, is President of the Fulton Street Market Company.

Michael Walsh kept a store on Canal, between Maxwell and Wilson streets, in 1853, and later moved to Liberty and Jefferson street. His daughter, Mrs. Margaret Jones, has given very valuable information regarding the old times in the parish. She says that one could see the lake from their house or store and that she used to cross the prairies from the house to the little frame church on Eleventh and May streets. She says that her mother used to caution her about snakes. She also informs us that Mr. John Powers (the future alderman of the Nineteenth Ward) bought out their store, about 1875.

MR. AND MRS. ROBERT RALEIGH operated a bakery at 474 W. Taylor street, near Center avenue. This bakery was one of the best patronized in the neighborhood in its day. Mr. and Mrs. Raleigh were the

parents of Dr. Robert E. Raleigh of 3959 West Harrison street.

Blue Island avenue in the early days was one of the principal thoroughfares of the city. Stores and shops were as well patronized on it as were those of State street. It was called the "black sod road." Several bus lines were contending for the trade of the busy street. One of the best known was the "Patterson Bus Line." Another was the "Independent Line." The McCormick line, ran from Kinzie and Clark to Twenty-sixth and the McCormick Reaper Works. Adam Schillo operated this line and it was intended for the accommodation of the employees of the company. "The Harrington Line" reached from downtown to Blue Island and Twenty-second street. Another bus line called the "Lumbermen's" operated from State and Lake streets to Halsted and Archer avenue.

John Fitzpatrick came to Chicago in 1855 and engaged in the soap and tallow business in 1856. He moved to No. 422 (old number) Canal street in 1858, built a new house on Racine between Twelfth and Taylor streets and moved into it in 1888 and died in 1895. Mrs. Fitzpatrick died in 1916.

From the time of Mr. Fitzpatrick's death in 1895 until Mrs. Fitzpatrick's death in 1916, John Prendergast, a nephew, had charge of the business.

The Prendergast family lived close to the Fitzpatrick home on Canal street in 1871, and when the great fire broke out Mrs. Fitzpatrick took John Prendergast, then about three years old, by the hand and carried James, his infant brother, in her apron, to a place of safety along the river and railroad tracks to escape the flames.

Mr. John O'Donnell established an undertaking

business opposite the Holy Family Church on Twelfth street and continued in business there for a number of years. He also carried on a coal business, first on the corner of Taylor and Miller streets and later on Taylor street near Johnson. In later years he moved his coal business to 3140-3150 West Harrison street and his undertaking business to 3148 West Harrison street where he is now located.

Mr. Cornelius Ryan, who in his later days, was one of the grand old men of Holy Family Parish, lived on Newberry avenue but subsequently removed to the Sacred Heart Parish, within which parish, on Nineteenth street near Halsted, his place of business was located. Mr. Ryan did not, however, allow his removal to sever his relations of many years duration with Holy Family Parish. He was always zealous in the affairs of both parishes. He was a familiar figure on occasions of parades, with his sodality sash across his shoulders, as he marshalled the hosts of the married men's Sodality. He was also for forty years a member of Holy Family conference of St. Vincent de Paul Society. In the affairs and work of Holy Family conference he was always an active and generous participant and was most regular in attendance at the weekly meetings. The last meeting he attended was but a week or two before his death which occurred in March, 1917, from a sudden attack of pneumonia.

D. J. O'Connell had a store on the northeast corner of Ewing and Desplaines street.

Michael Cushing had a store on Sholto, between Taylor and Polk streets. His son, Michael, became a Jesuit and was accidently drowned. A daughter became a Madame of the Sacred Heart.

Mr. John Riordan kept a hay store at Mitchell and

Johnson streets. He became alderman and from his straightforwardness received the sobriquet of "Honest John." Mr. and Mrs. Riordan were always among the leading members of the parish in all charitable work.

Michael Kerwin kept a coal yard at Taylor and Laflin streets.

Mr. Carroll kept an Ice Cream Parlor (it is said to have been the first in the parish) on the northwest corner of Blue Island avenue and Twelfth street, on the site of the Palace Theatre.

Daniel Bulger was a candle manufacturer, on the corner of Thirteenth place and Loomis street. Two of his daughters, Nellie and Susie, joined the Ladies of the Sacred Heart.

Lawrence Barry kept a store on Taylor street, between May and Center avenue.

M. Brennan kept a store on the corner of Washburne and Blue Island avenues. Mr. and Mrs. Brennan were widely known for their charities. Four of their sons were at one time faithful altar boys. Three of these sons are now members of the Chicago Board of Trade and Stock Exchange.

Walter Cahill carried on an extensive business in the hardware line on Twelfth street, between Jefferson and Desplaines from 1871 to 1889. From 1889 to 1900 the business was successfully conducted by his brother, James J. Cahill, who still resides within the parish at 1221 Gilpin place. The writer is indebted to Mr. Cahill for much valuable data recorded in this book.

John and Tom Coughlin were house movers. John lived on McAllister place and Tom resided on Taylor street, near Lytle. They were considered experts in

that line of business and there was a good deal of it done in those days when the streets were being graded and bridges and viaducts were being built. They not only were kept busy in Chicago, but were engaged in similar work in other cities.

Philip Cullen had a store on the corner of Henry and Morgan streets.

William Moxley was located on the southwest corner of Wright and Brown streets.

Mr. Moxley went into the butterine manufacturing business, and his is now one of the largest concerns in the country.

The Shagor Dry Goods Store was one of the finest and best on the West Side in the sixties and seventies. It stood on the east side of Halsted street, opposite Forquer street.

The Deschaer Hardware Store, northeast corner Maxwell and Blue Island avenue, was one of the best of its kind at this end of the parish. Within the last few years, the Deschaer establishment has been changed to a plumbing supply house. It now occupies about three times the original housing.

The Franchere Shoe Store was opened in the seventies. It held out until 1915. This was considered one of the best footwear stores on the West Side in its day.

The Shoemakers were early shoemen and still continue in that business on Blue Island avenue.

Dan Foley's, southeast corner of Blue Island and Twelfth street, was one of the old time shoe stores. His son, Reverend William Foley, is a devoted priest of the Rockford Diocese.

Miss Maggie Hammerschmidt had a shoe store on Blue Island avenue, between Polk and Taylor streets.

Father Niederkorn advised her to move her business to St. Mary's, Kansas. This she did with very good success.

Kranz's Ice Cream Store was located at Blue Island and Ewing street. In those early days, when ice cream was considered an extraordinary luxury, two children would go there and buy a dish of ice cream, get two spoons and eat from the one dish. This is now the famous Kranz's Candy Store on State street.

Wolf's Tobacco Store was between Blue Island avenue and Waller street, on the south side of Twelfth street.

"The Nine Cent Fair" at Bunker and Halstead streets, was kept by Mr. James J. Prindiville, the father of Brother Leonidian of the Christian Brothers. The idea of the five and ten cent store, such a boon to the poor man and people of limited means, was really originated by Mr. Prindiville. Although he amassed a comfortable fortune, he was content with a modest profit on his wares. His idea and the idea of many business men in the parish was taken up later all over the country and worked out with stupendous success.

Mr. and Mrs. William Condon opened a meat market at Polk and Jefferson streets about 1857. About 1860 he started a wholesale meat market. He, together with his sons Michael, William and Timothy, bought sheep, hogs and cattle, kept them in a field at Loomis and Taylor streets, and slaughtered them according to the demand of their customers. The slaughtering house, in those early days, was on Archer Road, south of the newly erected Halsted street bridge. The daughters of Mr. and Mrs. Con-

don were Mrs. John Waller and Miss Johannah Condon who was, for so many years, connected with the Holy Family choir and director of many of the Sodality and School choirs.

Kirsky's Furniture Store was one of the old time stores on Blue Island, between Twelfth and Eleventh streets.

Kastler Brothers, hatters, were established about 1876 at 1124 Blue Island avenue, near Twelfth street.

The Kruger Jewelry Store was on Blue Island avenue, near Twelfth street.

Charles Lynch's shoe store, on the northwest corner of Twelfth and Blue Island avenue, was the first of its kind on that busy thoroughfare.

Mrs. Lardner kept a grocery store on Center avenue and Polk street. The business was continued by her sons.

Moeller Dry Goods store was on the southwest corner of Blue Island avenue and Thirteenth street. This store held out for about fifty years.

Mulvihill Grocery Store was on Blue Island avenue, near Fifteenth street, in the nineties.

William Murphy kept a grocery store on the southeast corner of Blue Island and Twelfth street. He sold out his business and moved to St. Louis, where he opened a dry goods store. Mr. Murphy was a son-in-law of Mr. Michael Kehoe, one of the oldest pioneers of the West Side and of Holy Family Parish.

Miss McEvoy kept a millinery house on Blue Island and Forquer street. It was considered one of the finest on the West Side in the early days.

A millinery establishment was kept by Mrs. Devoy on Blue Island avenue and Morgan street. An only

daughter, Julia, became a Madame of the Sacred Heart.

McGrath's butcher shop and slaughter house was next door west of the fire barn on Twelfth and May streets.

Sayer & Nye had a dry goods establishment on Blue Island avenue, between Eleventh and Twelfth streets, from 1870 to 1895.

One of the old-time shoe stores was that of B. O'Sullivan, on the corner of Taylor and Blue Island avenue. Mr. O'Sullivan sold out his shoe business and entered the insurance business. He lived on Twelfth near Loomis street. His son, Edmund, became a Jesuit priest. He died a few years after his ordination in Omaha, Nebraska. Father O'Sullivan was a very promising young priest.

The Morgan O'Brien store was on the northeast corner of Maxwell and Johnson streets.

Tom Pipper had a store on the northwest corner of Catherine and Margaret streets.

Peter Shaughnessy, 31 Henry street, now Fourteenth place, had a grocery store in the sixties. He was bought out by Michael Lardner. One of Michael Lardner's brothers became a Brother of the Holy Cross, under the name of Brother Canute. The elder Mr. and Mrs. Lardner, and also their sons and daughters, were very much attached to the Church and good workers on all occasions when called upon.

Mr. and Mrs. Philip Sullivan, 90 Sholto street, kept a store from 1871 to 1900. Mr. Sullivan's store was very popular in the neighborhood owing to the kindness and charity of the family. Mr. and Mrs. Sullivan were very much attached to the Church and contributed, as far as their means would permit,

to all and every necessity of the church and parish. There was a large family, five of the boys were at one time serving as Acolytes, one of them Our Lord selected to follow Him as a priest in the Society of Jesus, the Rev. Charles Sullivan, S. J. This store was purchased by Mr. and Mrs. Flanagan, who ran it for several years.

Mr. Dudley Solon, kept a saloon on the southeast corner of Fourteenth and Margaret streets. Everybody in the valley knew Dudley, for he would give the very coat off his back to anyone whom he thought in need of it. Mr. Solon was a prominent figure at Bazaars. On one occasion the German Congregation of St. Francis of Assissi wanted to make some money. They got Dudley to go into a contest at their bazaar for a pony against a German member of the Congregation. Dudley marshalled all the valley to his assistance on the night of the contest with the result that a pony came galloping full speed to the valley as the Irish prize from the German Bazaar.

John Reichwein and William Schaeffer owned a bakery on Blue Island avenue between Eleventh and Twelfth streets. The bakery was opened by Mr. Reichwein in 1863, Mr. Schaeffer coming in as a partner later, and finally becoming sole proprietor. For several years, Mr. Schaeffer furnished bread to the community of St. Ignatius College. Up to about 1882, there was a frame house on the lot adjoining the College to the east. This frame house was the property of William Schaeffer, but the lot was owned by a bigoted Lutheran. The Fathers wanted this lot, as it abutted the east wall of the college and was rather unsightly for such a place. Mr. Schaeffer moved his house away, but the Lutheran still held the lot.

Finally Father Thomas O'Neill, S. J., then the Rector of St. Ignatius College, asked a friend, Mr. Wolf, the cigar manufacturer, on West Twelfth street near Blue Island avenue, to buy the lot. Mr. Wolf succeeded, but had to pay about double the price, as the Lutheran had begun to build a substantial house on it.

Mr. Schaeffer's sons have always been very helpful whenever called upon to assist in electrifying the premises for bazaars and other events. Three of them were employed in the rebuilding of the great organ in 1891-2. They appear to be veritable mechanical geniuses. They carry on an electric manufacturing shop on the corner of Eleventh and Julius streets, at the east end of the college yard. The elder Mr. Schaeffer is still hale and hearty at the age of 87. Mr. William Schaeffer was a Charter Member of Holy Family Court, Catholic Order of Foresters.

The Lutheran Church, which once occupied the present site of St. Ignatius College, and was the magnet for the bigoted neighbor, was moved away and is said to be now located near the northwest corner of Ashland avenue and West Roosevelt Road.

The Suter Leather Store was located on the east side of Blue Island avenue, between Eleventh and Twelfth streets. Mr. Frank Suter, one of the boys, joined the Jesuit Order but died before his ordination.

Roman Spaar was located on Blue Island and Twelfth street. He opened a butcher shop in the eighties. For a time he furnished meat to St. Ignatius College.

Wieboldt Dry Goods Store was opened on Twelfth and Blue Island avenue in the seventies. A Nephew

runs the big establishment now located on Milwaukee avenue.

The Touhy Dry Goods Store was on the corner of Morgan and Taylor streets.

Young and Reilly, Young and Mullaney and Hayde and Reilly were well known. These good people kept a dry goods house on the west side of Blue Island avenue in the eighties and nineties. The Reilly brothers and sisters were great workers in parish affairs. Their home was on the southeast corner of Taylor and Racine. One of the brothers, Mr. John Reilly, was at one time County Commissioner, and another brother, David, was Harbor Master. The sisters, Maggie and Kate, were very successful workers at bazaars, picnics and other church affairs.

Mr. and Mrs. John Young lived on Racine avenue, midway between Taylor and Twelfth streets. Mrs. Young was a sister of Michael Corboy, the millionaire plumber, and the aunt of Rev. William Corboy, S. J., and his sister of the Sisters of Providence. Both of them made their home with Mr. and Mrs. Young before becoming religious. Mr. and Mrs. Young were model Christians of the highest type. The Mullaney family lived on Taylor street, near the Sacred Heart Convent, with a high reputation for virtue and piety.

Of all the Catholic dry goods store proprietors on Blue Island avenue, only one remains, Mr. Julian, between Taylor and Eleventh streets. He was a salesman for Mr. Young in the early days.

Mr. and Mrs. P. Brady kept a grocery store on May and Taylor street. They were of great assistance to Fr. Damen in the early days. Mr. Brady used to go around collecting funds for the various build-

ings that were being put up. He and his wife were the happy parents of thirteen children, two of their daughters consecrated themselves to God, in the sisterhood of the B. V. M., and both were present at their father's last sickness and closed his eyes in death. Their names in religion were Sister Mary Zoe, and Sister Mary Odelia. Both have been called to their reward.

James and Robert Graham kept a shoe store, on the northwest corner of Twelfth street and Blue Island avenue, for a number of years. But as soon as the cable and electric car lines were built and the people had rapid access to the heart of the city, they, too, began to lose trade and gave up their place of business. At that time the store, a frame building, was leased. It was torn down, and on its site was built a two-story brick. The Graham family were early settlers and later built their home on Center (now Racine avenue) between Twelfth and Taylor streets.

Chris. O'Leary's Hat Store, 1122 Blue Island avenue, is the only one in that line of business that has been able to withstand the general slaughter of small dealers and manufacturers by the great department stores in the Loop. The senior Chris. O'Leary was an expert hat maker. He made a famous reputation for himself. His patrons came from North, South and West. Wherever they moved they still came back to him to get the right style and correct fit. He died several years ago, but the establishment is still kept going by his widow and his son Christopher, Jr., and is doing fine business.

Peter Thorne owned a shoe store at 1202 W. Roosevelt Road. Thorne was another of the few who were able to weather the storm that has wrecked so many

that were in business on a limited scale. Although surrounded, as it were, on all sides by antagonistic elements, he seems to have gained strength and taken on new life. There is a new building, new store and new fixtures. Mr. Thorne died in May, 1921. The place was ably conducted by his son Edward, until January, 1922.

The Byrne Brothers are still at the old stand, 1319 W. Roosevelt Road. They have made such a good reputation for themselves, in the coal and wood supply business, that great numbers of parishioners who have moved from the parish still patronize them.

Mark Hardin, Twelfth and May streets, has been in the livery business since 1864, and in the undertaking business since 1879. When Mr. Hardin took out his livery license in 1864, there were only seventy-four carriages in the city and his number was twenty-seven. He also claims to have been the first undertaker to open up show rooms and to operate special wagons for the delivery of coffins. He still clings to a picture won at a Holy Family Church Bazaar in 1865.

Mr. Hardin is still hale and hearty and active at the age of seventy-nine years. His sons shared in the business until their deaths. His son-in-law, Mr. Wolf, is for several years associated with him. He has been the official undertaker of St. Ignatius College for the past several years. Of all the undertakers who established their business in Holy Family Parish, Mark Hardin alone remains.

Patrick O'Brien had an undertaking and livery business at Blue Island avenue and Eleventh street.

John O'Brien had a livery business on Blue Island avenue near Polk street.

Patrick Morris came to the Holy Family Parish in the early seventies. He went into business on Forquer and Jefferson streets. In 1899 he was elected alderman of the nineteenth ward. He died in 1915, surrounded by his wife and five children.

Mr. James E. O'Brien settled in the Holy Family Parish in 1868, and went into a store as a clerk. Learning the business thoroughly he started a store of his own on the southeast corner of Loomis and Taylor streets, under the name of O'Brien and O'Connor; another store on Halsted and Taylor streets, another on Morgan and Maxwell, and finally, in 1876, another on Morgan and Taylor streets. Here he remained until 1896, when he sold out and started a wholesale wine and liquor store, at 2110 W. Twelfth street (now Roosevelt Road). Mr. O'Brien has one son, a priest, Rev. James O'Brien, one a doctor, Edward, lately deceased, others are merchants and lawyers and three of his daughters are Nuns. Any one visiting Mr. O'Brien's home will be struck by his unique cabinet of trophies won by himself, his wife and his children. First you will see a pyramid of seven large silver loving cups, won by his horses in the annual Saturday afternoon matinee races at Fifty-sixth avenue and Roosevelt Road. These races were not for money, but merely for recreation, staged principally by the merchants of the west side. Just above this pyramid you will see a cabinet containing twenty beautiful gold medals. The center medal is the prize won by Mrs. O'Brien at her graduation. Around this medal are arranged the nineteen gold medals won by his sons and daughters in various contests; such as elocution and oratorical contests and also class medals.

Jeremiah Sheehan, about 1875, opened an undertaking establishment on Center avenue (now Racine avenue) and Fourteenth street, and later moved to Fourteenth near Solon place. He sold out to McMahon Brothers. The latter, John and Patrick McMahon, conducted the establishment and they later on moved out of the parish.

Yeager Brothers, undertakers, Twelfth street near Saint Francis Church, were in business with Mr. McLaughlin on Sherman street in the early sixties.

Jeremiah O'Brien was an undertaker on Blue Island avenue and Eleventh street. His son kept a similar establishment on Taylor street and Blue Island avenue. Later the whole family moved out West.

Michael McLaughlin kept an undertaking establishment just across from the College. Both he and his son John had charge of all the funeral arrangements for all the Jesuits who died at the College for about forty years. As the parishioners kept moving away, John McLaughlin and his son, who conducted the establishment after the death of his father, decided to follow their example by moving out to Broadway in St. Ita's Parish. Mrs. McLaughlin was very devoted to the old Church and all that appertained to its welfare.

The John Fitzpatrick Soap Company was established on Canal street in the year of 1856, but the railroads were crowding everything out of their way to make room for tracks and depots. The Fitzpatrick Company moved out to Western avenue and Twenty-eighth street, bought a tract of land and built a factory where they are doing good business at present. After the death of Mr. Fitzpatrick, in 1895, the busi-

ness was ably conducted by his worthy wife, Mrs. Annie Fitzpatrick, and managed by a nephew, Mr. Prendergast. Mr. and Mrs. Fitzpatrick were noted for their charities to the poor and all those in want. In fact Mrs. Fitzpatrick had her hand open on all occasions whenever called upon. She donated a beautiful chalice to the Holy Family Church in memory of her husband. Toward the end of her days she sold her beautiful home on Racine avenue near Taylor street and located in the Servite Parish.

The John Naghten Insurance Company was established in 1863. They have insured the church property of the Holy Family for the past forty years, and numbers of their customers were many of the old residents of the Holy Family Parish. Mr. Naghten was always a generous contributor whenever called upon.

After the Jesuit Fathers made the College their place of residence, in 1870, the lower floor of the old residence on the northwest corner of May and Eleventh streets, was given over for the use of a Catholic book store, with Mr. Squires in charge, and after his demise Mr. John Comiskey took possession. Mr. Comiskey was succeeded by Mr. M. J. Geraghty until it was decided to use the room for other purposes. Mr. Geraghty gave up the business altogether and thus ended the first Catholic Book Store.

About the year of 1883, the Holy Family Parish was such a center of Catholic activities, that one Catholic book store was not enough, and accordingly John Sloan started a new store west of Graham's shoe store, Twelfth street and Blue Island avenue. After a short time in the business, he sold out to Messrs. Breen and Kennedy. Later, Mr. Edward

Kennedy sold his share to Mr. Breen. This store flourished under the able management of Mr. A. Breen, who, in turn, sold out to John B. Oink. Mr. Oink eventually moved his business to the two-story frame building just across from the Church, 1109 West Roosevelt road. This house was the first residence of the pastors of the Holy Family Church. Mr. Oink sold out his stock to Lilly Brothers, druggists, just a few doors east, and his house to a Jew, who uses it for a Jewish religious supply house. Finally the Lilly Brothers sold out the old drug store and house of Dr. Lilly, thus ending the Catholic book store business in Holy Family Parish.

Mr. and Mrs. E. Maher opened a meat market on West Twelfth (now Roosevelt road) near Center (now Racine avenue) about the year of 1865, and continued successfully in that line of business for about fifty years. Both Mr. and Mrs. Maher were prompt to assist the church when occasion required. A grandson, Mr. Edward Maher, is a promising young Jesuit student.

Maurice Quille came to the Holy Family Parish when a mere child and lived successively on De-Koven, Canal and Margaret streets, from which street, at about the age of thirteen, he ran away from home with the Mulligan Guards as a drummer boy in the great war of the Rebellion. Returning, he married Miss Bridget McSweeney. They started a store on the northwest corner of Blue Island avenue and Taylor street, handling confectionery, cigars, school books and supplies and also stationery. In this place they spent forty years. They had eight children, four boys and four girls. Three of the girls became Dominican Nuns of Sinsinawa Mound, Sis-

ters Mary Aquina, Mary Placede and Mary Geneveffa, and the remaining daughter married a Mr. L. Cupp of Oak Park. Of the four sons, Edward J. is an undertaker, another, M. J., is a medical doctor at 4800 W. Washington Boulevard, another son, the Reverend A. G. Quille, is an efficient assistant at St. Agatha's Church, and last but not least is the Reverend C. Joseph Quille, superintendent of the Mission of Our Lady of Mercy, incorporated to maintain Rita Clubs for young women, St. George Clubs for young men, and The Working Boys' Home. Father Quille maintains the Rita Club at 1700 W. Jackson Boulevard, with fifty rooms, the Rita at LaSalle and W. North avenue, with eighty-eight rooms, and the Rita Club on Woodlawn near Jackson Park, with 111 rooms. An outline of the work of Father Quille for the past fifteen years as a boy rescuer and saver would require more space than is available. It is sufficient to say that any one who has ever read the life of the celebrated Dom Bosco will agree that we have another Dom Bosco amongst us at the Working Boys' Home on Jackson Boulevard near Racine avenue.

Mr. and Mrs. Quille were interested in the success of the various sodalities and societies of the parish. Mr. Quille was twice Prefect of the Married Men's Sodality and Chief Ranger of St. James Court, Catholic Order of Foresters. In the early eighties he organized "The Quille-Berry Dudes," an organization of forty young men who met at Mr. Quille's home and played games of various kinds. They pledged themselves never to go into a saloon. They would stage New Year's calls, collect all the donkeys and carts they could find and then cover them over with rib-

bons and other decorations. Lining up all the carts and starting a regular pageant with music and indulging in all kinds of innocent hilarity, they would call on their friends. On the fourth of July they would each purchase a supply of long Roman candles and parade around the streets. They would visit all the saloons and chase the people out by firing the Roman candles at them. If any damage was caused, such as the burning of carpets or furniture, they would make reparation.

Tony Bersheim kept a store on the southwest corner of Morgan and Catherine streets (now Fifteenth street). Tony's grocery was very popular in the early days. He was well liked, did good business, and made money. Tony gave credit and much of it, and he kept no books. He had a large, long slate hanging on a nail in the store on which he marked his customer's debts. When Tony would go to another part of the store to wait on a new customer, some old customer would blot out his or her charge. Such was the manner of paying or blotting out their debts to Tony Bersheim. Very few Germans nowadays can be fooled like Tony. Tony lived to a good old age and both he and his good wife had plenty to live on in their declining years, which reached near the eighties.

LAKE AND MARINE CAPTAINS

In the early days of the parish, the east and southeastern boundaries along the river from Polk street to Halsted street were lined with lumber yards and railroad yards and terminals.

Boats were loaded with grain and farm produce from the south and southwest, bound for the east and

on their return they would unload a cargo of lumber, ore or machinery for the use of the young and vigorous future metropolis of the west and for reshipment to the south and farther west. The shores of the river were literally lined with boats of all sizes and all were doing a thriving business. Many of the boat captains made their homes within the eastern boundaries of the parish so as to be near their boats and able to reach them at a moment's notice. There were no street cars or autos to board, and all were obliged to walk.

The captains, as a class, formed a very important element in Holy Family Parish in those early days and accordingly merit particular notice in this book. It seems due these worthy citizens to keep them fresh in the memory of the present generation and to transmit their names and fame to posterity. Should any be omitted from this review such omission is not intentional, but occurs because of want of information. A great number of these men were non-Catholics, but several of the non-Catholics married Catholic wives and raised Catholic families, and some of these non-Catholics later in life became devout members of the Church, impelled by the beautiful example of their Catholic wives and children.

Captain Archer lived on Morgan street, near Twelfth. He sailed the "Hattie Hutt." He was considered one of the best riflemen in America. He competed for the honors of the "Range" with the famous Captain Bogardus. It is said that he made more money in the winter season trapping and hunting, at the headwaters of the Kalamazoo, than in summer sailing the lakes. He would trail a deer in the

snow for three days and when he came within range, one shot was enough regardless of the distance.

Captain Baldwin was one of the early lake captains and a non-Catholic, but he married a fine Catholic girl. He was so edified at seeing the number of Catholic men going to Church with their dinner pails on their arms, that he remarked: "It means that there must be something in Religion." Their example was more convincing to him of the truths of religion than any amount of argument.



CAPTAIN THOMAS LEDDEN CAPTAIN ROBERT J. STUBBS

Commodore Thomas Beggs also sailed the Great Lakes. His best known boats were the steamer "Nico" and the "J. R. Donaldson of Cleveland."

Captain David Beggs, Jr., sailed the lakes for many years and he is still doing active duty on the steamer "Reece."

Captain David Beggs lived on Taylor street, east of Halsted. He sailed the schooners "American" and "Lilly Parsons." The "Lilly Parsons" made the trip from Chicago to Oswego, New York, in seven days, the best time ever made by a sailing vessel.

Captain Christie, who lived on the northeast corner of Clinton and Bunker streets, was, we believe, a convert of Father Damen and became a fervent child of the Church.

Captain Tom Cuddy sailed and owned the brig "Fashion." He lived on Union and Twelfth street.

Captain Patrick Connors sailed the ship "Sasco" in the early sixties and the "American Union," owned by the Hibernian Bank. He lived on Taylor street, east of Halsted.

Captain John Downey lived at Taylor and May streets. He sailed the bark "Major Anderson."

Captain Dykes lived on Taylor, east of Halsted. He owned and sailed the "Eli Bates."

Captain Egan sailed the lakes for many years and lived on Dekoven between Halsted and Desplaines streets.

Captain Grant lived on Taylor street, between Jefferson and Clinton streets. He sailed the "Golden West," and was a great friend of ex-Congressman Thomas Cusack.

Captain James Grant was born in Ireland of a Scotch father and an Irish mother, the latter a Catholic. In his early manhood he served as a boatswain under the great Admiral Porter and saw the beauties and glories of the seas both in peace and war.

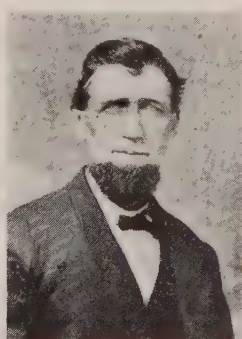
After many years of a seafaring life, Grant decided to make his home in Chicago and give up the water. The first part of this decision proved final, but on reaching Chicago and settling down in his new home, he found his attachment to the waves too strong to be set aside. Accordingly, in the year 1853, we find him again "before the mast" on Lake Michigan. For forty-three years he remained true to his

calling, giving up the water only three years before his death which occurred in 1899.

Some time after Captain Grant settled in Chicago, a young nephew of his wife came from Ireland to live with them. He came in the days of the old school, on Eleventh street, and was promptly registered there as Thomas Cusack. Young Cusack's early impressions and basic opinions of American life, of the land in which he was to play an important part and prove himself a captain of industry even more successful than his uncle and foster father as a cap-



CAPTAIN ZACCHEUS SARGIS-
SON



CAPTAIN JAMES GRANT

tain of the seas, were there received and formed. Here was his education begun and in the atmosphere of this fine old school was his preparation for a successful future begun.

Today we find Thomas Cusack at the head of one of the greatest enterprises of its kind in the world, guiding it with an unerring hand and reflecting credit upon his worthy ancestors and the eminent teachers who guided him in his youth.

Holy Family Parish takes a pride and a mother's interest in numbering Thomas Cusack, the "Master

Advertiser," amongst those who came and saw and conquered.

Captain Giffney lived on Newberry, between Twelfth and Taylor streets. He sailed the brig "Commerce."

Captain Thomas G. Gambon came to the Holy Family Parish at an early age. Here he married Miss Ellen Egan and they lived at 146 Bunker street, 44 Rebecca street and finally at 145 Hastings street (old numbers). The captain spent thirty-five years in the service of the Kirby Furlong Company of Grand Haven, Michigan. He sailed the "City of Grand Haven," the "Transfer" and the "C. O. D." These boats hauled ore, grain and lumber to and from the many cities and harbors on the Great Lakes. Captain Gambon never lost a man in all his years of lake service. Some attribute this singular favor to the special protection of Him, Who commanded the "winds and the waves" to cease, by reason of the fact that the Captain adorned the walls of his cabin with the pictures of Our Lord and the Blessed Virgin. His saintly wife always accompanied him. No doubt but her prayers were both a shield and a protection to the ship in time of danger.

Once, on leaving a port on Lake Ontario with a cargo of coal for Milwaukee, they ran into a terrific storm near Thunder Bay. The elements seemed determined to send all to the bottom. The sails were torn to shreds, the decks were swept by the waves and the anchors alone held the ship, as if by a miracle, until the storm ceased. The boat was so badly damaged that it had to be towed across the lake to Milwaukee.

Mrs. Gambon was considered, by all who knew her,

a very saintly woman, devoted to her husband and family. One of the sons, John, is a Lieutenant on the Chicago Fire Department. A grandson, Mr. George E. Kiley, is studying for the priesthood in the Jesuit Order.

Captain Hackett lived on Blue Island avenue and Forquer street. He sailed the "Shepherd," one of the finest boats on the lake, a model of which hangs on the walls of the home of Mrs. Bolland, 911 Forquer street. This beautiful ship was wrecked on Point Au Play.

Captain Thomas Ledden spent the greater part of his life on the Great Lakes sailing the "Milwaukee Bell," the "Higgie" and the steam bark "Sachem." In the early days he lived on Twelfth street, between Clinton and Jefferson, and later on Loomis and Arthington place. Captain and Mrs. Ledden were blessed with a number of children. The youngest of these, Alice, married a Jew by the name of Frank Steinhart. This Mr. Steinhart became secretary to both General Brooks and General Wood in Cuba, during the Spanish-American War, and later U. S. Consul General of Cuba. After the war Mr. Steinhart rendered valuable service to the Catholic Church in recovering property which had been either confiscated or appropriated before or during the revolution. As a token of appreciation, the Pope wished to confer some title of honor on Mr. Steinhart, but on learning that he was a non-Catholic he conferred the title of Countess of the Church on his wife, in February, 1921. The document states that there was only one other woman in the United States bearing an equal title of ecclesiastical distinction.

Captain John McMullen was married to a sister of

Bartley Mackey. Mrs. McMullen would accompany her husband as cook, and would attend to all her kitchen and dining-room duties on stormy occasions, with her baby strapped to her back. No storm could dismay her and many a time she was seen on deck with her husband at the wheel.

Captain Edward Meyers, son of Captain Patrick Meyers also sailed the lakes.

Captain Thomas Meyers, brother of Captain Patrick Meyers, sailed the "J. W. Doane" and the "Bailey."

Captain Patrick Meyers lived on Brown, near Taylor street. He sailed the bark "Norman" and the steamer "Arizona" in the early sixties.

Captain Morgan lived on Johnson street, between Twelfth and Taylor streets. He sailed the "Col. Elsworth." The owners were Dennis O'Connell, the grocer who lived on Taylor and Desplaines, and Captain Morgan.

Captain Scott lived on Johnson, between Taylor and Twelfth streets. He sailed the "Flying Clown," the "Bay State" and other boats.

Captain Stritch was one of the best known Lake and Marine Captains. He sailed the "Pamblico" with a cargo from Chicago to Queenstown, Ireland. Subsequently he met the fate of many a brave captain and sailor at the mouth of the Grand River, Grand Haven, Michigan, where his ship went down with all on board.

Captain Zaccheus Sargisson came to the Holy Family Parish in the sixties. He sailed on the Great Lakes the greater part of his life, and was employed mostly by the Ludington Company which controlled the greater part of the shipping business of Northern

Michigan. The principal ships which he sailed were: the "Hutchinson," "Queen of the West" and the "Bertha Barnes." The two former, after many successful voyages, were eventually wrecked on the Great Lakes, but without loss of lives. The "Bertha Barnes" he had built himself and sailed for many years. She is now used as a coastwise trading vessel along the Atlantic sea coast, but under another name.

One of the most thrilling episodes in his life occurred while sailing near Racine, Wisconsin. His boat was forced by a fierce storm toward a rocky reef which he knew would endanger the lives of all on board in case of collision. By almost superhuman strength and presence of mind he managed to steer clear of the rocks to the great joy of himself and his sailors. But no sooner had they cleared the rocks, than one huge wave carried boat, crew and cargo up into a corn field.

Many incidents are recounted of his saving the lives of people who were wrecked on the Great Lakes. These actions often necessitated heroic effort on his part. In all his years of sailing he never lost a man.

Captain Sargisson was a convert to the Faith and was received into the Church by Father Koopmans, S.J. He always led an exemplary life. No one ever heard him swear or utter a profane word nor would he permit any of his sailors to use profanity. He died a very pious and edifying death as a member of the Married Men's Sodality of Holy Family Church. His wife and children were heart and soul in every good work connected with the parish. Their home was at 402 Blue Island avenue near Fourteenth street.

Captain Robert J. Stubbs was on the lake or ocean

from his early boyhood until his old age. He sailed the lakes on the vessel called "Kate Dailey" and the barge "Marinette." In 1878 he had the distinction of sailing the schooner "Pamlico" from New York City to Montreal and to cross the Atlantic with a cargo of 22,000 bushels of wheat to Wexford, Ireland. From thence he sailed to Glasgow and then back to Quebec, Canada. The trip took thirty-two days one way and forty-two the other.

Captain Stubbs was an Englishman by birth, and a convert to the Faith before his marriage. Captain and Mrs. Stubbs lived at 67 Judd street, 356 S. May street, also on Loomis street and finally on Winthrop place, now Bishop street.

A son, Edwin J. Stubbs, has been a member of the Board of Trade for about twenty-five years. Another son is in the wooden box manufacturing business.

Mrs. Stubbs was always very active in all church work. She was, for thirteen years, treasurer of the Married Ladies' Sodality. This was just about the time the Sodality was in its glory.

Captain John Stubbs was also a Lake Captain. He resided with his family on Lytle and Twelfth streets and also on Winthrop place. He was a brother of Captain Robert J. Stubbs.

Captain George Stedman, son of Captain Isaac Stedman, lived on Forquer and Blue Island avenue. He received his education in the little frame school on Eleventh street. Captain Stedman sailed the Lakes for a number of years on the following boats: "Granite State," "William F. Butters" and "R. N. Rice." The latter, with a cargo of lumber, sprang a leak in midlake and had to be abandoned, the crew

being rescued by the steamer "Huron City." The Captain is still hale and hearty at the age of seventy-five, and lives with his sister, Mrs. John Bolland, in the old family residence, 911 Forquer street.

Captain George Stedman relates many thrilling and amusing anecdotes of a sailor's life on land and water. He tells that many of the sailor boys would flock to the school on Eleventh street, to Mr. Patrick Eustace, in the winter when lake navigation closed, and that many of the tars would be absent at times. When the cause of their absence was looked into by their stern master they would penitently confess that they had yielded to the temptation of playing Seven-Up in a near-by tavern.

Captain Stedman was the means of saving the lives of three men from the wreckage of the schooner "Granada," on October 17, 1880, near Muskegon, Michigan. The boat had been knocked to pieces and the storm was so severe that, after four attempts of the life saving crew had failed, a volunteer crew, of which Captain Stedman was a member, succeeded in rescuing three of the wrecked men, who were picked from the raging surf.

On another occasion, when sailing on the bark "Zach Chandlier," as Mate, the top mast was struck by lightning and set on fire. The night was pitch dark and scarcely knowing where to place hand or foot, he dipped his coat in the water and putting it over his shoulders climbed up to the burning mast and extinguished a fire which might eventually have enveloped the whole ship. This was one of the most daring feats of his life.

Captain Isaac Stedman lived with his family on Forquer near Blue Island avenue. He sailed the

"Minerva" for the Martin Ryerson Lumber Company, Chicago, "The Garden City," "Winslow of Cleveland" and several other boats. When sailing the bark "Bridge," on a voyage to Detroit, Michigan, with a cargo of 22,000 bushels of oats and 160,000 Milwaukee bricks, the latter intended for a Church in Detroit, the bark was sunk in a collision with the steamer "Colorado."

Captain Stedman sailed the Lakes for about fifty years in the early days of the Holy Family Parish. Although not a Catholic himself, his wife, whose maiden name was Mary Welsh, was a Catholic, and was born in Ireland. When at home, the Captain could be seen with his family on Sundays in their own pew in the Church. Captain Stedman was born in England.

Captain John Waller sailed the "Lizzie Throop" in the late fifties. She was in the lumber trade, between Muskegon, Mich., and Chicago. Captain Waller gave up the seafaring life for that of the meat packing industry at the stock yards, where he is still in business, at the age of eighty.

Captain Richard Williams was born in Boston in 1830. The only child of a seafaring family, whose neighbors and friends were seafolk, as were all the inhabitants of that oldest American seaport. Richard Williams went to school there till he was seventeen, then he went "to sea," and the "sea-ways" were his paths for fifty-six years. He knew the "Seven Seas." At the age of twenty-nine he married in Liverpool, England, Isabella Grévé, the daughter of an old English Catholic family that proudly held the Faith. Richard Williams and Isabella Grévé were married by the Bishop of Liverpool, and at once the

sailor brought his bride, who all her life feared the sea, to the then small lake-port Chicago. Danger seemed less imminent in that quiet lake, and to please his wife he stayed, for fifty years, in the quiet "Ways of the Great Lakes."

Chicago was then opening up her marvelous lumber trade with the camps and saw mills of Michigan and Wisconsin. Pioneer firms of lumbermen, the old "Ferry" firm of Michigan held most of the traffic. Richard Williams was soon Captain of one of the boats, a great three-masted schooner that was too big to go into shallow water, but to which, as she lay at anchor out in the lakes, the "scows" or tenders brought out the lumber from the numberless Canadian mills that, during the summer, crowned the lake coasts—Grand Haven Beach Creek, New Haven, Muskegon, and a number of other towns now used as summer resorts. A large fleet of ships brought the lumber to Chicago. Captain Williams was named "Commodore of the Fleet," and he remained with the ships till the legal retiring age of sixty-three. He died suddenly at sixty-nine years of age. Williams never professed any religion in those days; believing in the Supreme God and living up to his "lights" was his creed. But to the great joy of his devoted Catholic wife, after he left the "seaways" he voluntarily sought instruction, and was received into the Catholic Church by the Rev. Father Zealand, S. J., and for six years, until his death, he was as true and earnest a Catholic as he had been a sailor. His children were all born in the Holy Family Parish, and were baptized in the grand old Church, went to the parish schools, and lived for forty years, in the beloved Parish. After Captain Williams' death, in

1899, his family moved to Oak Park, where they still reside, loving the "Old Parish" as all who ever lived in it love it. Captain Williams was buried from the old Church and old Lake Captains were his pallbearers. He lies at rest in Calvary with the "Waters" he loved singing a constant "requiem." The home of Captain Williams and his family, in the early days, was at 145 Newberry avenue.

Captain Yates lived around Halsted and Taylor streets. He sailed the "Ethan Allen."

SOURCE OF INFORMATION

1. Captain George Stedman, who was the son of Captain Isaac Stedman, who spent most of his life on the Great Lakes, and who is still living on Forquer street near Blue Island avenue, in the original house owned by his father in the sixties.
2. James Cahill, Gilpin Place.
3. Several living witnesses.

FIRE DEPARTMENT

Sketch of Engine Co. No. 18 and Hook and Ladder Co. No. 5, Located at Twelfth and May Streets

The members of the Chicago Fire Department, located within the boundaries of the Holy Family Parish, have always watched carefully over the Church, College and Schools of the parish. While there was no notable fire in all these years, there have been a few incendiary ones, which might have developed into a great conflagration had not the vigilance of the Engine Company No. 18 and Hook and Ladder No. 5 been on the alert and responded the moment the fire started.

Many of the great fire fighters of Chicago were at one time or another connected with the department house on Twelfth and May streets.

Among these notables were the great Fire Chiefs

Campion and Musham, also Chiefs of Battalion Heaney, Sweeney, McAuliff, Green and McDonnell and Kerwin.

No sketch of the Chicago Fire Department, as it has been represented in the Holy Family Parish, would be in any degree complete without a reference to John Campion, a former chief of the Fire Department, who was married in Holy Family Church, lived in the parish for many years and whose active life was largely spent within the limits of the parish.

On the occasion of Chief Campion's death, in 1920, a local publication, "Public Safety," in the course of an article on the dead fire chief, said: "John Campion, the greatest chief of the Chicago Fire Department (with the possible exception of Dennis J. Swenie), who ever served the people of Chicago has answered the call of his Creator and gone to his reward." The future fire chief joined the fire department in 1870. When the great fire broke out in 1871, he was assistant foreman at Number Six on Maxwell street, which company was the first to respond to the call and Campion, to use his own words, "was the first to throw water on Mrs. O'Leary's shed." He was promoted to a captaincy in 1873, and in 1882 became chief of the fifth battalion with headquarters at Twelfth and May streets, the home of Engine Company Number Eighteen and Hook and Ladder Company Number Five. He was appointed third assistant fire marshal in 1893, was made second assistant in 1895 and first assistant in 1901. In 1904 he was appointed chief of the fire department, a well-merited reward for faithful and efficient service and a fitting culmination to an active and successful career.

When the powder magazine in Bridgeport blew up in 1886, on a Sunday morning, there was an incipient panic in Holy Family Church, which was thronged with worshippers at the time. The building shook and the windows clattered. Campion rushed in and assisted materially in controlling what might easily have developed into a serious situation.

The Chicago Record-Herald of October 15, 1904, on the occasion of John Campion's appointment as



SIMON O'DONNELL
Captain and Inspector of Police



FIRE MARSHAL JOHN CAMPION
Famous Fire Fighter

chief, said: "John Campion, slated for the position of Marshal, has a remarkable record as a fire fighter, having saved in the course of his career nearly three hundred and seventy-five human lives." Fire Chief Campion's dominating characteristic may be described as similar to that of the famous Civil War soldier, General Phil Sheridan, who, President Roosevelt once declared, "was the very incarnation of fiery energy."

Captain Joseph Schott spent about twenty-eight years in this house and died in the harness, a truly brave fire fighter.

This battalion has a record of attending about one-third more fires than any other battalion in the city.

In the early days there was a Hose Company on Blue Island avenue near Harrison street, which still exists, and now has an engine attached. There was only one engine within the parish in the early days, and that was in the Lumber District on Jefferson near Maxwell street. It was called the Little Giant. The next was at Jefferson near Jackson street.

The most notable fire that occurred in the parish was that of the old Church on Eleventh and May streets in 1864. It was, at that time, being used as a school. The Fire Department responded from Blue Island and Harrison street, which consisted of a hose-cart without an engine. They had to depend on the regular city-water pressure to force the water through the hose, as the engines were very few and far between. Mr. P. J. Dargan, who was then a young boy, saw Captain Touhey on top of the little church, clad in a red shirt and metal helmet, trying with frantic efforts to squirt water on the fire, but there was no water in the hose wherewith to squirt, and the fire was controlled by a bucket brigade, organized by the men and women, and boys and girls of the neighborhood. The next fire was in 1880, when the May Altar was accidentally ignited. It was extinguished in a few minutes and did but little damage. A few years ago a fire was started by a crazy man in the Sodality Hall, that also was extinguished by the Fire Department in a short time. A small fire, caused by lightning, about 1916, was discovered

in time and extinguished before it could do any material damage. There was a newspaper report that during the great Chicago Fire, in 1871, an attempt was made to set fire to Holy Family Church, but that the incendiary was discovered in the act and that he met the fate immediately of all such criminals at the hands of those on the watch.

The Roster of the Engine Company No. 18 and Hook and Ladder No. 5, organized in 1873, and housed at West Twelfth street, opposite May street, is as follows:

Alexander McMonagle	Foreman
Francis Flanagan.....	Assistant Foreman
John A. Cook.....	Pipeman
Jerome Bailey	Pipeman
Phelian J. Devitt.....	Pipeman
Jas. Kingswell	Engineer
Geo. H. Fisher.....	Stoker
Wm. Quigley	Driver
Ed. Barretk	Driver
Michael Mahoney	Watchman

The following is the Roster of this Company for 1921:

Chief of Battalion.....	Michael S. Kerwin
Chief of Battalion.....	Anthony McDonald
Captain	John Hussey
Lieutenant	John W. O'Connor
Lieutenant	Charles Williamson
Engineer	William J. O'Brien
Assistant Engineer	Thomas W. Powers
Fireman	Robert J. Quail
Fireman	John L. Unger
Fireman	Frank McMahon
Fireman	William J. Matthies
Fireman	Walter W. Hartley

Fireman	John J. Mulviel
Fireman	William J. DeRoy
Fireman	Peter A. Popek
Fireman	Joseph H. Bogan
Fireman	John Proney

The following Firemen have been Captains of Engine Company No. 18 at Twelfth and May streets in past years:

Captain	Franzen
Captain	Robert Burns
Captain	James Ahern
Captain	John Lynch
Captain	Dennis Laughlin
Captain	John McDonough

Roster of the original Hook and Ladder Company No. 5 in 1873 at West Twelfth and May streets.

Joseph O. Donohue.....	Foreman
Hugo Franzen.....	Assistant Foreman
Henry Burns	Truckman
Paul F. A. Pundt.....	Truckman
Patrick O'Day	Truckman
John McInerney	Truckman
Wm. A. Cowan.....	Truckman
Jas. R. Feeney.....	Truckman
John Burke	Truckman

Foreman was equivalent to Captain.

Roster of Hook and Ladder Company No. 5 for 1921:

Captain	John J. Yanahan
Lieutenant	Theodore R. Luedtke
Fireman	William Hettenhaber
Fireman	Harold J. Winkler
Fireman	Roger H. Kane
Fireman	John Varys

Fireman	Thomas M. Morrissey
Fireman	Joseph J. Jette
Fireman	John P. Donegan
Fireman	Louis W. Gierke
Fireman	Stanley P. Narbutt
Fireman	Steve Celosky

The following were Captains of the above Company in the past years:

Captain Pundt	Captain Wendheim
Captain Dennis McSweeney	Captain Joseph Schott

Marshals of 11th Battalion with headquarters at West Twelfth or Roosevelt road and May street:

Marshal John Campion	Marshal Michael Kerwin
Marshal Heaney	Marshal Anthony McDonnell
Marshal Eugene Sweeney	Marshal Edward Green
Marshal McAuliff	

THE O'LEARY COW STORY OF THE CHICAGO FIRE FALSE

The story of the origin of the Chicago fire of 1871, which attributes the start of that holocaust to the kicking over of a lamp by a cow belonging to Mrs. O'Leary, with trimmings, relating to a drinking orgie thrown in and magnified and twisted as time passed, never had any foundation in fact, and has only been maintained on recklessness and race prejudice.

Mrs. Nellie L. Hayes, relict of John R. Hayes, still living at 1406 Olive street, Chicago, has personal knowledge that the O'Leary's had nothing whatever to do with the origin of the fire.

On the night of the fire Mrs. Hayes, who was then Nellie L. Mahoney about twelve years of age, residing with her parents, Mr. and Mrs. John Mahoney,

on the south side of West Taylor street between Halsted and Desplaines streets, from the yard of her home where she stood, saw the fire soon after it started in the O'Leary barn. The O'Leary home was on DeKoven street, about a block east of the alley line of the Mahoney residence.

As soon as she saw the fire she ran down the alley south of West Taylor street to the O'Leary home, entered the house and found Mr. and Mrs. O'Leary in bed and asleep. She woke them and told them the barn was on fire.

THE PATTERSON BUS LINE. Hoosier avenue, now known as Blue Island avenue was in the seventies one of the busiest thoroughfares in the city. The McCormick factories on the "Black Sod Road," which was a continuation of Hoosier or Blue Island avenue and the railroad depot at Sixteenth street made means of transportation along the route necessary to connect with the North and South sides. Amongst the most successful competitors for this passenger traffic was John Patterson, who, with his trim Philadelphia-made buses, captured much of the trade. Mr. Patterson prospered in his business and soon built a stone-front block near Fourteenth street and Blue Island avenue which still bears his name and moreover is still occupied by one of his sons while others of the family have removed and occupy some of the most beautiful places in Edgewater on the North side.

The information for this chapter is collected from a variety of sources, including interviews with scores of pioneers and others as well as inspection of directories and files of newspapers and other periodicals all tested by the personal knowledge and recollection of the author.

CHAPTER XXIV

THE LAITY

We have reserved, almost to the last, some account, brief and incomplete though it be, of one of the chief factors in the existence of Holy Family Parish—the laity.

Let us, for a moment, try to regard this great church establishment as a plant, the output or product of which consists of men, women and children—a plant founded more than sixty-five years ago, with meager capital and few workers; and, considering the humble beginning, let us glance back over the years and reflect upon the results achieved.

In former chapters we have examined various phases of the work accomplished. In the great church building and other structures we have noted the material development. From time to time attention has been drawn to the startling number of marriages, baptisms, communions and other sacraments. We have been impressed with the stupendous number of religious vocations. We have seen that from four to five thousand children were enrolled in different years in the schools, and, finally, that as many as twenty-five thousand have, at given times, been members of the parish.

To state a concrete proposition that will set before us the scope of parish achievement, we would be safe in saying that not less than fifty thousand different

individuals have attended the parish schools, and that one hundred and fifty thousand different persons have been members of the parish since its establishment.

This then is the output. What is its nature, and



ANSON DEODAT TAYLOR
Pioneer Catholic and Church Builder

what effect has the establishment and existence of the parish had directly upon this output and indirectly upon society? To put these queries in another form: What would have been the nature of this so-called output in the absence of the church

establishment, and what would have been the effect of the want of it upon the persons concerned directly, and indirectly upon society at large? These queries we leave for answer to the reader, setting down here but a few items regarding a very small number of the individuals who have constituted our supposititious output.

MR. ANSON DEODAT TAYLOR, one of the oldest pioneer citizens of Chicago, died lately in this city. When a mere boy he became a convert from Presbyterianism to the Catholic Church, of which he was ever an edifying member. He built the first Catholic Church in Chicago and lived to see fifty-nine or more added to that old St. Mary's Church. It was the first Church edifice built in Chicago. He acquired considerable wealth and filled many public offices with ability and honor. He was indeed a type generous and unassuming. I have heard Father Damen, of happy memory, say that when collecting money to build Holy Family Church, Mr. Taylor called on him one day and said, "Put my name down for \$1,000," which was a great sum in those early days.

(From *Sunday School Messenger*.)

THE PRINDIVILLES—Eight or ten years before Father Damen came to Chicago to establish Holy Family Parish, William Prindiville and his wife, Ellen, came to the location and settled there. Mr. and Mrs. Prindiville came from their native city of Castle Island, County Kerry, Ireland, where they had been married, and where several of their children had been born. They lived on Henry street for a number of years, where Mr. Prindiville died, on December

28, 1879, at the age of ninety-three years. Mrs. Prindiville lived with a son, at Ashland and Twelfth street, until her death, on December 2, 1885, her age being 103 years.

In the earliest records of the parish we find the name and it runs on more or less through the records down to the present day. Two sons, William and Maurice, are mentioned as volunteers in helping Father Damen, as early as 1859, to collect for the windows in the church. Mortimer Prindiville was engaged for a number of years in the coal business at Twelfth and Ashland. His son, Mortimer, was a well known member of the Young Men's Sodality of the parish, and took a leading part in its dramatic and musical affairs. William Prindiville's son, Edward, kept a grocery store at the corner of Margaret street and Solon place. He was also active in the politics of the neighborhood for a while. His sister, Nellie, became a sister of Providence, at St. Mary's of the Woods, but died early in her religious career. Edward Prindiville, a son of Edward, is a well-known Chicago lawyer, connected until recently, with the State's Attorney's office. James Prindiville, a son of the original family, was proprietor of the "West Side Fair" at Bunker and Halsted streets, so well known to old parishioners. Mr. Prindiville was, in a way, the originator of the five and ten cent store idea which has become such a boon to the poor. His son, James, became a distinguished Christian Brother, Brother Leonidian of New York.

Mr. John Prindiville, who married Bridget Sullivan, the daughter of another old settler of Holy Family Parish, was another son of Mr. and Mrs. William Ellen Prindiville. His home was at the

corner of Morgan and Maxwell streets, the present site of the Maxwell street police station.

Each generation, always numerous, has been represented in some way in the records of the parish. They gave of what they had and gave generously—their children, those who were called to God in religion, their personal service to Father Damen, and his successors, their talents and even what they could of their worldly goods. Even today children of the family, the McGann boys, are altar boys at Holy Family Church.

JOHN COMISKEY, "Honest John Comiskey," as he was known, was a man whose memory should live as long as the Holy Family Church and St. Ignatius College stand, for he labored in season and out to promote their interests and in doing so advanced the welfare of his fellow men, not only in the parish, but throughout all Chicago.

John Comiskey was born in Ireland, in 1830, and came to America in 1848. He made a stay of several years in New Haven, Connecticut. In 1853 he came to Chicago and was employed by the Rock Island Railroad until 1863. He served in the Internal Revenue office under General Wallace. In 1870 he went into the banking business and, about 1880, took over the Squires Book store, established in the old pastoral residence, May and Twelfth streets.

In 1859 Mr. Comiskey was elected alderman of the Tenth Ward, and in 1861-62-63, due to redistricting, from the Seventh Ward. From 1867 to 1869 he was alderman of the Eighth Ward and, in 1870, of the Ninth. It was due to Alderman John Comiskey and Patrick Rafferty, both of the Eighth Ward, that

the property of Holy Family Church and St. Ignatius College was not separated forever by Aberdeen street and its utility destroyed by curtailment and breaking into fragments, the spacious grounds they now possess both for building and campus purposes.¹ Considerable opposition was offered by a few property owners on Aberdeen street. Father Da-



JOHN COMISKEY



CHARLES A. COMISKEY

men, however, succeeded in mollifying the dissatisfied, so that the case was finally dropped.

Mr. Comiskey's name is found among the various committees appointed by Father Damen in the early days of the parish, and this proves his availability and efficiency for such occasions. He was one of the

¹ Aberdeen street was not a through street in those days, nor is it yet. It is broken up in several places, although it ran, at that time, from about Polk to Twelfth streets. The main entrance into the basement chapel was from Aberdeen street.

first members of the Catholic Order of Foresters and Chief Ranger of Holy Family Court. In a word, he was connected with every activity that was thought to benefit the Church and parish and his fellow men. In the early days, Mr. Comiskey lived like most of the pioneers, in the eastern part of the parish, on Maxwell and Union streets. Later he moved to 142 Lytle street, near Taylor. Here, in this modest dwelling, "Honest John Comiskey" closed his long, honorable and useful career in the year 1900.

MR. WILLIAM CREED was one of the early settlers in the parish. He was one of the men who used to go out with Father Damen on special excursions, collecting money for the Church. Some of these excursions entailed no little labor, sacrifice and hardships, especially when they had to tramp through mud, slush, snow and water along the levy of the Mississippi, or the Illinois and Michigan Canal, and among the many gangs of Irish who were then building the many railroads across the country. Mr. Creed was also noted for his dexterity in working the "Wheel of Fortune," or, as an old timer called it, "Misfortune," for, she says, no one was ever known to win on it.

Mr. Creed has now a grandson, Mr. John A. Ryan, studying for the priesthood among the Jesuits.

MR. WILLIAM KELLY was a man devoted to Father Damen. He used to accompany him on the Missions and sell religious articles. On one special occasion, William Kelly and Mike Condon went out to Evanston to pick up a load of palms for Palm Sunday. They had to pull the stubbs out of the sand along the

lake, and when they came home they were cold and hungry. Father Damen ordered a good egg nog for each and then gave them each a dollar for their expenses, for they were doing the work gratis. Mr. Kelly remarked that what he gave was not enough as they had to pay toll (I don't know how many times between Chicago and Evanston). Father Damen then gave them another dollar.

It was this same William Kelly who bought the old frame pastoral residence on Eleventh and May streets, when the little community moved into the brick house on May and Twelfth streets. Later this house was bought by Mr. Oink for the sale of religious articles. He sold out to a Jew, who uses it for the sale of Jewish religious articles. This little residence is opposite the main entrance to Holy Family Church. During the widening of Twelfth street, all the houses on the south side of the street were obliged to conform to a certain rule as to the appearance of the frontage. It was by this accident that the little frame two-story residence came to have a brick front.

THOMAS McENERY came to America in 1847, and later came to Chicago and settled down to the grocery, flour and feed business at 382 W. Polk street, near May street. Mr. McEnery had very much to do in influencing a great many of his neighbors, from the County of Limerick, to come and make their home in Chicago and select the Holy Family Parish for their place of residence. This may account, to quite an extent at least, for the preponderance of the parishioners being from Limerick. His store was always a center or headquarters for his friends from

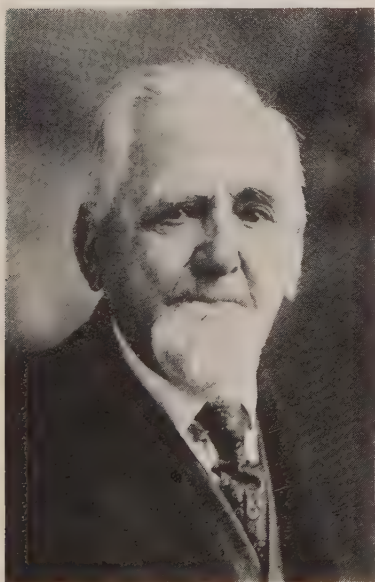
good old County Limerick. Here they were kindly directed as to the best way to make a start in life in their new home. Many of these newcomers he assisted financially, by affording the means to make a start in life. The McEnery home was used as headquarters of the United Sons of Erin, one of the Fraternal Societies of those early days.

Mr. McEnery married Miss Mary O'Hanlon, of County Limerick, in St. Mary's Church, on July 14, 1850. Mrs. McEnery shared, with her husband, his struggles and efforts and his ups and downs in their first years of business on the prairies of the future great Holy Family Parish. There were very few houses around them in those early days, but no sooner had Father Damen located his Church on Twelfth and May streets, than a regular city began to circle about it. Father Damen was not long in discovering Mr. McEnery, and in doing so he found a life-long friend. Father Damen made free with his friends. There was no formality, no kid-glove sham about him. He would walk into the store at times and ask Mrs. McEnery "Where is Tom?" She would say that he was out in the barn and that she would call him in. Father Damen would say: "No, no, I will go out and see him."

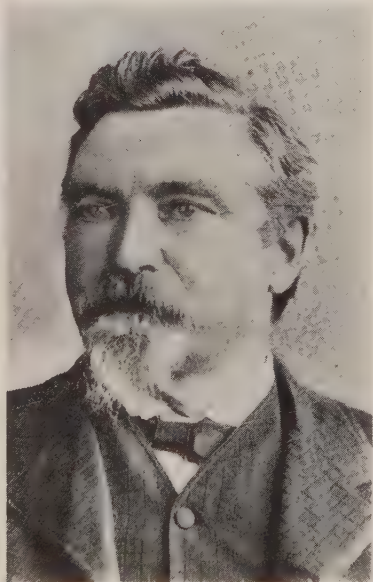
From all accounts given of Mr. and Mrs. Tom McEnery, or "Tom Mac" and "Mrs. Tom Mac," as they were familiarly called, they certainly seem to have been given especially to charity to the poor. Friendly to their neighbors and staunch supporters of the pastors of the Holy Family Church in all the many undertakings for the greater glory of God and the good of their neighbors, Mr. and Mrs. Thomas Mc-

Enery stand out as true representatives of the parishioners of Holy Family in those early days.

Mrs. McEnery died in 1884 and Mr. McEnery in 1885. It is said that the funeral of Mr. McEnery was the largest ever seen up to that time in Holy Family Church. One newspaper gives the number of carriages in the cortege to Calvary Cemetery as four hundred. It was next to impossible to get a carriage on that day because so many desired to attend. This



JOHN WALLER



JOHN ADAMS

proves the high esteem and affection in which Mr. McEnery was held.

His son, John, continued at the store for several years longer. He later went into the real estate business and is now located on Madison street, near Fortieth. Another son, Philip, was in the teaming business. Three daughters are still living, Mrs. Wil-

liam Turner, Mrs. William Wheeler and Miss Mary McEnery, manager of the Sanctuary Society of the Holy Family Church, a most efficient worker in the service of God's Sanctuary.

MR. AND MRS. REDMOND SHERIDAN lived at 375 W. Taylor street, between Sholto and Miller street. They came to Chicago in 1856 and started a shoe store on Clark and Washington Streets. Mr. Sheridan was the first president of the St. Vincent de Paul Society. Mr. Sheridan was elected alderman from the Eighth ward in 1860, and also in 1862. He resigned to enlist in the army in 1863, and was appointed quartermaster of the Ninetieth Illinois, a Catholic Regiment. He was captured and later on exchanged. Mr. Sheridan had the honor of being one of the guards around the bier of our martyred President while his remains lay in state in the Court House. He was a United States officer during the Whiskey Scandal and yet not a word could be said against him. He was appointed clerk of the police court, by Mayor Harrison, and this position he held until his death in 1885.

Mrs. Sheridan was always a loyal and enthusiastic worker for everything connected with the parish. She was usually at the head of the Married Ladies' Committee in charge of the Married Ladies' Sodality table. When she became too old to be actively engaged in this work, she was well represented by some big donation. Mrs. Sheridan was one of the leading ladies of the parish, who, with Mother Gallwey, organized the Married Ladies' Sodality. She was its first prefect.

The children of Mr. and Mrs. Sheridan were like their parents, willing workers for God and His

Church. Everyone of the old boys and girls of the Holy Family Parish has heard, loved and revered the name of their daughter, Mother Sheridan, a sketch of whose life may be seen in the Chapter on the Religious.

A son, Redmond, Jr., was elected State Representative in 1883, and alderman in 1885-1889. James W. Sheridan is a broker. Frank Sheridan succeeded his father as clerk of the Maxwell Street Court. William M. Sheridan is a banker. Joseph I. Sheridan is a postoffice official, and at present is engaged in the practice of law. The latter is proud of his old associations and maintains an active connection with some of the parish institutions. His reminiscences in Chapter XXV will be read with interest.

MICHAEL KEHOE was well known, not only to the early settlers of Holy Family Parish and to all the people of Chicago, but also by name and fame, at least, to people all over the state and nation. Indeed a good-sized volume could be written describing the activities of this humble but honest Irishman.

Michael Kehoe was born in County Carlow, Ireland, in 1806, and came to America in 1836, lingering in the East for a few years, but finally arriving in Chicago in 1839. Mr. Kehoe's energy soon found an opening in the politics of the day. He was elected alderman of the Third Ward in 1846. He refused a second nomination, preferring a position as Inspector of the Illinois and Michigan Canal. He secured this position in preference to the most highly recommended man in Chicago of that day, George Davis, a man high in social and political circles. Davis had been backed by the Governor, the principal

banking and business men of Chicago, "and yet," to quote an old timer, "despite this strong support and appealing letters, the coveted position was conferred upon the Irishman, Michael Kehoe."

"It was this shrewd, honest Irishman," writes an old timer, "who uncovered the Canal Scrip frauds, which created such a furor in the midst of the panic of 1857." None of the state officers had the least



MICHAEL KEHOE



PATRICK RAFFERTY

suspicion of what was going on under their noses. One day, when Mr. Kehoe was in Springfield on business, a specimen of the scrip was presented to him for inspection, when the following conversation took place:

Mr. Kehoe: "What are you doing with this?"

Clerk: "We are paying them off and cancelling them as they come in."

Mr. Kehoe: "Nonsense, man. This scrip has been taken up by the state years ago and presumably cancelled. If any of it is out it's fraudulent."

To make a long story short, Governor Matteson had been using the scrip for his own and his family's advancement. He had to acknowledge his guilt. Michael Kehoe was thus the involuntary executioner of the social and political reputation of Joel Aldrich Matteson, who was, at one time, a great leader and the Governor of the State.

An itemized bill for the expenses of a Democratic meeting, debtor Michael Kehoe, will give a vivid idea of the political meetings of those days:

Chicago, July 17, 1852

To account of Democratic Meeting on the West
Side of the River

Band of music.....	\$ 8.00
Lehy for playing.....	1.00
Pat Keaugh	1.00
Pat Donegan	1.00
Mockerton	.30
13 barrels	.65
1 tar barrel	.25
Refreshments	3.00

\$15.20

Cash received:

Governor Wells	\$3.00
Doctor Eagan	2.00
Doctor McGurr	2.00
Col. Hamilton	2.00

\$9.00

Judging from the foregoing, they had no hall expense. No, the whole West Side was their stage and the blue sky their canopy.

In 1857 Mr. Kehoe moved south to Twelfth and Jefferson streets. Here he built a block of stores and here he lived until 1884, when he moved to the southeast corner of Twelfth street and Blue Island avenue, where he built and owned some stores facing Twelfth street, on the corner of Blue Island avenue. Later Mr. Kehoe moved to Ashland boulevard, where he died on the 5th of May, 1890.

Mr. Kehoe was very active in assisting Father Damen in his arduous labors in building up Holy Family Parish. He used to go around and introduce Father Damen to the big men of those days, amongst whom was Mr. Thomas O'Neill, owner of the tract of land north of the river and west of Halsted to Ashland avenue. He worked hard at fairs, bazaars, etc. He was one of the largest, if not the largest contributor to Church purposes of the parish in those days, as we may judge from the lists that have come down to us. One of his personal gifts was that of a silver censer, which bears his name under the date, 1865, and which is still used on great feast days.

That Mr. Kehoe lost none of his love for the land of his birth, we may judge from the following instances:

When in the City Council he was instrumental in having several of the West Side streets named after some of the Irish patriots of that day, such as O'Brien, Mitchell and Meagher. Later on, when some A. P. A.'s wanted these names changed, Mr. Kehoe went to the alderman of the ward and told him if he changed those names it would be the cause of his political death. About 1881 the Holy Family

Church was being newly frescoed. The statues were repainted and when everything was supposed to be in its place, Mr. Kehoe noticed that the statue of St. Patrick was not put back in its old-position facing the congregation, but was placed in the Sanctuary, and that the statue of St. Ignatius was placed where that of St. Patrick had been. On seeing what he thought was the slighting of St. Patrick and the Irish for a Spanish Saint, he questioned the right of "a Dutchman like Father Bronsgeest" to slight "the Irish who built the church." It is needless to say that his protest was heeded and the statue was restored to its original position, which it still retains and will retain while there are any Irish in the parish. But in fairness to Father Bronsgeest, it must be said that he really meant well, for he put St. Patrick nearer the altar, facing west across the sanctuary.

At his death Mr. Kehoe left surviving his widow, Mrs. Kehoe and three daughters, Mrs. Gilbert Garraghan, Mrs. Margaret Murphy of St. Louis and Miss Ellen Kehoe. A grandson, Rev. Gilbert J. Garraghan, S. J., has been assistant to the Provincial of the Missouri Province of the Society of Jesus for a number of years.

JAMES P. TRACEY was born in Plattsburg, New York, and came to Chicago in 1856. He settled on O'Brien street, and holds to his old homestead to the present day, his being the only Christian family left in the neighborhood. He was a carpenter and builder by trade. When he first came to Chicago there was nothing south of Twelfth street but prairies, clusters of trees here and there, and a few scattered houses or what nowadays would be called shacks.

When Father Damen was ready to put the wooden superstructure on the tower, Mr. Tracey was one of those invited to bid on it. His bid was \$11,000.00, which was \$1,700.00 above the lowest bidder, but such was Father Damen's confidence in Mr. Tracey's ability that he gave him the contract.

The tower was thirty-two feet square. The height from the sidewalk to the top of the cross was 266 feet. The height of the brick work is ninety-five feet and the height of the superstructure is 171 feet.

The architect said that the superstructure would not weigh more than thirty-five tons. When Mr. Tracey had finished it, over 150 tons of material had been put into it. Here are a few details just as Mr. Tracey gave them.

Forty tons of stone capping the brick.

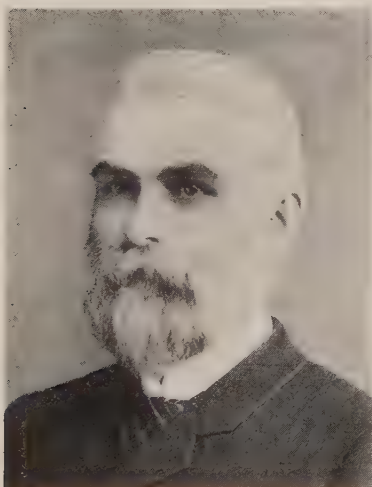
Eleven and one-half tons of wrought iron bars, braces, clamps and nuts. The remainder of large beams, some of which are eighteen-inch square lumber.

Mr. Tracey himself placed the cross in position. The tower was completed in 1874. According to Mr. Tracey, Father Damen was one of the best business men he had ever met. Mr. Tracey lived to the advanced age of ninety years.

Mr. Sylvester Kerwin lived at 587 W. Taylor, near Laffin street. He was in the teaming business. One of his sons, John T., is in the real estate business, and lives in Austin. Another son, Michael S., is the worthy chief of the Seventh Battalion Fire Department, with headquarters at West Roosevelt road and May street. It is to this latter gentleman that we owe much of the information contained in this brief

notice of the activities of the fire department house at West Roosevelt road and May street.

JOHN W. GARVY. The Garvy family came to Chicago from Godrich, Ontario, Canada, about the year 1868-1869. John W. Garvy was one of the first to arrive, about the year 1868, living on Canal and Taylor streets. Canal street was one of the principal streets of the West side in those early days.



JOHN J. COLLINS
Printer



JOHN PATTERSON
Blue Island Avenue Bus Line

Mr. Garvy was one of the eldest of thirteen children, which was considered a moderate Canadian family in those days. John and Andrew followed the carpenter trade. William and Christopher, the brick-laying, and James, that of railroading. William, one of the youngest of the sons, is still hale and hearty at sixty. He holds a civil service position, looking after the repairs of the County and City buildings in Chicago.

John W. Garvy, the subject of this sketch, soon developed a talent for construction work. The great fire of 1871 gave him a wide field to develop this talent. His first contract was to build the old Fair building, on State and Adams street. He built the "Panorama" of Washington, D. C., also the panorama, "The Battle of Gettysburg," and a number of other large buildings. He had a sash and door factory on Paulina and Twenty-second streets. He was a member of the Board of Education for eight years and was president of the West Side Park Commissioners for one year. He was just about in the prime of life when the Master of life and death called him to His eternal home. His solemn obsequies took place in the Holy Family Church, May 30, 1895.

Mr. Garvy was not long in Chicago before he got acquainted with Father Damen. They soon developed a friendship that never waned. It is said that Mr. Garvy would never close any large contract without first consulting Father Damen. The latter had such confidence in Mr. Garvy's friendship that he only had to express a wish for a thing in order to have it granted. Mr. Garvy's family consisted of three sons and four daughters, the eldest son, Rev. Arnold J. Garvy, is a worthy Jesuit priest. He was named Arnold in honor of Father Damen. John is in business and Cosmos is a noted physician. The daughters are Mrs. Dr. Geo. Mahoney, Mrs. Wm. Lawler, Mrs. Savage and Mrs. Walsh.

Mrs. Garvy is and has been a member and an officer of the Married Ladies' Sodality for a great many years, and its prefect for one or two terms. She has now reached an advanced age, laden with good work in the service of God and her neighbor.

MR. AND MRS. GEO. ANDERSON lived on May and Taylor streets. Father Damen found them very accommodating and helpful, especially when short of provisions of any kind, he could be seen on many occasions walking up in his usual rapid stride to the Anderson home with his cassock tucked up. He knew that the Andersons kept cows and chickens and when he wanted fresh eggs, milk or butter, he was sure to get them for the asking. The following incidents illustrate the friendly relations of Father Damen and the early Jesuit Fathers towards their people:

On one occasion, when the Andersons had a young calf, Father Damen asked them to feed it well, and when ready for the table to send it to him. Mrs. Anderson fed the calf with milk and hay and soup. When well fattened she sent it at once to Father Damen for his table.

On other occasions he would request to have an extra plate set for him. Mrs. Anderson would, of course, gladly comply. Often during the course of the hatching, Father Damen would visit and inquire how long he would have to wait for the chickens. "Till nature completes her course," would be the gracious reply, and so like the calf, the chickens were also turned over to Father Damen in due time, to his great delight. It was a thing of common occurrence for Mrs. Anderson to bring over a spring chicken plucked and ready for the cook to prepare for Father Damen's dinner, as meat was rather scarce in those early days, and even the young men and boys would shoot pigeons and bring them to the Fathers for their table.

On one occasion Father O'Neill asked Mr. Ander-

son to move a stove to Holy Family School. Mr. Anderson was most willing, but asked Father O'Neill if he could wait a day as the weather was too severe to take the horse out. Father O'Neill said, "How can the horse feel cold being so near the stove?"

Mrs. Anderson knit many a pair of winter socks for Father Damen. He appeared overjoyed at the gift. On the burning of the old church on Eleventh street, Miss Nellie Anderson, Mrs. Dargan, Mrs. Turner, and Mrs. Lundy helped to repair the vestments and the uniforms of Brother O'Neill's band. They carried the things to Pat Enright's house, close by on Aberdeen street.

MR. AND MRS. MATTHEW DONOHER, parents of Rev. John J. Donohar, lived on Twelfth street east of Canal. Mr. Donohar was a clerk in the C., B. & Q. R. R. depot. He was a member of the Married Men's Sodality, St. Vincent de Paul Society and the Sunday School Association. He taught Sunday school for a number of years and was very active in furthering the designs of Father Damen in his arduous labors. He accompanied him on occasions in collecting money to pay the many bills that were coming in daily and that had to be met. Mr. Donohar is described by an "old timer," who knew him as a man of extraordinary piety. He was known to travel from his home, east of Canal and Twelfth streets (over one mile) daily, in all kinds of weather, to five o'clock Mass, and during all seasons of the year. Moreover Twelfth street, in those early days, was no better than a bad country road and, in wet weather, was almost impassable, for here and there one could read signs attached to

a stick projecting out of a mud puddle, "No bottom," "All the way to China," etc.

Mr. Donohar was blessed with a son, who joined the Jesuit order, and for many years followed the example of Father Damen on the Missions. Father Donohar has also been successful as a professor in several colleges, and one of his most successful enterprises is his Retreats for Laymen.

A daughter of Mr. Donohar married Thomas Shannon, for some years head usher in the Holy Family Church.

THE TURNER BROTHERS, Christopher and Matthew, came to Chicago in the early fifties. They settled on DeKoven street, near Jefferson. At the time of the Chicago fire they owned one city block, facing on Jefferson street. They were carpenters by trade and worked on the buildings of the church. At the end of the week they were paid in pennies, taken up on Sundays, in the wooden Church on Eleventh street. Matt Turner was also a contractor. He built the Guardian Angel school on Forquer street, in 1874; St. Joseph's Home on May street, 1876-78, and St. Joseph's School, on Thirteenth and Loomis streets, in 1876-78. Also, the Sodality Hall, in 1878-1880, Messrs. Robert Tobin and John Conway doing the stone and brick work on St. Joseph's School and other buildings, as sub-contractors.

Christopher Turner worked for the Chicago & Northwestern Railroad, moving West to Aberdeen and Taylor streets, where he owned three houses. This was in the early seventies. Later he moved to May street, and finally to May and Damen streets.

Mrs. Christopher Turner was a charter member of

the Married Ladies' Sodality, one of the original fourteen who signed their names before Mother Gallwey, at the Sacred Heart Convent. She was practically an officer of that illustrious organization for fifty years. On the occasion of the Golden Jubilee of the Married Ladies' Sodality, she was presented with a gold medal. She was, moreover, one of the hardest workers whenever real work was required, such as in time of fairs and bazaars. On such occasions, it is said that she would do her washing at night, so as to be free during the day to devote her time to collecting articles for the tables to be used for the bazaar. She usually was given charge at the married ladies' table. To cheer herself up on those busy occasions, her usual song was, "Will my soul pass through Ireland on the way to its God?"

On one of those occasions a very stylish lady walked up to the refreshment table and asked if they had calves brains. One of the ladies made the pert reply, "Pardon us, kind lady, we really don't need them, as we have plenty of our own."

On another occasion when Father Damen was building St. Veronica's School and Church (now St. Pius'), she and her husband carried a stove all the way from May and Damen streets, in order to be able to have oyster stew for the fair that was being held there, to defray the expenses of the building.

Mrs. Turner's custom was to send off all the family, either to work or to school in the morning. She would then go to Mass and Communion and hear all the Masses that would follow during the morning.

Fathers Damen and Truyens used to take Mr. Turner out with them in the early days to be introduced by them to the parishioners.

ALDERMAN PATRICK RAFFERTY lived on Taylor street, west of Racine avenue. The house is still standing adjoining on the west, the West Side Auditorium. He was the colleague of Alderman John Comiskey, about the year 1866. It was through the efforts of both aldermen that the College grounds were saved, by preventing Aberdeen street from being cut through to Twelfth street.

JOHN RAFFERTY and family lived in one of the houses of the far famed "Nine House Row" on May street, between Eleventh and Taylor. Mr. Rafferty was superintendent of the Dake Bakery. Both himself and his wife were always in the front in any work that Father Damen wanted for the church. It was in this celebrated "Row," that Joseph Rafferty, the future Judge of the Municipal Court, was born. Judge Rafferty was elected for six years, from 1912 to 1918. He was always a worthy representative of the Young Men's Sodality. Previous to his election as Judge, he was in the real estate business on Roosevelt road with Judge Thomas F. Scully. Judge Rafferty, now deceased, was a worthy product of Holy Family school and parish.

THE LAWLER FAMILY—Mr. Joseph Lawler, wife and family, natives of Dublin, Ireland, came to Chicago via Rochester and Buffalo, New York, in 1854, and moved into what is now the Holy Family Parish, in 1855, living for a short time on Catherine street and Loomis. They then moved to Taylor street. Mr. Lawler's family were amongst the first parishioners, when Father Damen opened his first Holy Family Church on the corner of May and Eleventh streets.

He was one of the first members of the Holy Family Men's Sodality, and continued a member until he died, March 25, 1879. Mrs. Lawler joined at the first meeting of the Women's Sodality and continued a member until she died, November 19, 1894.

Their son, Frank Lawler, was alderman for several terms, and afterwards member of congress for two terms. He died January 18, 1896. All the family lived in Holy Family Parish most of their lives. The sons were: Frank, James, Joseph, John, Michael and Thomas. The daughters were: Teresa and Mary. Mary became a member of the Young Ladies' Sodality at the first meeting of that organization, and remained a member until she was married to John F. Scanlan in 1862, when she joined the Married Ladies' Sodality, of which society she remained a member until her death. She was the happy mother of eight children—four boys and four girls. Mr. Joseph Lawler is the only member of that family now alive.

JOHN GRIFFIN AND MARY MEADE were married in the Holy Family Church, and settled down at Rebecca and Blue Island avenue. Mr. Griffin belonged to the Married Men's Sodality. Later they removed to Twenty-second and Halsted streets, and attended the Holy Family Church. One of their daughters became a Sister of Charity of the B. V. M., under the name of Sister Mary Sylvester.

PATRICK FANNING was a builder and contractor in St. Louis. At the invitation of Father Damen he came to Chicago. He built St. John's Church, Mr. John Garvy doing the carpenter work. Mr. Fan-

ning lived on Taylor street, between May and Racine avenue.

THOMAS FLANAGAN lived at 39 Johnson street, between Taylor and Twelfth streets. He was one of the early pioneers and one of those good Irishmen who thought nothing could give him greater happiness than helping the priests in their various necessities, and in this he had ample opportunity when Father Damen came out on the prairies to build up a parish such as never before existed and such as will probably never be seen again. Mr. Flanagan gave a helping hand in the building of the frame Church on Eleventh street. He gave a daughter, Madam Mary M. Flanagan, to the Sacred Heart Congregation. Another daughter married John McLaughlin, a pioneer in the undertaking business in Chicago. Mr. McLaughlin formerly lived on West Twelfth street, but now lives in Edgewater. Mr. Flanagan was one of the first members of the Married Men's Sodality.

MR. PATRICK BYRNE lived on Judd and Canal streets in the early days. He was connected with the Sunday School Association from the beginning, so that his record for collecting funds covered twenty-seven years. In public processions, his business was to lead, guard and manage the little girls. He had some resemblance to Father O'Neill, and as he was so much associated with him, a small boy getting into trouble (which was a common thing in those rough days) came rushing up to him, saying: "Oh, Father O'Neill, please help me."

Those who have read of the thrilling times of 1798

must have come across the exploits of the celebrated patriot, Michael Dwyer, and the Wicklow wedding. This wedding was that of the grandfather of Patrick Byrne. Michael Dwyer was invited to the wedding. The British forces were informed, through their spy system, of the patriot's presence. When all was at the height of merriment, word was given that the house was surrounded by the soldiers. "Now," they said, "we surely have him," for they had been trying to capture him for a long time and a great reward was offered for his apprehension. Dwyer ordered the soldiers to be treated cordially and for the people to lavish on them the best brand of "poteen" and plenty of it. Soon the soldiers were dead drunk and, while in this state, Dwyer took away all their arms and ammunition and by the time they awoke from their happy sleep, they found themselves helpless. While the object of their search was off to the lofty Wicklow Mountains.

MR. SENDELBACK lived on the corner of Aberdeen and Eleventh streets. He was a builder by trade, and that he understood his business may be judged by looking at and examining the great tower of the Church, the stone and brick work of which he built. The foundation must be about eight feet thick. The brick at the first story is five feet and at the top is four feet in thickness. On the outside the tower is flanked by eight buttresses, averaging from five feet at the foundation to three feet at the top. Under this foundation there were driven rows of piles as thick as they could be placed together. From its strength it would seem to be able to carry a superstructure a thousand feet high.

Mr. Sendelback built the Sacred Heart Church on Nineteenth and Johnson streets. It is said by some of the old settlers that he was the chief opponent of those who raised objections to the closing of Aberdeen street. If he was, it goes to prove that Father Damen must have forgiven him, or that he must have apologized for his opposition to what was of the greatest advantage to the Jesuits of the West Side and to their educational establishments of the future.

Mr. Sendelback sold his place on Aberdeen street and settled on Maxwell and Union streets. He died in 1882.

THE SHANNON FAMILY lived at 372 Mitchell street, near Morgan. There were six boys and two girls. This family, like the great bulk of the parishioners, was heart and soul in every parish event.

PETER SULLIVAN, from the beginning of the sixties to the beginning of the new century, was a striking and well-known figure of the old parish. For a generation, stalwart and upright, he stood guard, Sunday after Sunday, as usher in the center aisle of the church. To the boys crowding along the docks in the summer time, or swimming in the then, by no means pellucid, waters of the Chicago river, the same figure driving a junk-boat through these waters was admired, envied and loved, for he was always kind to the boys; always ready to give them a ride or a tow.

Peter was born at Bantry, County Cork. His father emigrated, when he was a lad of fourteen, to St. Johns, New Brunswick, where he resumed his trade of boat builder. Peter did not live there long.

Coming from the stronghold of the Sullivans, in the South of Ireland, he was full of that spirit that would make him a Sinn Feiner, if he lived today, and he joined in an attack on an Orange procession on a certain 12th of July. Blood was shed, and the next day the "Hue and Cry" published a long list of names of men and boys wanted by the police, and lo! like Abou Ben Adhem's, Peter's "name led all the rest." He was hidden away till his brothers could obtain a fishing smack to spirit him to the northern coast of the United States. Under the darkness of night, his brother, Daniel, carried him through the surf to a waiting boat. He finally reached Boston, whence he sailed on his first voyage before the mast in a little trading schooner to Cuba. The skipper was a hard old "down-East" Yankee. The wild Irish boy got his sailor training from an American tar of the old school, who never hesitated to use the rope's end. Then began years of life at sea; first in merchant ships, then in an English surveying ship, and lastly in the United States Navy. His fine physique doubtlessly came from the training and discipline of the navy.

He married, in the City of New York, when very young, Ellen Mahoney from County Cork. For over half a century they seemed to retain their first love. She occasionally told how, during their honeymoon, walking in the streets of New York, they ran into another Orange fight, when the young sailor pushing his little Irish bride into a doorway out of the shower of bricks, stones and tiles, plunged joyfully into the battle. From New York the young couple moved to Buffalo, where the first children were born—the twins, Cornelius and David. Ten more children were

to bless that union: all of whom, with the exception of two, lived to maturity.

From Buffalo, Peter moved to the young and vigorous town of Chicago. His first home there was on the north side, somewhere on Chicago avenue. He then moved to Canal street, just opposite what was afterwards the Union Station. At that time it was a mere shed. In later years, the twins remembered the long line of Confederate prisoners, on their way to Camp Douglas, waiting on Canal street the order to march. They remembered, too, how their mother sent them out to the poor fellows, in rebel gray or butternut, with their arms full of bread and followed by their father with steaming pails of coffee. Many a poor fellow, thinking of his own little ones down in the South, picked up the little fellows and kissed them reverently.

In a few years he was able to buy two lots on Canal street—the second and third just south of Taylor on the east side of the street. He built two substantial houses there, and in the third from the corner he lived for many years. Even before this he had become identified with the parish and become a devoted friend of the early Fathers.

Taylor and Canal was almost the extreme northeastern corner of the parish, still there was quite a settlement on Forquer near Canal: The Fitzpatricks, the Fitzgeralds—the family of Father Thomas Fitzgerald; the Sullivans—the family of Father James Sullivan; the Reynolds, from which, unless the writer be mistaken, came several Sisters of Charity of the B. V. M. Along Taylor, between Jefferson and the railroad tracks, an old type of Irish exiles clustered thick. Near Jefferson lived “Settler” Cooney, a

dark, hardfisted little Irishman, who, in the Bonanza days, along the Chicago River, handled and controlled large gangs of coal-heavers—a good man and fine neighbor. Farther east were the Degnans—Mr. Degnan was one of the police victims of the Hay-market riot. There, too, lived the Haggertys, the Turpins, the Corcorans. On the north side of the street, near Canal, lived the widow Neate, with her son Tom, who later became a Jesuit and a Missionary among the Indians. East of Canal were the Powells, the Keatings and the Collopies. On Canal near Forquer, lived John Philbin, who became very wealthy and moved to the North Side. He was a fine type of Irish gentleman; the kind who in prosperity do not look down upon or forget their old friends.

Between Taylor and Dekoven, with Peter Sullivan, there was a rather polyglot colony: Lynches, Foleys, the grocer Sonnenschein, the butcher Bretschneider, the saloonkeeper Henry Rucker, the German Jew, Fisher, the father of Doctor and Lawyer Fisher, and who had his beautiful daughter educated at the Academy of the Sacred Heart. On the northwest corner stood the blacksmith shop of Pat O'Donnell. In the days of terror, immediately following the great fire, there was much talk of incendiaries abroad, so the citizens of different districts formed themselves into a sort of Vigilance Committees and patrolled the streets at night. This was really a formidable band, as they were good citizens guarding their own homes and armed with a rather antique, but at least dangerous, collection of arms; old army muskets and single and double barreled guns. Anyone abroad at night, who could not show cause, was certain to be roughly handled and thrown into a

temporary prison. Pat O'Donnell's shop had been made one of the prisons. Pat had reason before long to object to the site of the prison. Up over the shop was the dwelling place of this splendid and ideal blacksmith, of course, with his wife and a numberless progeny, and as there was much drunkenness during these wild days, before midnight the shop below them was packed with a shrieking, howling crowd of "drunks." The little O'Donnells may have thought it funny at first, but like all healthy children, they wanted their sleep, so Pat, although a model citizen, had reason to object to his home being nightly turned into a howling Gehenna.

At the northwest corner of the same block lived William—better known as Billie—Breckinbridge, a north of Ireland Orangeman. Of course, it was no place for an Orangeman, but Billie proved a good neighbor and it is a proof of the fairness of his South of Ireland neighbors that Billie's store was as well patronized as the larger and more modern one of Sonnenschein. They even forgave him his one boisterous holiday—the 12th of July. Billie began his celebration in the early morning, and long before noon he was ready to go abroad and proclaim loudly, though thickly and stutteringly, to the whole world, the glories of King William and the Boyne. He made certain rounds on that day; first to the Sullivans. As that was not one of Peter's holy days, generally he was away to his work; and after shouting: "To hell with the Pope!" a few times and singing one of his inspiring songs, Billie moved over to Pat O'Donnell's. Luckily Pat, whose reputation as a fighter was something terrible, looked upon it as a good joke and Billie moved zigzag down Dekoven to the home

of the Ragans. Here dwelt Dennis—better known as Donacagh Ragan—and his wife Breed, or Bridget, and a house full of sons and daughters. Dennis was a veteran of the Civil war, through which he had served with his eldest son, Tom. Now, the sight of the Stars and Stripes, in the battle-smoke of Shiloh, had not dimmed his eyes to the beauty of the green flag or his enthusiastic love for Ireland and in front of his home, the battle of the Boyne was fought again with far different results than the first one, for the Orange forces were literally humbled to the dust and Ireland was saved again. They tell that in one of those battles, Billie was putting up a good fight, when Hersel' Breed returned from the market with her arms full of her purchases. Going up close to the combatants, she put down her load, and chose therefrom a naked bar of soap, and "winding up," as they say in baseball slang, she struck poor Billie on the back of his bald head. Billie went "down and out." As they carried him home, they say that "Babbitt's Soap" was plainly printed, reversed, of course, on the top of his head. Billie heard of that battle off and on during the rest of his life. As has been said, outside of his one holiday he lived in peace and amity with his neighbors. His beautiful daughter, Ida, became a Catholic before her death.

On lower Dekoven, resided a family of Coughlins. Evidently, they had been better off in this world's goods. There was a boy, John, a very edifying Catholic boy, a member of Father Nussbaum's Sodality. This was the future "Bath House John," of Chicago history.

Between Dekoven and Bunker, the writer can remember only one real member of the parish, Dennis

Burke, a sailor, whose adventures would make an interesting story. As he grew older he became a night watchman at the Sugar Refinery at the foot of Taylor street, and lost his life in the fire that destroyed that immense plant. On the northeast corner of Bunker and Clinton was the home of Captain Christie, a retired lake sailor, who was, I believe, a convert of Father Damen, and who became a most fervent child of the Church. Another blacksmith lived on the southeast corner of Bunker and Canal, Pat Hassett. Farther down on Bunker was Mr. Connolly and his fine family. East of Jefferson on Twelfth, first came Doctor Sullivan, a good family physician, with a large practice. Two doors from him was the restaurant of Joe Lew Casey—it was really Joe Luchesi—for Joe was an Italian, but he was, in every way, one of the parish-family, married too, to an Irish girl. His children had the combined beauty of the Italian and the Irish. His son, Johnny, was, without doubt, the handsomest man on the downtown “beauty squad” of the police. In the same block were the Leydens and the Stubbs. Captain Stubbs was famous for having navigated a lake vessel across the Atlantic.

On the corner of Twelfth and Clinton was the flour and feed store of Mr. Purcell, who for a time was Alderman of the ward. On the southwest corner of Twelfth and Canal stood the saloon of Mr. Burns, which, in the day of awful barrel-houses, was clean and respectable.

East of Canal, between Canal and the tracks, were the homes of Captain Bell, a splendid specimen of the Civil war veteran, and of Mr. Donoher, one of the saintliest men in the parish. Many who are now

passing mid-life, will recall the tall, handsome one-armed gentleman who, winter or summer, rain or shine, knelt at the six o'clock Mass daily. His son, John, is today a Jesuit priest.

If one could find among the old school records a little notebook, marked "Sunday School Association," "Peter Sullivan's District," he would find all these names, year after year. For yearly, till he moved out of the parish, Peter made his rounds, from the tracks to Desplaines on Taylor, Dekoven, Bunker and sometimes Twelfth, soliciting the dollar that was to support the Sunday School publications of good Father O'Neill.

The writer, although he often made the rounds with Mr. Sullivan, acknowledges that there are many just as good in that section whom he has, after the lapse of forty years, forgotten. He regrets that he cannot recall all that splendid group. Peter Sullivan was but one of a type common, not only in the Holy Family parish, but in all parishes throughout the country; sincerely devoted to their Church, strict observers of its laws, yet without a shade of Pharisaism, preserving a fond attachment to the land of their birth and a passionate love for the land that gave them a home. One had only to look at Peter, in the parish processions, carrying the flag, to recognize one who was ready to die for it. "Pete" as he was lovingly known, was full of good stories and his laughter was infectious, yet as he grew older he had to face many a hard trial. The Canal street property was swept away from him by the dishonesty of a lawyer, named Runyon, who practically ruined thirty-nine other members of the parish. Still he went on smiling and loving to the end. He died, quite

suddenly, of heart disease, in the Blessed Sacrament parish. His Requiem Mass was sung by his son, Edward, in the presence of Bishop Muldoon, whom he loved and admired. He rests side by side, with his wife and several children in Calvary. R. I. P.

ADDENDA

Peter Sullivan and John Garvy, the father of Father Joseph Garvey, acted as nurses for the famous Father Smarius in his last days. He was an immense man, physically, and it required the strength of two such powerful men to move him with anything like comfort. Besides he felt the consolation of having two such devoted friends with him in the last hours.

Many even of the oldtimers do not know that there was a little parish between the Holy Family and St. Patrick's. It was called St. Paul's and its pastor was a Father Kilkenny. On the night of the great fire he was out of town. The church stood on the corner of Clinton and Ewing, just in line with the first wild sweep of the fire. It was doomed. Luckily good Brothers O'Neill and Smith, at the first signs that the fire was extraordinary, had gotten permission of the Rector to hurry out to the help of their stricken neighbors. They went first to the Sullivans, where they found that Mr. and Mrs. Sullivan were abroad on the work of charity, too. Before they came hurrying back to their own threatened home, the Brothers had lined up the little army for an exodus to a place of safety. Then St. Paul's and the absent priest were remembered, and the Brothers and Mr. Sullivan hastened to Clinton and Ewing. They got

there just ahead of that wild river of flame, broke into the sanctuary and carried off the ciborium and chalice and a couple of armsfull of vestments. The church was in a blaze as they made their way out. It was never rebuilt.

The section spoken of here, had a large Bohemian population, living at peace with their Irish neighbors. They were either Catholic or infidel. Infidelity increased, owing to certain secret societies and to a paper of which a renegade priest was editor. The church stood on Dekoven and Desplaines, its parishioners living principally on lower Taylor and on Dekoven, and Bunker between Halsted and the tracks. Their gentle priest, Father Molitor, endeared himself to his Irish neighbors and, in the days when persecution pressed upon him, they were ready to fight for him. How a bloody feud was averted the scribe does not know.

Of Mr. Sullivan's large family three of them consecrated themselves to the service of God. Father Cornelius Sullivan, a promising zealous young Jesuit priest, died several years ago.

Father Edward Sullivan, a younger son, did active work for the glory of God in the Society of Jesus until his death.

Sister M. Rita Sullivan is doing no less zealous work—the education of girls—in the congregation of the Sisters of Charity of the B. V. M.

EDWARD SULLIVAN.

MR. JOHN QUIGLEY lived at Canal and Forquer streets, in the early sixties. He was a blacksmith and horse shoer, and kept his shop on Madison street,

near Halsted. In the early days he was a member of the Montgomery Guards, an Irish military organization. He was a near relative of the late Archbishop Quigley of Chicago. Mr. Quigley was always considered as one of the most liberal contributors to the upbuilding of the various parish institutions. There is a beautiful memorial of his liberality in the sacristy, in a solid silver censer, which was donated by him to the Church, on December 25, 1865.

MISS NELLIE LORDEN was the daughter of Dan Lorden. She was a noted worker in the early days at "Rebecca's well" at fairs and bazaars. She allowed no thirsty guest to pass by without refreshing him with a draught from Rebecca's celebrated fountain, which never ran dry.

DAVID PYNE, one of the pioneers of Holy Family Parish, was born in County Cork, Ireland, in the year 1826. At an early age he came to America and settled in New York. During his residence there he married Miss Elizabeth Carr, a gentle and refined young lady, who was destined to be his companion and the sharer of all his joys and sorrows until his death.

In 1854 Mr. Pyne resolved to seek a wider field in the new and growing West and, in 1857, came to Chicago, and made his home in the newly founded parish of the Holy Family.

One of his greatest interests was the establishment of institutions for the education of the young. He realized the necessity of good moral training for the youthful mind, and put his whole energy into the support of the parish schools. To the good Sisters

he was always a kind and thoughtful friend, and many a pleasant surprise came to them through his hands, to add a little joy to their lives, or, sometimes, to provide their very real necessities.

Nothing gave him more pleasure than to be the means of relieving distress wherever he saw it, and he generously shared the temporal goods, with which God blessed him, with those who had been less favored. The extent of his charities was not a thing of which he boasted, for he was not a man who let his right hand know what his left was doing. The aid of the poor was not a motive of personal glory, but a Christian duty and a Divine privilege. He was careful, too, to see that this fact was appreciated by his children, and many an evening saw them all leaving their homes, with baskets of provisions for some of the needy families of the neighborhood.

His good deeds did not go unrewarded by God. He was blessed with eleven children, and under his guidance they grew up as a good, pious, Christian family. He had the further happiness of seeing two of his daughters called to the intimate service of God in the convent, and the others happily settled in the world. Of his eleven sons and daughters, four are still living: Sister M. Clementine and Sister M. Ignatia, both of the Sisters of Charity of the Blessed Virgin Mary, William J. Pyne and Mrs. Hennessy of San Antonio, Texas.

Mr. Pyne was one of the first to go into the packing business in Chicago. He was associated with the late Samuel Allerton. They did an extensive business in those early days and were succeeded by the big trust packers of the present day.

In His goodness, God granted him many years to enjoy His blessings, and finally called him to his eternal reward in the sixty-eighth year of his life, March 19, 1894.

ANDREW AND PETER RAGOR, together with their father, came to Chicago in the early sixties. They bought a 320-acre farm on the banks of the Des-plaines river, due west of Grand avenue. It was on this farm that the Ragors acquired expert knowledge of horses and their management. Their home was a stopping place for farmers coming to and going out from Chicago. But farm life was rather too dull for the energies of the two young Ragors, so they came to Chicago and located on the West Side.

Andrew built a fine house for himself, on Morgan, near Taylor street. Later, he built a fine stone front mansion on Ashland avenue, north of Taylor street. As soon as Andrew Ragor got settled down in the Holy Family Parish, he set about perfecting his plans for running passenger omnibuses, and to this end built a large barn at Meagher and Canal streets, sufficient to house 200 horses and sixty-five omnibuses. The streets on which the Ragor busses operated, were: Clark from Madison to Lincoln Park, Wabash avenue south to Thirty-first, Canal from Meagher to Randolph, and Twelfth from Ashland avenue to State street. The regular fare of those days was five cents or twenty-four tickets for a dollar. The condition of the streets at times was so bad that it would take six horses to pull the bus out of the mud holes. With all possible care and watchfulness of spotters the drivers were accustomed to "knock down" considerable sums. It is recorded

that some drivers had a five-cent piece soldered on a ring on one of the fingers. They would count out this five cents at the starting point and still had the nickel after all were counted and many more with it. Mr. Andrew Ragor was ably assisted in the office management by Mr. John Adams, his brother-in-law.

Andrew Ragor married Helen Sherlock, and one of the fruits of this marriage was the late Rev. John Ragor, S. J. Mr. and Mrs. Ragor could be seen daily,



ROBERT H. PIRATZKY
Artist



MICHAEL J. BROWN
Draftsman

in later years, driving their horse and buggy to eight o'clock Mass at the Holy Family Church. On one occasion, some poor fellow thought he had more need of the horse and buggy than Mr. Ragor, so he spirited it away.

Peter and Andrew Ragor sent their busses for the sisters and orphans on Holy Innocents' day, and brought them home again, all gratis. And on many

occasions the Ragor brothers brought the sisters to and from Maxwell street school gratis.

TIMOTHY RIORDAN came to Chicago in the early fifties and came to live in the Holy Family Parish in the early days. He lived on the corner of Taylor and Halsted, a great part of his life. He was a carpenter by trade and managed to accumulate a considerable amount of property so as to enable him to retire from active work at an early age. He, like most of the Irish, gave a good Catholic education to his children and he had quite a few in his family. Towards the end of his long life he moved out to Winnetka to live with his daughter, where he died peacefully, at the patriarchal age of ninety-three years. Several of Mr. Riordan's sons moved to other states, especially west and southwest. It seems justifiable to give a brief account, written by one of his sons, of the eminence in the business world to which some of the sons of this honest and simple Irish carpenter have arisen.

"My father, in his working days, was a carpenter. He accumulated considerable trade in Chicago, sufficient to enable him to retire from active work some time between the ages of fifty and sixty, and enough to support him comfortably until his death.

I came West presumably to die in March, 1885. After spending a few months in New Mexico I came to Flagstaff, went to work at once, and have been connected with the same company ever since.

At that time my brother was manager of the lumber manufacturing company of Edward E. Ayer of Chicago, who subsequently sold the enterprise to my brother. He, in turn, in 1897, sold the company to

my brother, T. A., and myself, and we have been the owners ever since and in full charge of its operations, my brother being the president and I the secretary. It is the oldest manufacturing enterprise in Arizona, and when operating at full blast, employs between five and seven hundred men. We are both interested also in a number of other enterprises, such as cattle and sheep raising and in a number of banks and enterprises on the Pacific Coast. My brother, for instance, is a director of the Southwestern Portland Company of El Paso, Texas; a director of the First National Bank of Flagstaff, of which I happen to be president; treasurer of the Howard Sheep Company, of which I am secretary; vice-president of the Flagstaff Electric Light Company, of which I am secretary also, and we have enterprises in various other parts of the country in which we are both interested.

I started in at the College in about 1878. Of course, I remember very distinctly all of the old boys and the rectors and professors at the college. My brother tells me that he recalls distinctly going to school in the little yellow frame school building in the rear of the Church. Afterwards he went to the Brothers' School on Morgan street, where Brother O'Neill and Father Andrew O'Neill held forth. He remembers distinctly Mr. Carmody who was principal of the school, and Lizzie Sheridan, now Madam Sheridan of Vancouver, who was his teacher. He also tells me, that he remembers distinctly, seeing Father Damen with his cassock folded up and with a shovel in his hand, helping to dig the foundation of one of the towers. Personally I never remember seeing Father Damen but once, and then heard him preach in the

Church. I remember distinctly the tremendous impression that was made upon me when, upon Father Damen extending his hands in a gesture over the congregation, the entire audience instantly knelt. I don't think that since then, and I have been pretty much around the world, I have ever had such a striking impression made upon me. I recall distinctly all the splendid services that were held in the church and the delight with which I used to serve there, especially on feast days and particularly on Christmas night and morning. The old Church and its surroundings are among the pleasantest and most distinct memories of my boyhood.

MR. AND MRS. EDWARD MASTERSON were among the first families to settle on Lytle street. Their number was 128. Mr. Masterson was a carpenter by trade. They were very devoted members of the parish, and their son, Rev. John Masterson, was one of the first students of St. Ignatius' College and also one of the first members of the Young Men's Sodality. Later he became director for several years of the Holy Family Schools. He last served as Spiritual Director of Detroit University.

CHILDREN OF EDWARD BRENNAN, pioneers of the Holy Family Parish—Edward Brennan and his wife, Mary Byrne Brennan, emigrated from County Carlow, Ireland, in October, 1849, arriving in Chicago, December 11, 1849, the voyage occupying two months.

They had eight children. One died in infancy. Charles one of the sons came here in 1848. He sent home such glowing accounts of the young city of Chicago, that the children became restive and wanted



MATTHEW J. BRENNAN



PATRICK BRENNAN



MARTIN BRENNAN



THOMAS BRENNAN

to follow their brother to the land of opportunity and, like true Catholic parents, although comfortably situated on a farm of their ancestors, Edward and Mary decided to sell out and follow Charles to Chicago, the great outpost of civilization in the West.

Two of the sons, Patrick and Martin, were serving an apprenticeship in the grocery business and having two years more to serve, did not think it honorable to go with their parents, but served out their apprenticeship, coming to Chicago in 1851.

Edward and Mary left Ireland with their four children, Ann, Michael, Matthew and Thomas in October, 1849, going to Liverpool with the Clowry family. Then, changing to a sailing vessel, owing to lack of accommodations, the two families were separated at Liverpool, the Clowrys taking a sailing vessel that brought them to New York a week before the Brennans.

This Clowry family also became pioneers in the Holy Family Parish, one of the girls married a Mr. Kehoe. James and John Clowry resided in the parish for many years. They had a son, Robert, who was head of the military telegraph during the Civil war and for his services was made Colonel. He afterwards became president of the Western Union Telegraph Company.

The Brennans, after a stormy voyage, arrived in New York and made their way overland by the slow rail transportation to New Buffalo, Michigan. From there they took a steamer across the Lake to Chicago, docking at Clark street bridge one Sunday morning, in December, 1849, just a week before Christmas. They were met at the dock by Charles, who had se-

cured a nice cottage for them on Liberty street, just west of State street.

Matthew and Thomas were respectively fourteen and twelve years of age. They were sent to St. Mary's School, corner of Michigan avenue and Madison street, for two years and many times have we heard them tell of the trials of a school boy of these times, when they had to face the north wind in winter time. Often the snow was two feet deep on the level, and drifts as high as their heads.

Father Donohue was pastor and teacher as well, having all the grades in one class. The students of such a school made little headway, but it was the only parochial school we had. Matthew, after leaving school, went to work for a second cousin of his, a shoe and boot dealer on Madison street, just west of the bridge, learning the shoemaking trade from him. His cousin, Patrick Brennan, was drowned in the Chicago river about 1856, walking into an open draw at night during the winter months, with no light to warn him that the bridge was swung open.

Matthew went into business at 543 South Canal street in 1858, soon afterwards buying 539 South Canal street; remaining here until April, 1883.

Edward Brennan, Sr., died in 1850, and was buried near where the Archbishop's residence now stands. His remains were afterwards disinterred and moved to Calvary, near Col. James A. Mulligan's grave, and the headstone is one of the oldest in Calvary Cemetery.

Matthew, coming to the West Side, was followed by Patrick at Wilson and Canal streets, afterwards going out to Johnson and Twelfth streets, now known as Peoria street and Roosevelt road.

Martin worked for Patrick, afterwards going into the grocery business with Thomas, at the corner of Wilson and Jefferson streets.

The two sisters married Clowrys and bought and built homes on Mitchell, now Fourteenth street, and lived there until they died. Also their mother, Mary Brennan, Sr., lived with them at times and died there May 1, 1886, and was buried the day of the anarchist massacre at Haymarket Square.

Patrick, Martin, Matthew and Thomas were all original members of the Married Men's Sodality and took an active part in the building up of the Holy Family Church, both the old wooden one and afterwards the large brick church, now on Roosevelt road. Matthew often told how he went, Sunday afternoons, for years collecting small sums from the families along the river and railroad tracks east of Canal street as well as teaching Catechism at the Holy Family School on Morgan street.

This branch of the Brennan family all became grocers, but never sold liquor, as was the custom in these days, and Father Damen was very proud of them, as they also never kept store open on Sunday.

Thomas and Martin were members of the Sodality Band. On St. Patrick's Day, 1876, Thomas contracted a very bad cold playing a cornet in the open air, lingered a few months and died. Martin then resigned from the band.

The four brothers were very active in helping build up the Sodality in the early days of the parish, as well as in helping Father Damen build up the parish.

Patrick had ten children, two of them becoming nuns. Anne became mother Brennan of the Sacred Heart Order, dying in St. Louis and buried at Cal-

vary. Mary joined the B. V. M. S., and died a few years after entering the order.

Martin retired from business in 1883, going to his father-in-law's home at Joliet, dying there in 1893.

Matthew James Brennan married Bridget Frances Kinsella February 28, 1865, at St. John's Church, Eighteenth and Clark streets. Her parents were pioneers of Chicago, afterwards moving to the country, five miles west of Joliet. Fathers Breen and Kinsella, early teachers of St. Mary's of the Lake Seminary, were distant cousins of hers.

The Brennans were distant relatives of Cardinal Cullen, first Cardinal of Ireland, and of Cardinal Moran of Australia.

Matthew James Brennan had seven sons, Edward, Thomas, Ambrose, Louis, Francis, Martin and Leo. Louis and Francis died in childhood, the others are still living, Edward, Thomas, Ambrose and Martin in business in Chicago. Leo became a Holy Cross brother, in religion known as Brother Louis. Matthew James Brennan died December 25, 1915. His wife, Bridget Frances Brennan, died April 3, 1914. at 4018 Vincennes avenue.

Timothy Byrne, one of the early settlers in the Holy Family Parish, was a brother of Mrs. Edward (Mary) Brennan, Sr. He had two sons and two daughters. The daughters are now dead, but the sons, Charles and Timothy, are in business on Roosevelt road. Charles was county commissioner and alderman. While alderman, he introduced the street number and name plan prepared by Edward P. Brennan in 1901, that was also adopted with many changes in 1908 and 1913.

The Fenlons also were pioneers on the West Side.

Mrs. Fenlon was a sister of Mrs. Edward Brennan. They had two daughters and one son. A daughter, Rose, became a B. V. M. nun, dying at Dubuque, Iowa, some time ago. Charles married and had a large family. One daughter became a nun like her aunt, in the B. V. M. Order.

Another cousin of the Brennan family was Rev. Louis A. Campbell, first director of the Catholic News Boys' Home, and afterwards First Pastor of St. Catherine's Church at Austin.

MR. AND MRS. MARTIN DARGAN lived at 415 (old number) 1122 (new number) South Morgan Street. Mr. Dargan was a carpenter by trade and Mrs. Dargan made the cassocks for the priests and altar boys in the early days. Mrs. Dargan was one of the charter members of the Married Ladies Sodality or St. Ann's Society, as they were at first called. She was also one of the charter members of the Women's Catholic Order of Foresters. Mr. and Mrs. Dargan were active in everything that was going on in the parish in those early days. Mr. Patrick J. Dargan, their son, was one of the first altar boys and one of the first members of the Young Men's Sodality. He married a daughter of one of the old settlers, Miss McManus, and from the union sprang five boys and three girls. Four of the boys were in the army during the World War, two of them being commissioned officers. The eldest, Major Clarence Dargan, being the youngest Medical Division Surgeon in the United States Army.

Miss Bridget Dargan, a daughter, taught for twenty-five years or more in the Holy Family school. She endeared herself to all her pupils by her kindness and her solicitude for both their mental and

physical well being. She was of the greatest assistance to Father O'Neill in the management of plays and entertainments. He could always rely on anything placed in her care, especially on account of her familiarity with the various activities of the parish schools for so many years. In later years Miss Dargan lived with her brother, P. J. Dargan, on 99th street.

CAPTAIN SIMON O'DONNELL, of the Police Department, than whom few laymen were more widely known and but few men in the history of the police force of the city of Chicago have been more respected by the good and law abiding citizens and more dreaded by the evildoers, lived with his family on West Taylor street, near Racine. He joined the police force in 1862, was made sergeant in 1869, captain in 1875, chief of police in 1879, and inspector in 1881.

Whenever there was serious trouble, such as the Black Road riots, down near the McCormick Harvester Company, or in some of the lawless sections of the west side, Captain O'Donnell would be selected to take charge. He would select a picked squad of men like himself, strong and fearless. Among his aids on such occasions were: Jack Shea, Jerry Houlihan, Pat Kelly and Pat Owens. The latter was so quick and so effective with his fist that he never used a club. With a squad of such men as these, Captain O'Donnell would attack a mob with no other weapon than a blackthorn, and before the members of the mob had time to think they would be seen rushing madly back and scattering in all directions like so many chickens running from a hailstorm. It is noteworthy that Captain O'Donnell rarely carried a

gun. His blackthorn was his usual weapon. The Captain's sense of justice to all was such that he spared no one if he saw him doing wrong. On one occasion he found his own son playing pool with other boys. He had them all locked up and had his son undergo the same penalty as the others.

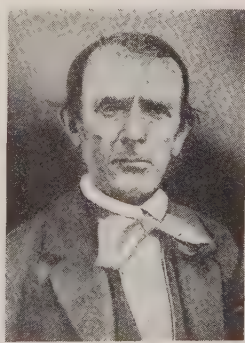
It is said that on two occasions the saintly Father Setters was arrested and put in a cell at the Twelfth street station, for the grave offense of running his pony on the sidewalk. As soon as the Captain heard



JOHN WHELAN
Father of Rev. John Whelan, S. J., and Rev. William Whelan, S. J.



PETER SULLIVAN
Father of Rev. Cornelius Sullivan, S. J., Father Edward Sullivan, S. J., and Sister M. Rita, B. V. M.



DANIEL MURPHY
Father of Rev. P. A. Murphy, S. J., Grandfather of Rev. J. A. Ryan, S. J.

of it, he went down at once and released Father Setters and excused the policeman, saying: "That young 'omadhawn' ought to have better sense."

In a certain case in court the lawyer for the defense would not accept O'Donnell's testimony, so what did the Captain do but give his testimony in good old Donnegal gaelic, which the Justice understood, and in this way the Captain won his plea.

After O'Donnell had been chief of police for about

eighteen months, he was approached by a man who offered him a considerable sum as a bribe if he would not prosecute a certain case. O'Donnell rushed into Mayor Harrison's office, saying: "Mr. Mayor, I want you to accept my resignation as chief at once or I will be tempted to turn thief. I am too honest to be chief of police. Give me back my old position as Captain and send me over to the West side where there are some honest people." The next day he received his transfer as Superintendent of the West Side District. The politicians were constantly after the Mayor "to can that red-headed Irishman," as they called him.

THE McMANUS FAMILY. Mr. and Mrs. Patrick McManus opened a store at 447 South Halsted street, near Twelfth, in 1858, where they succeeded in establishing a very lucrative trade. They retired from business about 1880. One of the sons of Mr. McManus, John B., went to Mexico, going into the mining supply business. He became very successful in his various enterprises, owning a large ranch and occupying a beautiful home in the suburbs of the City of Mexico. During the revolution of Huerto Mr. McManus's house was attacked, although the Stars and Stripes were hoisted from the roof. Mr. McManus defended himself as best he could, but what was one man against two thousand Zapatistas. The American Flag was shot, torn down and trampled upon and McManus was killed. In consequence of this cold blooded murder of an American citizen and insult to the American Flag the affair became an International issue, upon settlement of which the State Department accepted twenty thousand dollars

as an indemnity for the widow and family of Mr. McManus.

A daughter of Mr. Patrick McManus became the wife of P. J. Dargan, and the mother of four United States soldiers in the World War.

MR. AND MRS. JOHN McGEARY, parents of Rev. James L. McGeary, S. J., came to Holy Family parish in the fifties. They lived on May street, and later built their home on Taylor and Sholto streets. They lived there for twenty years and later moved to West Taylor and Lytle streets. This devout family was united with the early Fathers of the Society of Jesus in all their efforts to build up church and schools. Their son, James L. McGeary, joined the Society of Jesus, in 1888. After his ordination he was assigned as Professor in St. Ignatius College, Chicago, and while engaged in that capacity was assigned to direct a Boys' Choir in the Holy Family parish. Such was his success that it compared favorably with the famous Paulist Choir and some of his boy soloists were invited to perform in several of the adjacent states. The moving away of the parishioners necessitated the discontinuance of this promising boys' choir.

BARTLEY MACKEY lived on Taylor street near Desplaines street. He was engineer of the Foster School, where he received his education. This position he occupied from early manhood till his death in 1903. In those early days the Foster School (located on O'Brien near Halsted street) was the oldest public school in the parish and here most of the west siders received whatever education they had as there was no other school in those parts, prior to 1857, when Father Damen opened his schools.

MR. JAMES CARR, who lived at 350 West Polk street, was a builder by trade. His son, Andrew, became a zealous priest. For several years he studied with the Jesuits and taught at St. Ignatius College. He had charge of the Altar Boys' Society and in this position he proved to be a very efficient manager. Later he retired from the Jesuit Order and became a secular priest.

A daughter of Mr. and Mrs. Carr, became Mrs. John Anderson of 1112 W. Taylor street and another



PATRICK KIL-
BRIDGE



DANIEL BIRMING-
HAM



WILLIAM GORMAN
True Son of Erin

daughter became Mrs. John Rogers of St. Paul, Minnesota.

Mr. James Carr was a man of exceptional piety. He could be seen daily, even in his old age, going to Mass. He was a great help to Father O'Neill in the Sunday School Association.

WILLIAM GORMAN and his pious wife lived at 88 Brown street, just across from the Holy Family School. He was a member of the St. Vincent de Paul Society and the Sunday School Association. He would be on hand with his other associates to

keep order amongst the thousand or more attending the Sunday School every Sunday afternoon. Then, as soon as the children were dismissed, both he and his partner would travel the district assigned them collecting the dollar a family for the expense of the Sunday School publications. There was one thing especially that Mr. Gorman was noted for and that was, that on occasions of the Children's Parade he led the vanguard, carrying the Irish flag. This he kept up until he reached the seventies. Mr. Gorman was blessed in having a son, the Reverend M. H. Gorman, join the Jesuit Order. He is doing very efficient and zealous work as a professor in the various Jesuit colleges and universities. At present he is in Denver, Colorado. A grandson, Mr. William Fay, is also a Jesuit student preparing for the priesthood.

There is an amusing incident connected with the Gorman family which will bear repeating here: There lived on the floor above the Gormans a German who was an outright pagan. One night he had gone to bed as usual, and soon a bullet crashed through the window, lodging in the wall over his head, and just grazing his person. He leaped out of bed, noted the course of the bullet, and judged that it came from the shooting gallery of the Holy Family school, where a bazaar was being held. Hastening to the police station, a block or two distant, he testified that the d— priests were trying to kill him in bed. Next day in telling his adventures to his friends he said that after making his complaint a big, burly Irish policeman took him by the collar and threw him out of the station.

MR. VALENTINE GRAMER succeeded Mr. Anthony Buscher in the cabinet shop at 1123 S. May street. He was an Austrian by birth and studied cabinet making in Vienna. He built many of the finest wooden altars in the country. Among his principal works for the Holy Family Parish was the Main Altar of the Married Ladies' and Men's Sodality Chapel. He did considerable work for the Church on various occasions and was very obliging and accommodating in rendering assistance in building up temporary altars and shrines for May, June and Repository. He enlarged the capacity of the old Buscher shop and had quite a large trade in the statuary factory which he established. He built a fine stone front building three stories high over the old cottage. The first floor was used as an exhibition room and in the rear was the factory. Mr. Gramer was ably assisted by his sons, William and Valentine, Jr. After his death, which happened several years ago, the business was discontinued.

MISS MARGARET GORMAN lives at 1455 S. Racine avenue, where she has dwelt for fifty-six years. She is still hale and hearty in her eighty-eighth year. She spends her time assisting the good old Fathers in their various enterprises. She recalls many interesting events that occurred in the early days of the parish. She says that she used to go two and three blocks for a pail of drinking water, and remembers that on one occasion when there was a flood all over the "valley" coming from the Desplaines and Mud Lake an immense flock of geese came with it, furnishing much amusement for the boys who pursued them in rafts.

MR. A. D. LANGAN lived at 258 S. Halsted street.

He was the musical director of the fife and drum corps and brass bands, and drill-master of the cadets for about thirty years. His ability to withstand the nerve-racking of these bands and the annoyance of the rough boys he had to deal with proves him a man of extraordinary nerve and strength of character. He was of the greatest assistance to the school managers throughout those many years.

DANIEL BIRMINGHAM came to the Holy Family Parish in the seventies and built a house at 1028 May street. Mr. and Mrs. Birmingham were among the most devoted to the church and parish. This loyalty has been inherited by their children for of all the early settlers who built their homes on May street between Twelfth and Taylor the Birminghams alone remain.

The activities of the Birmingham girls have been numerous and varied. They established a business college on the corner of Blue Island and Twelfth street from which many hundreds have been graduated. Miss Mary Birmingham is the principal of this institution. They have been connected with the Catholic Women's League both as officers and workers and also with the National Catholic Welfare Association. One of the sisters, Miss Delia Birmingham, was selected to manage the Columbus hotel in Chicago for the comfort of the soldiers and sailors during the World War, and after the closing of the hotel at the end of the war she was again chosen to open and manage a Community House in the Panama Canal Zone for the National Catholic Welfare Council. Miss Katheryn Birmingham was the High Financial Secretary of the Women's Catholic Order of Foresters for a number of years. She is now the

efficient librarian of Oak Forest Cook County Infirmary.

MR. EDWARD BAGGOT lived at the southwest corner of Taylor and Halsted streets, and later moved to the Southwest corner of Racine and Taylor streets.



EDWARD BAGGOT

It was at this place that he made his home until 1893.

Mr. Baggot started in the plumbing and gasfitting business in 1861 and was engaged in that business until his death in 1902. His place of business was in

the loop, first at 127 S. Clark street and later at the northwest corner of Madison and Fifth avenue. In 1893 he moved to a more commodious building on Adams, near LaSalle street.

Mr. Baggot belonged to the volunteer fire department housed on Blue Island and Harrison street. He went to war in 1861 with the old Board of Trade Battery of Chicago. Edward Baggot, the son of James E. has carried on the business since his father's death and is now located at 55 E. Lake street. Mr. Baggot was at one time worth near a million dollars. The panic following the World's Fair handicapped him a great deal but he never lost heart. He installed the lighting fixtures in the great World's Fair manufacturing building, probably the largest building that up to that time had been illuminated by electricity. It will be recalled that this building covered a floor space of 80 acres.

Mr. and Mrs. Baggot and their children were very much attached to the Church and its affairs. All their four sons were altar boys at one time. Mrs. Baggot died when the family was quite young. Her sister, Miss Kelly, then took charge of the house. She, too, was very devoted to charitable works.

MR. AND MRS. JAMES COFFEY, who lived at 533 W. Twelfth street near Loomis street, came to Chicago in the early days. Mr. Coffey was a member of the Gentlemen's Sodality in the sixties, and worked for the Chicago & Alton R. R. He was the brother of Michael Coffey of Newberry Avenue, who was in the Ice Business.

MR. GILBERT GARRAGHAN came to Chicago at an early age and in the early sixties married Miss Bedelia Kehoe, a daughter of Michael Kehoe. Miss

Kehoe was one of the first members of the Young Ladies' Sodality, and was also one of the first to leave this Sodality for the married state. Mr. and Mrs. Garraghan were very helpful in everything inaugurated for the benefit of the parish. Mrs. Bedelia Garraghan was very active as a member and officer of the Married Ladies' Sodality. She has kindly furnished data from her valuable scrap book concerning the early days of the parish. Her only daughter married Mr. William O'Connell, but died after a year or so of married life. Her husband, William O'Connell, seeing how fleeting are the things of time, bid adieu to the glory of the world and became a very useful and efficient coadjutor Brother of the Society of Jesus. A son, Edward, is a very popular and competent physician, and last, but not least her son, the Rev. Gilbert J. Garraghan, S. J., is one of the most prominent Jesuits of the Middle West. It is to him mainly that we owe the inspiration for this history, he having written a brief but accurate account of the "Beginnings of the Holy Family Parish" published in the *Illinois Catholic Historical Review* for April, 1918. He seems to have a special gift for historical research.

Mr. Garraghan, Sr., died in 1904. His widow survives him at this date, 1921, and is hale and hearty, devoting her life to many good works.

DR. ISAAC NEWTON LILLY, who had offices opposite St. Ignatius College, was one of the promising young doctors of the parish in the early eighties. He died rather young, leaving a reputation for kindness and charity to the poor and of devotion to duty.

JOHN RIORDAN was born in Ballycahill, County Limerick, Ireland, on December 14, 1828. At the

age of twenty, he came to America, arriving in Chicago, May 8, 1848. His first occupation was time-keeper for a construction company building the first railroad running out of Chicago.

In 1850, he married Winifred Fitzgibbons, and they were among the first settlers of the Jesuit Parish. Their first home was on Judd street, near Canal. Later, as their family grew, they purchased a lot and built a home at 114 Brown street, where they lived for forty-three years. He was engaged for many years in the commission business dealing in hay and feed, and was a member of the Chicago Board of Trade.

In the early seventies he was elected alderman of the old seventh ward and served four terms. While in the council, he secured the enactment of many measures of benefit to our Catholic churches, schools and charitable institutions. At the suggestion of Father Lawler, S. J., and good old Mother Agatha, B. V. M., he petitioned the council for free taxes for Catholic schools and churches, and after getting the support of Mayor Carter H. Harrison, the first, and of the council, the bill was passed. He then took it to Springfield, where he found friends and support and had the exemption written into the general law.

Feehanville, the Sisters of the Good Shepherd, St. Joseph's Orphanage, and the Sisters of the B. V. M. always had a good friend in "Honest John," and their interests were always closely guarded by him.

After retiring from business, he was appointed feed inspector and buyer for the city, a position which he held for many years. After leaving the Jesuit Parish, he moved to 1221 Millard avenue, where,

loved and respected by his children and grandchildren, he died at the age of ninety-two.

MR. JOHN E. RYAN lived at Arthington and Center avenue. In 1868, Mr. Ryan started in the teaming business and continued in the same until 1901, when he turned it over to his sons, James J. and Edward J. Ryan. Mr. Ryan joined the Married Men's Sodality in 1869, and is still an active member at the age of eighty-one. He had the rare distinction of not missing a Communion Sunday of the Sodality for the first sixteen years. His grandson, John A.



JOHN RYAN



JOHN SLOAN



PATRICK COONEY

Ryan, is a young Jesuit, studying for the priesthood.

The Ryan Brothers now occupy one of the most spacious garages on the West Side, where they house hundreds of autos, trucks, etc. They are also one of the largest machinery moving firms in Chicago. Their place of business is at Racine and Arthington streets.

MR. JOHN RYAN, 1024 West Twelfth street, led the procession of the children of the Sacred Heart Convent School for thirty-five years. It is remarkable that this devoted man died the very month that the

good Madams closed their Convent on Taylor street and moved away. He kept a pew in the church the first in the east pillar aisle until the last. Mr. Ryan's daughter, Miss Margaret, furnished much information to the writer, regarding many interesting subjects.

THE SPILLARDS. The first of October, 1879, John M. Spillard and Julia A. Danahy were united in marriage at St. Mary's Church, Aurora, Illinois. Mrs. Spillard was the second daughter of Arthur Danahy, one of the early railroad contractors of the south and southwestern states. Mr. Danahy came to Aurora in 1861, from St. Catherines, Ontario, where his two daughters, Mary Ann, afterwards Sister Mary Arthur, of the B. V. M. Community, and Julia Anna had been born. Mr. Danahy, a native of Lisheen, County Kerry, Ireland, and his wife, Julia Herlihy of Rathcoole, County Cork, were married at Queenstown, January 29, 1851, and came to America the following seventeenth of March. After encountering many difficulties and enduring many hardships in the United States, Mr. Danahy took his wife over to Canada. Here after several years of hard work and undaunted effort, he was able to begin, on a small scale, the railroad building in which, later in the United States, he achieved notable success.

John and Margaret Anglin Spillard, with their two small children, Daniel J. and Jeremiah, came to the United States from their native city of Cork, Ireland, in 1852. They settled in Rochester, New York, but, in 1854, came West and settled in Elgin, Illinois. Nine of their children still survive, the oldest, Reverend Daniel J. Spillard of the Congregation of the Holy Cross, is at Notre Dame, Indiana,

at the present time, although for a great many years he was president of Holy Cross College, New Orleans, La. Mr. Spillard owned the Elgin Tannery. He was assisted in his work by six of his ten sons. All of his children were educated in the Elgin public schools, the Elgin Academy and Notre Dame University for the boys and St. Mary's Notre Dame for the three girls.

About 1878, John M. Spillard opened a branch office for his son in Aurora, Illinois. In this city he met and later married Miss Julia A. Danahy. After his marriage he and his wife resided in Aurora four years, then moved to Elgin where they lived until their coming to Chicago in the early Spring of 1896. They lived in their own building, at the southwest corner of Twelfth and Canal streets, now the site of the Soo Freight Terminal. Four children were born to Mr. and Mrs. Spillard, three boys and a girl, but only the oldest son and the daughter lived to grow up. The former Arthur D. Spillard, entered the Society of Jesus at Florissant, Mo., August 10, 1901, and after the usual fifteen-year course was ordained in St. Louis at St. Francis Xavier's Church, by Archbishop Glennon June 28, 1916. He celebrated his first Solemn High Mass at Holy Family Church, July 2, 1916.

Father Spillard's early training was received from the B. V. M.'s at St. Mary's Academy, Elgin, Illinois. At thirteen he was sent to Notre Dame University and remained there until the family moved to Chicago, where he attended St. Ignatius College and later St. Mary's College, Kansas, until his entrance into the Society of Jesus in 1901.

Father Spillard is now one of the faculty of

Detroit University, a Jesuit Institution, and promises much for God's glory and the salvation of souls.

JERRY CLOWREY, Fourteenth and Canal. Mr. and Mrs. Clowrey were noted for their many good qualities, especially for their cooperation with the early Fathers of the parish.

THE ANDERSON FAMILY was of great assistance to Father Damen and the early Jesuits, owing especially to their kindly dispositions and close proximity to the Church and residence. The priests' residence in the early days was a little frame house on Eleventh



JOHN W. GARVY JOHN FITZPATRICK DANIEL LORDEN

and May streets. The Andersons' house was on Taylor street near May street, just about a quarter of a block away.

Notice of the Senior Andersons will be found elsewhere, and a passing notice of the younger generation is given here.

One of the sons, Patrick, was one of the first members and one of the first prefects of the Young Men's Sodality.

Another son, John, was also identified with the Young Men's Sodality at its inception and later with

the Married Men's Sodality. He was a member of the Board of Trade and he still lives in the same locality in which he was born. His son, George Anderson, a traveling salesman and a graduate of St. Ignatius College, is worthy of his sire. George's sisters, Mary and Katherine, are connected with the Young Ladies' Sodality. One of them, Miss Katherine, is at present the worthy prefect, and this year joined the B. V. M. Sisters.

Mrs. John Anderson has been very active in parish work all her life. She has been an officer of the Married Ladies' Sodality for about twenty-five years.

Nellie Anderson, sister of Patrick and John, has been looked upon as one of the greatest workers of the olden days. No one could pass Nellie Anderson's "Horn of Plenty" at a bazaar or picnic without feeling his purse much lighter on his departure. She still lives in the old homestead on Taylor street, near May. The writer owes much to the Andersons for information relative to the olden days of the parish.

Another sister of John Anderson married Mr. Larry Yore and a third became Sister Mary Julian of the Poor Clares.

CHARLES COMISKEY was the third of a family of eight children born of "Honest John Comiskey" and Annie Kearns. The future Father of Baseball saw the light of day on Maxwell and Union streets. It was on the prairies around the Maxwell Street school or St. Aloysius, as it was commonly called, that Charlie developed the art of baseball playing. He played again on the campus of the Holy Family School and later at short intervals at St. Ignatius

College and St. Mary's College, St. Marys, Kansas, where he gave some promise of future development, and finally at the Christian Brothers' College at Prairie du Chien where, in the opinion of the elder Comiskey, he would not have such opportunities for studying baseball on an extensive scale. College life, where study was the main task, was not to Charlie's liking. Neither was the plumber's trade. Charlie felt the restraints of study and the close attention required in learning a trade as a wild duck would feel a dearth of water. Such was the youthful career of America's greatest baseball executive.

Charles Comiskey practically began his career in baseball and donned his first uniform in 1875 at the age of nineteen. A brief account of his activities as a baseball player, captain, manager and owner is interesting.

1875 —Player, pitcher and fielder.

1883-89—Captain and First Baseman of St. Louis Browns.

1884-89—Manager of St. Louis Browns.

1890 —Captain and Manager of Chicago Brotherhood Team.

1891 —Captain and Manager of St. Louis Browns.

1892-94—Manager of Cincinnati National League Team.

1895-99—Owner and Manager of St. Paul Western League Team.

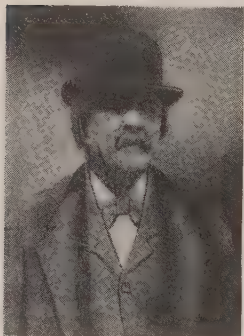
1900 —Owner and Manager of Chicago White Sox Team.

1901 to the present—owner of Chicago White Sox.

“The Old Roman” and “Commy,” as he is commonly called, has been adding laurels upon laurels as a baseball owner and manager. No one has ever equalled him in the history of baseball.

Mr. Comiskey has been noted for his liberality to all calls of charity and patriotism. His park is

always open for benefits for the Sisters and orphans and other charitable organizations. His purse is always open to give to the poor and needy, and in the plentiful means that God has blessed him with, he in this way returns to Him part of what he has thus received. We may say, as a final compliment, that our "Commy," the great "Roman" of baseball, is loved and esteemed by every baseball fan in America today for his sterling honesty and true sportsmanship, but he is loved and esteemed by none more than by the boys and young men of Holy Family Parish.



PETER KENNEDY
Early Usher



NICHOLAS MAUN
Pioneer



TIMOTHY BYRNE
Pioneer

Chicago, the place in which he first saw the light of day.

MR. JOSEPH MCGEE came to Holy Family Parish in 1861. He first lived on Forquer street, near Halsted. He married Miss Elizabeth Cahill, sister of Walter and James J. Cahill, and after her death he married Miss Denver. A son, by the latter, became a Jesuit and is now a promising young priest. Mr. McGee was a prominent builder and contractor and probably built more public schools than any other

man in Chicago. Some say the number was about forty. He also built several fire department houses. He lived, in later years, at 1219 Gilpin place. Mr. and Mrs. Joseph McGee were very much attached to the parish and they retained their home until God was pleased to call them to a better life. The daughters, Mrs. Thos. Maginn and Mrs. Polly still occupy the old family homestead.

MR. AND MRS. THOMAS LYNCH came to Holy Family Parish in the sixties. They were married in the Holy Family Church, owned their own home at 1068 W. Fourteenth Place, and lived there until death. Mr. Lynch died in 1897, and Mrs. Lynch in 1919. Mr. Lynch was a teaming contractor and was more than once prefect of the Married Men's Sodality. He was also an active member of the St. Vincent DePaul Society. He and his wife were heart and soul in every movement beneficial to the Holy Family Parish. One of their daughters has been organist of St. Aloysius' "small" Choir, and assistant treasurer of the Altar Society. Another daughter, Miss Nellie, has been for a number of years treasurer of the Altar Society.

DR. THOMAS LILLY had offices opposite St. Ignatius College. He was a brother of Dr. I. W. Lilly and was undoubtedly the most popular doctor in the Holy Family Parish in his day. He lived to a ripe old age. He was noted for his charity to the poor and his devotion to duty. His son, Dr. John Lilly, is following in his father's footsteps. The Lilly Brothers' Drug Store was, for several years, in charge of Thomas and Dan Lilly. Dr. Thomas Lilly's wife was a sister of the Most Rev. Patrick W. Riordan, Archbishop of San Francisco, and of the Rt. Rev.

Msgr. Daniel J. Riordan, late of St. Elizabeth's Church, Chicago.

MR. AND MRS. THOMAS MCGOURTY came to the Holy Family Parish in the sixties. They built their home at 1122 West Fourteenth Place. Mr. McGourty was in the tea business. Their son, John P., became president of the Altar Boys' Society, and a leading usher of the Holy Family Church. Their daughter, Annie, became prefect of the Young Ladies' Sodality and an efficient member of the Sanctuary Society. Mr. McGourty died several years ago, but Mrs. McGourty is still enjoying good health and neither Jew nor Gentile have been able to drive her from the dear old homestead.

MR. THOMAS DUNNE lived on Morgan and Eleventh streets, from 1867 until the time of his death in 1909. He was a carpenter by trade and was employed by the J. W. Reedy Elevator Company for the space of twenty-eight years in the construction of elevators all over the United States and parts of Canada. He was connected with the Sunday School Association from its inception until his death and was collector for the Morgan street district. He was an active participant in all the Sunday School activities. His brother John Dunne was one of the teachers in the Holy Family school. As Mr. Dunne was absent from the city on account of his business his son Joseph took up his work and used to accompany Father O'Neill and Brother O'Neill on various occasions to collect the annual Sunday School Association subscription. Mr. Joseph Dunne tells of some of the incidents that occurred on the occasion of these visits.

"We would occasionally surprise a gathering of

men playing 'Seven Up' or 'Forty-five.' At the sight of Father O'Neill all the cards would be thrown under the table. On other occasions we would surprise a party with the beer can in the center of the table. They, too, would try to hide the can and glasses but Father O'Neill would soon make them feel at home by telling them a story with a moral to it, also telling them that there was no harm in playing a game of cards or drinking a glass of beer, provided honesty and sobriety were observed. He usually succeeded in the object of his visit by getting several new subscribers from such gatherings. Before leaving a house it was invariably his custom to assemble the whole family in the parlor and give them his blessing. Then he would say with a benignant smile: 'I hope you will not have to spend that much for a Doctor or medicine during the next year.' "

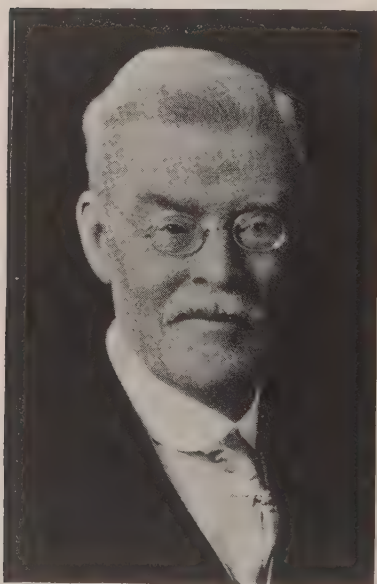
On occasions people would complain to Father O'Neill of the great influx of Jews coming into the parish. Father O'Neill would say: "Well, now, these poor people have to live. Don't you know that Our Lord was a Jew?"

"Yes, indeed. But He was one of the good Jews."

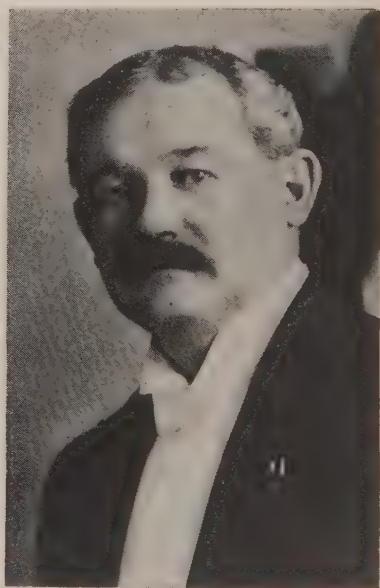
Mr. Dunne gave one son to the Society of Jesus, the Reverend Philip C. Dunne, S. J., who is at present engaged as treasurer of Detroit University.

MR. AND MRS. D. F. BREMNER are living, at the present writing, October, 1921, at 5001 Greenwood avenue. Mr. Bremner came to Chicago, a boy of nine, in 1848. His parents lived in a cottage on Clark and Madison streets, on the site now occupied by the Morrison Hotel. He served in the Civil War and was commissioned Captain in one of the Illinois

Regiments. Mr. Bremner started a small baking shop on O'Brien street, east of Halsted, and from this small beginning grew the immense building of the National Biscuit Company of which Mr. Bremner was one of the organizers, serving as President and on its directorate. Later the Bremners withdrew from the National Biscuit Company and started a Biscuit factory under their own control on



DAVID F. BREMNER



ALPHONSE CAMPION

Forquer, near Blue Island Avenue. This new enterprise seems to be very successful under the title of Bremner Brothers Biscuit Company. Mrs. Bremner, who was a daughter of James Michie, a Cook County pioneer, was born near Summit, in 1850. Mr. and Mrs. Bremner had a large family. The boys were educated by the Jesuits and the girls by the Sisters. They lived, in the early days, on O'Brien

street, where most of the children first saw the light of day. They later moved to Loomis street and finally to the south side. Their children imitated the simplicity and good manners of their parents. Although possessed of much of this world's goods and highly educated and refined there are no more democratic young men or women in Chicago than the Bremners' sons and daughters.

MR. MYLES SULLIVAN lived at 599 South Morgan, corner of Rebecca street. The latter street is now a railroad track. Mr. Sullivan was and is yet a talented actor. He spent some years as one of the great Mojeska's troupe of players. He desired to spend his life on the stage, but his good mother objected. She was afraid that the atmosphere of the stage would eventually sap the good old Faith and morals which were taught him in the "Brothers' School" on Morgan street. So Myles quit the stage for Uncle Sam's postoffice. He still stages occasional plays for Colleges, Churches and Gaelic Societies.

THOMAS F. SCULLY lived with the family at 1322 Washburne avenue. He was identified with every movement inaugurated for the improvement of the parish. He was prefect of the Young Men's Sodality and was president of the Holy Name Society. He was also a generous contributor to charities of various kinds and when he was in charge of the Boys' Court many a poor "garsoon," he cheered by a kind word and a helping hand. The first political position held by Mr. Scully was member of the Board of Equalization. This was in 1900. He was elected alderman in 1905-7 and 9; Judge of the Municipal Court in 1910 and County Judge in 1914 and

1918. He died during his second term as County Judge.

WILLIAM JAMES, COUNT ONAHAN, distinguished citizen, exemplary Catholic, devoted father, beloved friend and trusted neighbor, departed this life on January 12, 1919.

During the more than sixty years that Mr. Onahan was a resident of Chicago he was active in every beneficial enterprise of his city and during all that time was an influential leader in every important Catholic movement. There was no society or organization that made any impress upon the period but had his approval and support and in many of the organizations he was the recognized leader.

On November 24, 1836, William J. Onahan was born in the little town of Leighlin Bridge, County Carlow, Ireland.

Bidding adieu to the land of his birth, and after many vicissitudes, we find him very active in Catholic circles in the early fifties in Chicago.

On July 8, 1860, he was married to Margaret Duffy. Her grandfather, Jeremiah Sullivan, was Justice of the Peace in Chicago, a handsome, scholarly-looking man as his portrait in his old-fashioned stock and broadcloth suit shows.

When Mr. Onahan came to Chicago, in 1854, Right Reverend Anthony O'Regan was its Bishop, shortly to be succeeded by Bishop Duggan with whom Mr. Onahan held most intimate and cordial relations. He read the address of welcome to Bishop Duggan when he came to the city, as he welcomed all succeeding bishops up to the present.

Mr. Onahan early became interested in the activities of the various religious orders that came to

the city. The Ladies of the Sacred Heart, the Sisters of Mercy and of Charity, the Sisters of the Good Shepherd all found in him a friend and adviser. He formed a connecting link between these orders and not only the Catholic but also the non-Catholic people of the city, and in this way widened their influence and power. He was a devoted friend of Madame Gallwey, pioneer of the Sacred Heart order in this city, and did much in conjunction with the well-known missionary, Rev. Arnold Damen, S. J. to bring the community to Chicago.

Mr. Onahan had almost as many friends among the non-Catholic citizens of Chicago as among those of his own faith, and his influence did much to break down the walls of religious prejudice.

He was one of the organizers of the Hibernian Savings Bank. The names of those present at the first meeting at which the bank was organized are as follows; Reverend Dennis Dunne, D. D., Reverend Thaddeus J. Butler, J. F. Blackburn, J. J. W. O'Donaghue, R. Prindiville, J. V. Clarke, C. C. Copeland, Philip Conley, Thomas H. Buhn, W. J. Onahan, Joseph McDonald, M. Kelley, J. J. McGrath, James Walsh, John J. Corcoran, P. J. Towle and P. J. Garrity.

Always a great collector of books, Mr. Onahan's library is one of the best in the country. His Irish library is especially remarkable, comprising as it does everything of value that bore on Irish history, literature or folk lore.

He was elected City Collector in 1869 and appointed five times to this office.

Always interested in the Public Library, he was on its Board for a number of years, part of the

time as President. He also took a leading part in the organization of the Columbus Club, a leading Catholic society and was one of its first presidents.

In conjunction with a number of Catholic prelates, notably Bishops, Ireland, Spalding and Rior-dan, and Catholic laymen he organized the Irish Catholic Colonization Association, an organization which had for its purpose the bringing of emigrants from the poverty-stricken districts of Ireland and establishing them on farms in Minnesota, Nebraska and Arkansas. This society met with wonderful success.

Another project in which Mr. Onahan was keenly interested was the founding of the Catholic University. His activities in this and other projects brought him into intimate relations and friendship with Bishops Ireland and Spalding, friendships which endured throughout his life and grew stronger with the years. His friendship with Archbishop Ireland especially was wonderfully tender and strong. They were constant correspondents and whenever the Archbishop passed through the city he sent for Mr. Onahan.

When the great World's Fair was organized, Mr. Onahan was its first treasurer. Along with Mr. C. C. Bonney he organized the World's Congresses which were held in Chicago during the progress of the Fair. It was for his praiseworthy work in the wonderfully successful Catholic Congress held here at The Art Institute lasting a week, which attracted notables from all over the world, as well as for his previous work with the Congress in Baltimore, that Pope Leo XIII conferred upon him the then rare distinction of Camereri of the Cape and Sword.

On March 10, 1902, Mrs. William J. Onahan died after a three months' illness. She had been a most devoted wife and mother and her loss was keenly felt. Of the six children born to them, all died in infancy save the youngest. Mrs. Onahan was of quiet, gentle, retiring disposition, mingled as little as possible in public affairs, devoting herself entirely to her home duties and to the large circle of poor in whom she was always interested. Her piety was remarkable and unless prevented by illness she went to Mass every day of her life. Archbishop Ireland came down from St. Paul to preach her funeral sermon and a marble altar in St. Elizabeth's Church perpetuates her memory.

Mr. Onahan's last public appearance was at the State Centennial Celebration of the Illinois Catholic Historical Society and opening of the Quigley Memorial Hall, December 3, 1918. He had a peculiar interest in this school because one of his grandsons, named after the great Archbishop Ireland, he loved so well, was a student there.

His last sickness was of only a week's duration and it seemed so slight at first that he would not allow a doctor to be called in. Fortified with all the Sacraments of the Church he loved so well, he departed this life on January 17, 1919.

The solemn funeral rites were an eloquent tribute to the rectitude of William J. Onahan's life. The sublimity of the Catholic ritual, than which nothing human is more impressive, was made manifest in the assemblage of prelates and clergy vested in accordance with church laws and usages for such a solemn occasion.

The Requiem Mass was solemnized at St. Pat-

rick's Church, of which the deceased had been one of the earliest and most distinguished parishioners. The Mass was celebrated by the pastor, Reverend William J. McNamee, assisted by Reverend Frederick Siedenburger, S. J., Dean of Loyola School of Sociology and First Vice-President of the Illinois Catholic Historical Society, as deacon, and the Very Reverend F. A. Purcell, D. D., rector of Quigley Preparatory Seminary, sub-deacon. Most Reverend George W. Mundelein, D. D., was present and gave the last absolution. Reverend John B. Furay, S. J., president of Loyola University, and Very Reverend Andrew Morrissey, C. S. C. of Notre Dame University, and Provincial Superior of the Congregation of the Holy Cross, were deacons of honor to His Grace, the Archbishop.

The panegyric was preached by Reverend John A. Cavanaugh, C. S. C., D. D., President of the University of Notre Dame and one of the dearest friends of the deceased. The Reverend Clergy and Sisters were numerous in attendance at the obsequies.

Mr. Onahan was always a true friend of the Jesuits from the days of Father Damen down to those of Rev. J. B. Furay, S. J.

Many of his personal activities in behalf, or pertaining to the Holy Family parish, have been related in former chapters. We trust he is now associated with his many Jesuit friends in Heaven.

MISS DURKIN was a great worker at bazaars. She made the horn of plenty her special feature. The horn seemed never to be exhausted no matter how much it was patronized.

THE LORDEN BROTHERS—Dan, Timothy, Patrick, Dennis and Michael were popular members of Holy Family Parish.

The best known of the Lorden Brothers and the one most closely connected with the Church was Dan. The brothers came from Cork, Ireland, in the early fifties. Some of them settled in the Loop and owned property there which had they held until today would have made them all millionaires.

The Lorden brothers and their children were very much attached to the Church and to the societies connected with it. Their names are found among the first members of the new Sodalities organized in the parish. Daniel Lorden, it is said, accompanied Father Damen when he was looking about for a site for the Church. He was usher apparently from the opening of the Church until the time of his death. Every one who went to the gallery knew Dan Lorden, for he made sure that everyone who was able to contribute put a nickel in the box, hence the subriquet "Nickel Snatcher." The children used to hear Mass in the gallery at certain hours on Sundays. During these Masses Dan's patience would be sorely tried, for no sooner would he quiet an outburst of juvenile levity or conversation at one end of the gallery than he would be called upon to repeat the performance at the other end.

Mary Lorden, one of Dan's daughters, was the first Prefect of the Young Ladies' Sodality. Mary, Nellie and Dennis sang in the choir. His daughter, Nellie, established a reputation that has come down to our own day. In the bazaars of the early days she used to have charge of a booth called "Rebecca's

Well," and no bachelor dared pass by without drinking from that fountain.

Dan owned three houses facing on Twelfth and Racine avenue, or Rucker street, in those days.

Timothy Lorden lived on Twelfth street, adjoining his brother Dan's property, the fourth, fifth and sixth houses west of Center avenue on the south side of the street.

Dennis Lorden lived on Bunker street, near Clinton. His sons were in the lumber business.

Michael Lorden lived on Ewing, near Halsted street. He, too, was in the lumber business. His daughter, Nellie Lorden, was in the dressmaking business and lived on Newberry, near Twelfth. She was at the head of the dressmaking department of Marshall Field and Company. Later she went into business for herself and established one of the most fashionable and successful dressmaking establishments on the south side. Miss Lorden died a number of years ago but the business still flourishes under the able management of her niece, Miss Hanlon, and her cousin, Miss Julia Lorden, daughter of Patrick Lorden.

Mr. Patrick Lorden came to Holy Family Parish in the sixties and lived at 1029 West Fifteenth Street, near Morgan. This devout family, especially the daughters, was very active in doing what ever they could for the Church. One daughter, Miss Julia, has been of the greatest assistance in organizing the Sanctuary or Sewing Society for the Altar and still continues as an efficient officer and worker of that society as its president.

John Lorden lived at Twelfth and Johnson streets. His daughter, Miss Ella Lorden is the present High Vice Chief Ranger of the Women's Catholic Order of Foresters.

MR. AND MRS. JAMES J. MOORE settled in the Holy Family Parish in the early seventies. They made Elburn avenue their home, and their place of business was on Taylor street near Sholto. Their son, Thomas J., became a priest of the Society of Jesus and occupies the position of Principal of Saint Ignatius College.

MR. AND MRS. NICHOLAS LISTON came to America at an early age and lived in Holy Family Parish where they were married. They gave their best to the Church. Their son, Nicholas A. Liston, is a Jesuit priest. Two of the daughters are devoted members of the Sanctuary Society where they continue the work of their devout parents.

MR. AND MRS. WILLIAM NASH were among the early settlers in the Parish after the fire. They built a home on Edgemont avenue near Loomis. They gave two sons to the Society of Jesus: viz. The Rev. William Nash and The Rev. John Nash, and a daughter Sister Mary St. Genevieve to the B.V.M.S.

MR. AND MRS. MICHAEL CONSIDINE owned a fine block on the northwest corner of Racine and Thirteenth street. Mr. Considine had the distinction of being the trusted treasurer of the Married Men's Sodality for thirty years. He later moved to McAlister Place where he died.

J. REED AND JOSEPH SHERWIN were the contractors for the building of the Church. Mr. Sherwin lived

on Taylor street, near Center avenue. He had a sister who became a Madame of the Sacred Heart.

MRS. LUNDY was very devoted to Fr. Damen and the little community and out of the abundance of her charity did the laundry work for them gratis. She was one of the first members of the Married Ladies' Sodality and remained a faithful member until her peaceful death, several years ago, at quite an advanced age.

MR. AND MRS. PATRICK COONEY lived on Throop and Elburn streets in 1871. Mr. Cooney started a teaming business after the Chicago fire. He had as many as fifteen to twenty teams. His chief occupation was the hauling of coal. He supplied coal to Saint Ignatius College, also to the Convents and Schools for a number of years. Mr. Cooney has had Masses said for his deceased sons for the past twenty-eight years. He died on the second of March, 1917, aged about seventy-five years.

MR. PATRICK EUSTACE was one of the first teachers of the Holy Family Parish. He became clerk in an insurance agency, and finally went into the roofing business.

MR. AND MRS. JOHN BRENOCK were great workers at bazaars and on other occasions. Mr. Brenock was identified with the management of the Race Track on the West Side for many years.

PATRICK BRENOCK or "Bull Head" as he was called was a hard worker at bazaars. He was the uncle of John Brenock, a grand old man. He regretted very much that Father Damen did not build his Church at the "Bulls Head." As a special inducement he

offered to donate considerable property in that locality.

MICHAEL FIELD was a contractor and resided on Washburne near Racine avenue.

MICHAEL GEARY was alderman of the eighth ward.

MR. AND MRS. THOMAS LONERGAN lived on Jackson boulevard and Center avenue. The couple were very generous helpers in everything that was promoted in the Parish. They occupied one of the long pews.

MR. JOHN MURPHY, who lived on Taylor street, has three sons priests and one daughter a Madame of the Sacred Heart.

MR. JAMES McNICHOLS has been alderman of the Tenth ward from the year 1913-1923. He is always ready for any services required of him for the Church or Parish. His amiable wife is the worthy prefect of the Married Ladies' Sodality, 1921-1922.

MR. JOHN McNALLY was an alderman residing in the southeastern part of the Parish. He was always known as a good honest man. He died very young.

REV. SIMON NICOLAS left for Florissant from 233 Washburne avenue. The family of Father Nicolas have been and are still very devoted to the Parish.

MR. JOHN ROGERS lived on Waller street. One of his sons is in the Board of Trade. He gave a daughter to the Madams of the Sacred Heart.

MR. RUEHL was the first druggist opposite the Church in early days.

REV. WILLIAM WALLACE, S. J., was Captain of Brother O'Neill's Cadets. Mr. Joseph Wallace, S. J., left from Washburne east of Loomis street. Thomas Wallace left for Florissant from 82 Lytle

street. Both were sons of Mr. Matthew Wallace, a good and faithful worker in the early days.

THE TWO WHALEN BOYS John and William left from 14th place and Racine avenue to join the Jesuits.

MR. AND MRS. MICHAEL MINITER were of the early settlers of the parish. Mr. Miniter carried the banner on the occasion of the first grand celebration of the New Church. Mrs. Miniter went to school at the frame building on Eleventh and May streets. They lived at 1213 Gilpin place. This pious couple were blessed with eleven children. Two of the girls became Madames of the Sacred Heart, Madame Nellie and Margaret Miniter and a third became Sister Mary Averina of the Sisters of Charity of the B. V. M.

MRS. ELLEN M. O'CONNELL taught in Holy Family School, Room 8, from 1868-1882 and also taught music to the boys. She was the mother of Brother William O'Connell, S. J., and Mr. Jerome O'Connell auditor of City accounts for Greenbaum bankers and brokers, Chicago.

ROGER O'DONNELL was janitor of Holy Family School for about fifteen years.

JAKE KERN, States and City Attorney, lived on Morgan street second house from Fourteenth place, formerly Henry street.

MR. AND MRS. MATHIAS SULLIVAN lived at Loomis and Taylor streets. He was in the lumber business at O'Brien street and the river. He furnished quite an amount of lumber to Father Damen on several occasions. Mr. and Mrs. Sullivan were the parents of Mrs. Michael Miniter and Mrs. Charles A. Mc-

Cabe. Mrs. McCabe furnished much valuable information for this volume.

ALDERMAN PATRICK McDONALD, an old pioneer of Chicago, made his home at the southwest corner of Twelfth and Throop streets in the sixties. He was elected alderman in the seventies. His son Joseph McDonald contributed his share in the compilation of this book through his many reminiscences and in other ways. The McDonald family were efficient workers in the early days.

WORKERS AND HELPERS OF HOLY FAMILY CHURCH IN THE
EARLY DAYS:

Adams, Mr. and Mrs. John.....	Taylor and Throop Streets
Anderson, Mr. and Mrs. George.....	Taylor and May Streets
Anderson, Mr. and Mrs. John.....	Taylor and May Streets
Anderson, Miss Nellie.....	Taylor and May Streets
Birmingham, Mr. and Mrs. John.....	
.....	Opposite Sacred Heart Convent on Taylor Street
Farley, Mr. and Mrs. Philip.....	Taylor and May Streets
Fitzpatrick, Mr. and Mrs. John....	Canal and Forquer Streets
Fitzgerald, Mr. and Mrs. James.....	Forquer Street
Foley, Mr. and Mrs. Daniel....	Blue Island and Roosevelt Road
Gaynor, Mr. and Mrs. John.....	
.....	Center Avenue and Arthington Street
Gorman, Miss Margaret.....	1445 So. Racine Avenue
Gorman, Mr. and Mrs. William.....	
.....	Brown Street between 12th and 13th
Graham, Mr. and Mrs. James.....	
.....	Center Street between 12th and Taylor
Graham, Mr. and Mrs. Robert.....	
.....	12th Street and Blue Island Avenue
Griffin, Mr. and Mrs. John....	Rebecca and Blue Island Avenue
Hart, Mrs. Catherine.....	13th and Throop Streets
Howard, Mr. and Mrs. Patrick.....	
.....	Racine between 12th and Taylor

Howard, Mr. and Mrs. John.....11th and Aberdeen Streets
 Kelly, William.....Twelfth and May Streets
 Kelly, Miss Racine and Taylor Street

Sister of Mrs. Edward Baggot.

Lawler, Mr. and Mrs. Joseph.....Taylor and May Streets
 Lawler, Mr. and Mrs. Frank.....Taylor and May Streets
 Lonergan, Mr. and Mrs. Thomas.....Jackson and Racine
 Lorden, Miss Nellie—The fashionable dress-maker.

Lorden, Mr. and Mrs. Daniel.....1211 Racine Avenue
 Lorden, Mr. and Mrs. Patrick.....15th near Morgan Street
 Lynch, Mr. and Mrs. Thomas.....1068 W. Fourteenth Place
 Mullaney Family, The.....Taylor and Throop Streets

The son kept a dry goods store on Blue Island Avenue between
 11th and 12th Streets in the eighties.

Menard, Tuissant—The builder of the Church lived opposite the
 Sacred Heart Convent on Taylor Street.

McJohn, Mr. and Mrs. Edward.....Taylor near Throop Street
 McGourty, Mr. and Mrs. Thomas....1122 W. Fourteenth Place
 O'Brien, Mr. and Mrs. James L.....Taylor and Morgan Streets
 O'Connell, Mr. and Mrs. Daniel....Racine near Twelfth Street
 O'Connell, Mr. and Mrs. Dennis...Jefferson and Taylor Streets
 O'Leary, Mr. and Mrs. Chris...Blue Island and Twelfth Street
 O'Sullivan, Mr. and Mrs. B.....Twelfth Street near Lytle
 Peulse, Mrs. M.....333 Racine Avenue
 Pine, Mr. and Mrs. David.....Racine and Arthington Street
 Quigly, Mr. and Mrs. John.....Taylor and Brown Streets
 Quin, Mr. and Mrs. Bernard and Sarah Quinn.

Ragor, Mr. and Mrs. Andrew....Ashland Boulevard and Taylor
 Ragor, Mr. and Mrs. Peter.....McAllister Place
 Reilly, brothers and sisters.....Taylor and Racine
 Riordan, Mr. and Mrs. Patrick.....13th Street near Racine
 Riordan, Mr. and Mrs. Timothy.

Riordan, Mr. and Mrs. John.....Roosevelt Road and Brown
 Rorke, Mr. and Mrs. Peter.....

.....Newberry Avenue and Roosevelt Road

Ryan, Mr. and Mrs. David.....Taylor and Sibley Streets
 Ryan, Mr. and Mrs. John.....1024 W. Roosevelt Road

Ryan, Miss Margaret.....	1024 W. Roosevelt Road
Ryan, Mr. and Mrs. William.....	W. Thirteenth Street
Sammons, Mr. and Mrs. Timothy..	Newberry Avenue and Taylor
Scollay, Mrs.	Racine and Taylor Street
Scully, Mr. and Mrs. Thomas.....	1324 Washburne Avenue
Terry, Mr. and Mrs.....	Racine between Taylor and 12th
Towle, Mr. and Mrs.....	McAllister Place
Walsh, Mr. and Mrs.....	McAllister Place
Young, Mr. and Mrs. John....	Racine between Taylor and 12th

MISS MARY ELEANOR GALLAGHER, who for so many years, conducted her private school for boys and girls and to whom so many of our readers owe their elementary education will be remembered by many who were residents of Holy Family Parish in her days.

Miss Gallagher was born in Baltimore, Maryland, and upon her graduation from the Misses Cotringers Academy for girls, the then select school of that city, went to North Carolina at the request of Bishop (Cardinal) Gibbons for whom she taught for several years.

Coming to Chicago in 1871, where she resided with her sister, Mrs. Edwin F. Cornell, her services as a teacher were engaged by the parish schools of St. Pius and St. Aloysius. At the request of the parents of many of her pupils she opened the "Miss Gallagher's Select School" on W. Taylor street, later removing to another location on Loomis street, north of Taylor. Miss Gallagher's school might almost be termed a preparatory school for St. Ignatius College and the Sacred Heart Convent as the greater majority of her pupils upon graduation subsequently attended one of these institutions.

Miss Gallagher died in 1899 at the home of her sister and at her death her school was closed.

She was an aunt of Rev. Walter G. Cornell, S. J., Edwin F. and Theodore E. Cornell, and Mrs. John F. Finn, and the late Mrs. Helen Cornell Koenig.

MR. JOHN SLOAN was among the old parishioners of Holy Family Parish. He came to the parish in 1865, when it was but sparsely populated. He took an active part in everything pertaining to the welfare of the parish. He was one of the teachers in the Sunday School and became a member of the Sunday School Association the day it was organized in 1868. In 1872 he joined the Married Men's Sodality. Rev. Francis X. Kuppens, S. J., was then the director and Mr. Matthew Wallace, father of Rev. William Wallace, S. J., was the prefect.

Mr. Sloan was engaged in the book business, next door to St. Ignatius College, 405 W. Twelfth street (old number). His children were all educated in the parish, and his two surviving sons, Henry and P. J., still reside therein. Henry served as an altar boy in 1867-68. At the present time there are three generations of the family in the parish.

Mr. Sloan lived to see the parish grow and become one of the greatest in history. He retained his membership in the Sodality and Sunday School Association up to the time of his death, May 15, 1906.

Mr. Sloan was the father of seven sons and one daughter, who were devoted to the Church and who, with one exception, spent most of their lives within the parish. Frank, his eldest son, moved several blocks west to another parish. Frank's son, John

J., former superintendent of the House of Correction in the City of Chicago, is at present engaged in the granite business, having large quarry properties in many states. John, his next son, was a daily visitor to the Church, until his death three years ago. Henry, his third son, has been prefect of the Married Men's Sodality on three occasions, and Patrick, his younger son, has been active in religious and social affairs of the Parish—at present he has charge of the recreation room in the Sodality Hall, where he devotes several evenings each week to keeping order and looking after the conduct of its young patrons.

Four of his grandchildren, the Misses Marie and Helen and Messrs. Frank and Vincent, have taken a very active part in the preparation for publication of this history and much credit is due them for giving so much time gratis. Vincent and Frank served as acolytes for fifteen years and Frank is now the efficient Secretary General of the Holy Family Parish Historical Commission.

MR. ALPHONSE CAMPION has been rendering valuable services to Holy Family Church for the past thirty-nine years, in the way of decorating the Repository, the May and June altars, Booths at Bazaars and Floats for processions. All those who visit the Repository admire the taste displayed in its decoration. Much, of course, is due the Sanctuary Society, but the artistic touches are those of the master hand of Mr. Campion. For almost fifty years Mr. Campion has been connected with the decorating department of Marshall Field & Co. He is said

to have given some lessons in French to Marshall Field II. When any noted Frenchman visits Chicago Alphonse Campion is seen as one of the leaders of the Reception Committee. It is due Mr. Campion to state that his services to the Church have always been gratis.

JAMES E. GORMAN is president of the Rock Island System and one of those who contributed his share toward the publication of this book. Mr. Gorman is one of the many eminent men who sprang from the good old stock of Holy Family Parish and learned their A. B. C.'s at the grand old "Brothers' School" on Morgan street. Of Mr. Gorman the *American Magazine* of April, 1923, says: "At 13 Jimmie Gorman went to work as an embryo yard clerk for the C. B. & Q. R. R. He made his way up through the freight departments of the Burlington, Northwestern, Illinois Central and the Santa Fe. In 1909 he went back to the Rock Island as First Vice-President. Later he was elected President of the System, which position he still holds."

JOHN J. COLLINS was born in Ireland, June 16, 1844, and at the age of two years came with his parents to the State of Pennsylvania. In the year 1871 he came to Chicago, and, in 1874, became a resident of Holy Family Parish. He was actively connected with the Married Men's Sodality, and the Benevolent Society; was also Librarian of the Married Men's Sodality Library, and at one time a member of the St. Vincent de Paul Society. He was one of the Original Seven Charter Members of the Catholic Order of Foresters, and organized fifty-seven courts throughout the State. The Catholic Order of For-

esters' work became his work, even in preference to his business interests.

Rev. Andrew O'Neill, S. J., advised and finally persuaded him to engage in the Printing Business. He began printing the *Sunday School Messenger*, *Mirror* and *Companion*, and continued printing the *Messenger* until 1921 when it was taken over by The Loyola University Press. In the early days he printed the *Catholic Home*, now the *New World*. The *Holy Family Church Calendar*, the first publication of its kind printed in the United States, was published by him. The firm is now known as J. J. Collins' Sons, located at 1315 W. Congress St. (Holy Family Parish), one of the largest and most complete printing plants in the West.

THE MORAND FAMILY. In 1852, Joseph Morand and his wife, Josephine (née Castella), came to America from Bulle, Switzerland. They settled in Chicago at 331 South May Street, now number 824, and there, almost in the shadow of Holy Family Church, they raised their family and in that same spot later was started the business that became so well known throughout the city.

Joseph Morand, Senior, a carpenter by trade, was associated in business with a man named Manard whose specialty was church and school work, and in this particular line of his trade Morand Senior excelled. There is no record existing that the father Morand did any actual work on Holy Family Church, but it is not unlikely that he may have helped in some way.

Five children were born to the Morand family: Mary Rose, Paul J., Angela Theresa, Simon J., and

Joseph J. These children were raised and educated in the parochial schools of the neighborhood.

After the three boys had worked in the city in different capacities, they finally, in 1892, joined together with the idea of conducting a business of their own, and in a very unpretentious manner, in the old home at South May Street, they engaged in the bottling business—a business that afterwards grew and expanded until it embraced not only bottling, but also the distribution and sale, both wholesale and retail, of foreign and domestic wines and liquors, and the manufacture and sale of all kinds of soft drinks. Through the diligence of the three brothers, the business expanded until it embraced all the property, extending from 800 to 906 South May Street, and the house of “Morand Brothers” gained a nationwide reputation for the volume of its business and the integrity of its dealings.

Joseph Morand, Senior, lived to see the beginning of this well-known firm. He died in 1900, preceded in death by his wife who passed away in 1889. In the year 1899 the second daughter Angela died, and in the year 1914 Paul J., the eldest brother, succumbed after a short illness.

The death of Paul J. was a severe blow to the Morand Brothers as this eldest brother had been the directing force of the organization, and through his foresight, perseverance and sound judgment, he had been a large factor in the success of the firm. However, the business continued to prosper in the hands of the two surviving brothers, Simon and Joseph, and the plant grew and expanded until the passage

of the 18th Amendment which wiped out the wine and liquor business all over the country.

The Morand Brothers were, however, undaunted. They quickly recovered from the effects of the change and devoted their energies to the manufacture and sales of soft drinks, and the distribution of various carbonated beverages. They also used part of their plant for a new organization known as the Morand



FLOOD SCENE SUNDAY, FEBRUARY 17, 1867, AT CORNER OF BLUE ISLAND AND CENTRE AVENUES, CHICAGO

(From "Frank Leslie's Illustrated Newspaper," New York, March 16, 1867. Drawing by Robert Piratzky.)

Cushion Wheel Co., which engaged in the manufacture of cushioned wheels for motor trucks and fire apparatus. Just as in the case of the original firm success smiled upon the efforts of the new company and at this time, throughout the country, it is recognized that the Morand Cushion Wheel is a superior article.

It is interesting to look back and realize that since 1852, a period of 71 years, the Morand family has

been occupying the very spot where the father of the Morand family first settled, and while the various members of the family today live in different parts of the city, their interests are still in that little spot on the west side where they were born and raised. It may be said here that the Morand Brothers were probably the first people to recognize the fact that this immediate part of the West Side would grow into an industrial district, and that their efforts in building a factory on May Street have undoubtedly been a factor in more ways than one in the improvement and development of this part of the city.

FLOOD OF 1867

Besides the above scene *Leslie's* contained a description of and comments upon the flood of 1867 in which the following occurred.

A SCENE IN CHICAGO

This scene represents the condition, on Sunday, the 17th of February, of some of the streets in Chicago, which had not been filled up. The overflow was caused by the body of water from the prairie seeking a discharge into the lake, and being prevented by the ice, was forced back upon the town. The entire streets in many localities were overflowed, and the pavements, being of wood, were raised and floated from their positions. The water stood from five to six inches in the shallow places, and from two to three feet in the hollows, the unraised streets being completely covered. Our illustration is from a sketch made on the spot.

See description of the flood by Agnes Piratzky, page 874. Cut of Robert Piratzky, Artist, page 808.

The information contained in this chapter is the result of the personal research of the author aided by survivors of the pioneers whose sketches are published. It has not been of course the intention to speak of later generations except in the way of tracing down the ancestors. The magnitude of the task of treating of the laity is such as to make it inevitable that there should be errors and omissions, but only by the continuance of the work of research for some years more would it be impossible to do better.

CHAPTER XXV

ANECDOTES AND REMINISCENCES

Everybody enjoys a little of what is frequently termed "the spice of life." Existence, without some pleasantries thrown in, would be intolerable. There is a story told of three devout monks, pledged to perpetual silence, who sought out a wholly uninhabited island in which to pass their silent life in greater devotion. Arriving at their place of exile, the trio remained absolutely silent for the full period of three years. At the end of that time the youngest amongst them, unable longer to repress speech, remarked, almost inaudibly to the next younger, "It's very quiet." This startling declaration fell on apparently unheeding ears, and silence reigned again for three full years more. At the end of this period the monk addressed, in like manner, answered, "It is." Silence fell again for another term of three years, when the eldest and superior of the band quietly remarked, "I'll have ye punished." The narrator fails to carry us further, but the imagination can picture a silent non-communicative and also a stern, severe and unpleasant intercourse.

It is certain that, though there was much gravity and fervor in the life of the priests and people of Holy Family Parish, there was also a considerable intermixture of levity and pleasantries; indeed,

there is no end of the anecdotes concerning prominent people, both clerical and lay, of the parish. The reminiscences included herein will demonstrate that many of the priests and people were not guilty of taking life too seriously.

SCHOOL DAYS AT THE "BROTHERS" SCHOOL

Of course, there were many incidents and events connected with the large attendance of robust boys at the "Brothers" School that are still fresh in the memory of living men who attended there. Not all of these are available, but some of the "old boys" have furnished some interesting stories. Amongst these are several by Patrick Mooney. Mr. Mooney says, "Mike Lawless and I thought we would take a vacation for a day, so we took a walk toward the river, seeing and boarding the unloading lumber boats and enjoying ourselves along the docks. The next day we were summoned to appear before the bar of justice; that is, Father O'Neill. We could not prove an alibi, so sentence was passed. I was condemned to the dungeon under the west stairway, and Lawless to the dungeon under the east stairway. We had to stay there without food (not even bread and water) from 7:30 a. m. to 4:30 p. m. The light of day dawned on us once more when the doors were opened, and we flew home as hungry as Russian bears. However, the dungeon had its effect—neither Mike nor I ever took a vacation on a school day during the remainder of our lives.

There was a long bench in the school room where the bad boys of Maxwell street were placed. This was a penal bench—something like the "jug" in the high school. When Father O'Neill or Brother

O'Neill came in they looked at the penal bench. Each boy thereon was called before the bar and each received his due measure of punishment. I remember that Charles Comiskey was in my room in those days, and he was as mischievous as any of us. "Them were the happy days." We were full of fun, full of mischief, full of tricks. We kept the teachers always on the rack, and that was especially true in good Miss Ellis' fourth grade room.

Brother William O'Connell, S. J., contributes a number of good stories concerning school days. The following is told of Mr. D. A. Langan: One January afternoon when the snow was softening up and the ground was slushy, Mr. Langan was walking from the school toward Twelfth street. When he had proceeded about one hundred yards, a boy called out, "Mr. Langan, Mr. Langan," and as Langan turned about he received an icy snow ball fair in the eye. The crowd at once dispersed and wholly failed to identify the thrower, but the next morning Mr. Langan came up to the school and reported the affair to Brother O'Neill, who was, of course, very much shocked to hear that one of his boys would do such an unmanly thing. He sent to all the class rooms and ordered all the boys present at the rehearsal, the day before when the throwing occurred, to report at once at the office. When the boys were all assembled he locked the door, lining up the youngsters against the wall, took down his buggy spoke, and proceeded to the execution of what he called justice, as only he could administer it. Taking the first boy in the row by the wrist, and asking no questions as to his guilt or innocence, he proceeded to apply the buggy spoke on him, and then

on each in turn, but when he reached Mr. O'Connell William, he refused to be executed, saying that he was not with the crowd that evening enjoying the sights out by the Brown street entrance; whereupon Brother O'Neill asked Mr Langan if Mr. O'Connell was amongst the crowd, and Mr. Langan replied that he didn't recollect seeing him. Accordingly, Brother O'Neill pushed O'Connell to one side, saying "get out." This O'Connell did in great haste. The next boy in line was Thomas Carroll, who said that he was with O'Connell. Brother O'Neill turned and asked O'Connell if Carroll was with him, and O'Connell replied that he was, whereupon Carroll got the shiny party of the buggy spoke. The next boy in line tried the same tactics, but Brother O'Neill said "no more of that trick," and every boy in line received a good drubbing. Afterwards the guilty one was found out and was promptly dismissed.

THE JUG

Not every one, of course, knows what is meant by the "jug," but Brother O'Connell has given a good explanation. He says: A space under the front stone entrance to the Holy Family school was used as a "jug" for very bad culprits. Later Father O'Neill used it to store altar wines, since it was a very cool place. (In those days Mass was said in Holy Family school on Sundays and other occasions.) On one occasion Father O'Neill had stored a supply of wine for this purpose in the space under the entrance, and soon after Brother O'Neill, not knowing anything about the wine stored there, put one of the bad boys in to cool off. Shortly after

it was noticed that instead of yelling and howling, as was generally the case, the boy was very quiet. On opening the door Brother O'Neill found the bad boy on his back "dead" drunk. From that time on the Mass wine was kept elsewhere. Brother O'Connell continues: On another occasion one of the professors of Holy Family School failed to appear on the opening of class in the afternoon, and nevertheless the pupils formed in line and marched in an orderly manner to the class room without him. One of the leaders of the class, taking in the situation at a glance, donned the professor's stove pipe and spectacles, which were on the desk, and then called the class for recitation. When the class was in order he took the professor's chair, and putting his feet upon the desk, began to ask all sorts of foolish questions, which produced such an uproar that Father O'Neill was attracted to the room. On opening the class room door he was astonished at the sight he beheld, but before he could compose himself to speak the tardy professor entered the room. It is needless to say that ere long a new professor took his place. In those early days Father O'Neill had a unique cure for tardiness. Brother O'Connell says that "Father O'Neill would line up all the late-comers in a row, bring out a bottle of salts and a spoon, and give each boy a tablespoonful of the precious liquid and a stiff stroke on the cheek to help him swallow it."

They played baseball in those days vigorously. Patrick Mooney says "We had two baseball teams that played down on the prairie at Fourteenth and Maxwell streets between Stewart avenue and the river. The names of the teams were the Rattlers

and the Junior Rattlers. Henry Sherlock was captain and pitcher of the Rattlers. They were considered among the best of the local teams on the west side. This was in the early seventies. I played second base and catcher on the Junior Rattlers. We used to play the main west side clubs and occasionally some from Bridgeport.

Several anecdotes have been preserved relative to Father O'Neill and Brother O'Neill. It is stated that Brother O'Neill was something of a bargain hunter. He had to outfit his bands and take care of his other institutions. On one occasion while bargain hunting downtown he saw in a music store a fine snare drum, to which he took a fancy. He asked the price, and the salesman knowing that the Brother was a slow purchaser offered the drum at a very low price. Brother O'Neill fooled him this time by closing the sale and packing off the prize drum.

ANOTHER BROTHER O'NEILL STORY

On a certain occasion Father O'Neill, Brother O'Neill and Mr. Carmody went fishing at Riverside. Brother O'Neill sat on the edge of a plank bridge built across the river or creek. A horse grazing on the bank suddenly came to a decision to cross the bridge, presumably looking for better pasture. In crossing the horse stepped upon the plank upon which the Brother was sitting, tilting it up, and Brother O'Neill was precipitated into the stream. Scrambling out he exclaimed, "I am all wet," and Father O'Neill answered, "What else could you be?" The bridge was known in after years as "Brother O'Neill's bridge."

On another occasion Brother O'Neill and Mr. Carmody were going on a visit to friends. They were given the use of a horse and buggy for the journey. It so happened that this horse was owned by a cigar drummer, who had a flourishing trade with saloons on Halsted street and Archer Road, which was the direct route to their destination. As the two traveled along Halsted street the horse stopped at every saloon on the way to have a drink out of the trough outside, as it was accustomed to do when driven by the cigar drummer, expecting of course that his driver would also have a drink in the saloon. The Brother and Mr. Carmody had much difficulty in getting the horse started again without getting off at every saloon on their way. Their progress was slow and their patience well tried before they reached the end of their journey.

On still another occasion Brother O'Neill and Mr. Carmody were returning home from a visit to the Summit. It was in winter and the weather was cold with much snow on the ground. Mr. Dennis O'Brien, Mr. Carmody's brother-in-law, drove them in an open wagon to the nearest railroad station. Every one was wrapped up, with caps pulled down over their ears, and muffled up like mummies. On coming to a ditch Mr. O'Brien gave the whip to the horse, which gave a sudden jerk, plunging forward over the ditch. Brother O'Neill and Mr. Carmody, who were sitting on a bench in the wagon, were pitched out backward into the deep snow. The driver who was rather deaf and muffled up kept on at high speed, not knowing of the accident to his distinguished passengers. Finally he peered about at the rear of his prairie Pullman, and saw to his

amazement, off in the distance, his two passengers plodding after him in the snow, and dragging the bench behind them.

Another favorite subject of fun and anecdote was the good Father Setters, especially in connection with a scraggly little pony which was his frequent companion. The story is told that on one occasion when Father Setters was on a sick call he tied his pony to a fence post and went into the home of the father of the present Congressman Buckley at the corner of Loomis and Hastings streets, but no sooner had he entered the house than the young lads in the vicinity passed around an announcement of the great curiosity,—Father Setters' pony. Amongst the group assembled was a Protestant boy. The gang gave out the hint that the pony would not allow a Protestant to ride him. The Protestant boy took up the challenge, saying that it was all a fake, and proceeded to prove his assertion by jumping on the pony's back. The sleepy-looking pony in an instant seemed electrified, gave three jumps and a turn, and his would-be rider was lying in the gutter. Then the pony cocked his ears and with a long drawn snort looked with contempt at the near jockey. By this time a large crowd of lads had assembled, and all joined in the chorus, "Serves you right! Didn't we tell you that the pony wouldn't allow a Protestant to ride him?" As a matter of fact the pony would allow none but Father Setters, Protestant or Catholic to ride him.

On another occasion Father Setters was coming through one of those narrow dark streets in the eastern part of the parish, from a sick call. It was bitter cold and he was muffled up, with his cap drawn

down over his ears. Suddenly he was accosted by a burly policeman who, taking Father Setters for a suspicious character out at such a late hour and in such a dark unfrequented street, hailed him to the old station on Twelfth street and presented him before Captain Simon O'Donnell. The officer preferred a charge against his prisoner, but upon Father Setters removing his headgear, Captain O'Donnell recognized everybody's favorite priest, and of course released him immediately. Then turning to his captor the captain said: "You Omadawn give me that star" (pulling the star off the officer's coat). "If you can't distinguish a priest from a burglar you had better be looking for another job."

On another occasion when Father Setters was riding along Twelfth street, going to the eastern part of the parish on a sick call, a fire alarm was sounded, and the fire department was rushed to the scene of the fire. Father Setters unheeding the alarm, kept galloping along at the same gait. When, however, the pony approached the scene of the fire the hose from the fire pump burst, sending forth a stream of water, for a moment blinding the pony, and causing him to come to a sudden halt. In doing so he threw Father Setters over his head, to the great amusement of the small boys. Whilst Father Setters was picking himself up the pony headed for home in a gallop, but Father Setters proceeded on his mission of charity. The pony was wary of fires ever afterwards.

Prejudices were deep in those days, and the story of Mr. Dodge illustrates conditions.

There lived on the northeast corner of May and Eleventh street, a Protestant family named Dodge,

who seemed never to become reconciled to the presence of the church on the opposite corner. When the little frame building was burned the statues and ornaments were carried across the street, and deposited on Mr. Dodge's sidewalk. It is said that he objected, and ordered them taken away. Originally, it is said, that the Dodge house faced the church (that is, faced south), and that Mr. Dodge turned his house about so as to face west on May street, in order that he would not be obliged to look upon the church. The family lived in that house until a few years ago, when they sold it to Father Mahan, S. J., for the use of the deaf mutes. It was then torn down to make room for the building for the Catholic deaf mutes.

At the Men's Sodality picnic at Willow Springs in the latter part of the sixties, a stirring incident occurred. In the days just succeeding the Civil war counterfeit money was frequently found in circulation. A certain gent attended the picnic and traveling about from tent to tent where drinks were sold, disposed of some of his counterfeit money, and received good money in exchange. The schemer was discovered by Patrick Brady, who reported the matter to Father Damen. Father Damen went to remonstrate with the scoundrel, who pretended to be highly incensed, and threatened to strike Father Damen, whereupon Jerry Smith attacked him, and would have disabled him had not Father Damen interceded in his behalf. He was soon in the hands of three officers of the law who locked him up in an improvised prison for the rest of the day. The officers who helped squelch the counterfeiter were Captain Simon O'Donnell, Billy Ward, afterwards

Captain Ward, and Tom Shanley, the father of Rev. George Shanley, S. J.

One dark night when Father Setters was on a sick call down in the neighborhood of Fourteenth and Morgan streets, he, as was usual with him, tied his pony to a fence post near the entrance. Presently one of the boys, thinking to play a trick on the dear man, unloosed the pony and led him into a barn belonging to the lad's sister. Almost immediately the neighborhood was in an uproar as the knowledge of the disappearance of Father Setter's pony spread broadcast. Such was the indignation that the trickster was afraid to tell what he did and Father Setters was obliged to walk home after a vain search. Next morning, Mrs. Kennedy, the owner of the barn, found the pony luxuriating in the midst of her supply of hay and grain to which he had had access all night and promptly returned him, to the great joy of Father Setters and his friends.

The appearance of Father Setter's pony in any neighborhood would at once attract a swarm of boys, and some of the older lads would invariably devise some sort of joke. Occasionally some trickster would cross the bridle rein and when Father Setters attempted to guide the pony he would find him going the wrong way. When he sought to guide to the left he went to the right and *vice versa*. When he tried to keep him on the street he went on the sidewalk. All this, of course, furnished great amusement for the lads hiding behind a fence or in some alley.

FIRST HOUSE ON TAYLOR STREET BETWEEN THROOP AND LOOMIS

RECOLLECTIONS OF MR. JOHN E. MCNICHOLS

The house on Taylor about 200 feet west of Desplaines, my father bought for \$200.00 and paid \$50.00 to move it to Taylor street, between Throop and Loomis—the first house in that block, in the year 1867. I went to the Clarke School on Ashland avenue the first year it was opened in 1867 and night school to the Brothers School on Morgan street,

to Mr. Carmody and Brother O'Neill. Mr. McNichols lived in this house on Loomis street for many years. He sold out to get away from the Jews and moved out to 4042 Washington boulevard—bought a new house. What did the Jews do? They built a temple across from his house, so he gave up the idea of trying to escape seeing or meeting them.

RECOLLECTIONS OF AGNES PIRATZKY OF THE FIRST JESUIT CHURCH IN CHICAGO

The Holy Family Church on the great "West Side" is associated in the Catholic mind with early Chicago. As a nearby resident, I had the rare privilege of receiving Holy Communion at the first High Mass in the little frame building on Eleventh street. I attended services there until the stately Gothic edifice on Twelfth street was erected and sat in pew No. 22. My youngest sister, Julia, attended the Misses Gents school. They were members of the choir, as well as a Mr. DePinier, a friend of mine, who often invited me to join them. Needless to say, I was happy to avail myself of the opportunity. The Jesuit Church choir has always been noted for its excellent music.

I was well acquainted with Father Damen. He lent me a prayer-book and to my surprise I found it was in French. Later, I remarked to Father Damen that "that prayer book contained such beautiful prayers." He replied with a twinkle in his eye, "I always say my prayers in French, as that language seems nearer to God." I also knew Fathers Corbett and Niederkorn. Father Corbett officiated at my marriage in 1861 in the rectory of the Church.

I remember the first flood in 1867. The ground

was under water from Twelfth street to Bridgeport. The water rose so high that the sidewalks were floating. They served well, however, for improvised rafts upon which to transport the people from one side of the street to the other—my brothers acting as guides. My father, Oliver Frenier, kept a cow and some geese. He was obliged to bring "Miss Bossy" into the kitchen to keep her from drowning. The geese, he said, could swim. Fortunately, the Church was high and dry. The next flood was not quite so serious. The people put into row-boats and went sailing, like in Venice, down the canal-like gutters from Twelfth street to Bridgeport. My brother, George, was a very strong man. He could stand at the intersection of a street and carry the fair sex across. I believe this happened in 1867.

REMINISCENCES

By SISTER MARY GERALDINE

I came to St. Aloysius School, 210 Maxwell street, in August, 1885. However, I did not teach at that school. Three of us sisters went every day to St. Joseph's School, located at West Thirteenth and Loomis streets. I was never at any time a member of the teaching faculty of St. Aloysius.

In 1885 St. Aloysius School seemed at its zenith. Then Mother Agatha, Superior, and some sixteen Sisters conducted the school. Fully one thousand girls were registered. It was preparatory, Grammar and High School combined. Sister Mary Agnes, Sister Mary Serephine, Sister Mary Scholastica, Sister Mary Thomas, Sister Mary Angela and Sister Mary Annunciation were the loved "higher" teachers.

Sister Mary Domitilla, an accomplished lady of Irish birth, taught the High School. Sister Mary Domitilla won both the respect and love of her pupils, while her fund of good humor afforded much merriment to all with whom she came in contact. Sister Mary Clemetine Pyne, daughter of David Pyne, a most generous benefactor of Holy Family Parish, had charge of the music. Numerous and artistically beautiful were the entertainments given in St. Aloysius Hall, under the direction of Sister Mary Emeliana and Sister Mary Clemetine. Elizabeth Pyne after graduating in music and studies at Immaculate Conception Academy, Davenport, also entered the community of the Sisters of Charity of the Blessed Virgin Mary, and is now Sister Mary Ignatia.

There was at this time, 1885-1886, two other large schools in the Holy Family Parish, Holy Family School for boys, under the able direction of Fathers O'Neill and Van Agt and Brother O'Neill all of happy memory. This school was in a most flourishing condition. Then, there was the Sacred Heart School, exclusively for girls and taught by the religious of the Sacred Heart. St. Joseph and Guardian Angel Schools were likewise in the Parish, both taught by the Sisters of Charity, B. V. M. What a magnificent sight (usually on the first Tuesday after the opening of school) to witness those thousands of children, in orderly procession wending their way and finally meeting at the entrance of that grand sacred edifice, the Holy Family Church. Reverently and silently they would enter to assist at the Mass of the Holy Ghost, whose special aid was invoked to bless the school work for the coming year. What a wonderful spectacle the interior of dear old Holy

Family Church presented on such an august occasion. Occupying the middle aisle on the right was the splendid student body of St. Ignatius College, accompanied by the Jesuit Professors. The remainder of that vast Church was thronged with children from the various parochial schools. The same assembly of students and school children was again gathered on June 21, the Feast of St. Aloysius. On both of these occasions good Father O'Neill proclaimed a holiday for the remainder of the day.

During the school year two other days, dear to the hearts of those who had the supreme happiness to participate were First Holy Communion Day and Confirmation Day. Beginning the first Monday of Lent, Father O'Neill gave instructions every day and frequently twice a day to hundreds of children who were preparing to receive their Lord and God in Holy Communion. First Holy Communion Day and Confirmation Day were certainly grand festival days in the history of Holy Family Parish. The first of these days came on one of the Sundays of Our Lady's own sweet month of May. The second about three weeks later. Who can ever forget the splendor of First Holy Communion Day in Holy Family Parish? Early on the morning of the great day, members of the First Communion band met at their respective schools were devoutly silent, preparing their innocent young hearts for a worthy reception of a Divine Guest, hundreds of boys and girls awaited the signal to proceed to the Church. Gentle, kindly Sisters and good secular teachers had tastefully arranged badges for the boys and white veils for the girls. Surely the angels of God must have rejoiced at the sight of the First Holy Communion Classes as they

advanced toward that hallowed Church. Entering the sacred edifice one's gaze is transfixed on the gorgeous display in the sanctuary. Good Brother Mulkerin spared neither time nor talent to display the best and finest for the solemn day. Even with A. M. D. G. before his eyes, Brother had adorned the Holy of Holies with gold and burnished brass, crystal vases of rare workmanship, myriads of soft glowing waxen tapers and tropical plants, while in conspicuous places stood the lofty pyramids of pure white candles, the offerings of the First Communion children. How heavenly it all was, in very truth, a foreshadowing of the bliss of the predestined. The holy Mass for the occasion was said by Reverend Father Rector, who always addressed the children in words so well chosen that they could never be forgotten by those present.

Three weeks later came Confirmation Sunday, equal in splendor to First Holy Communion Day, with the additional feature of a procession to meet His Grace, the Archbishop. This procession might justly be called a profession of the faith and loyal Catholicity of the Parish. Every Sodality and Society was represented. His grace was met at the northern boundary of the Parish and escorted in state to St. Ignatius College, where at 3 P. M. another procession formed, consisting of the Archbishop, preceded by about 150 altar boys and the pastors and faculty of the College. This religious procession entered the Church. After a short discourse on the Sacrament of Confirmation, the ceremony began. Not infrequently the class numbered 900 children and some 50 or 60 adults, so vast was the congregation.

In connection with the Church might be mentioned the names of some of the holy Jesuit Fathers, who labored so unceasingly for the spiritual and very often for the temporal welfare of the people. First, saintly Father Andrew O'Neill, of whom mention has been made. Dear to the hearts of all but dearer still to the little children whom he loved so much. Never a harsh word from his lips, only excuses for thoughtless conduct or if the wrongdoer did merit punishment, how kindly was it given by this strong man of God. Then there was Father Weinman, who established the League of the Sacred Heart in the School. A familiar sight was it to see Father Weinman walking down the street, probably on a sick call, or some errand of mercy, followed by a troop of small children, for like Father O'Neill he, too, found time to speak a kind word to the little ones.

A word in passing concerning the annual St. Patrick's Day Entertainment at Morgan Street Hall. The six schools of the parish were always in evidence on the stage on the two evenings of the performance. Father O'Neill would permit none of his devoted children to be slighted. Each class had its appropriate song or recitation, but what was of paramount importance was the Catechism examination which greeted the performers as soon as the curtain rose. Father O'Neill, his smiling face, fairly beaming, for had he not himself instructed those very children in the rudiments of their religion, was the examiner. First came the question to some bewildered little Johnnie, "How many Gods are there?" Poor Johnnie forgetful of the rules of grammar would shout at the top of his voice, "Fader, dere are One God." To be sure this response would be met with a loud burst

of laughter. Nothing daunted, the good Father would ask another sunny haired, bright face lad, "What is the One True Church?" Invariably the answer was "The Holy Family Church." Much applause and more laughter followed. Then as a sort of finishing touch to his quizzing came the question "Who baptized you?" Then would a second generation reply in clear youthful tones "Father Setters." Yes, good Father Setters. He, too, like many of his noble co-laborers in the Master's Vineyard, lies at rest in Calvary. How I love to make a "veritable pilgrimage" to the graves of those hero priests of dear old Holy Family Church.

That learned, eloquent Jesuit, Reverend Michael P. Dowling, when the parish began to decline, because the parishoners started to move westward, consolidated St. Aloysius and Holy Family Schools and requested the Sisters of Charity, B. V. M., to take charge of the Holy Family School. In September, 1896, the new Holy Family School, as we may designate Father Dowling's union of the two schools was opened with energetic Father Curran as Director. Progressive Sister Mary Hilary, Superior, aided by a corps of forty-two efficient teachers took up the work of reconstruction. The entire teaching Sisterhood for Holy Family, St. Agnes, St. Joseph and Guardian Angel Schools resided at the St. Aloysius Convent, no longer a school save for the two rooms of beginners. There was no co-education at Holy Family School. Sister Mary Olivia taught the 8th Grade boys, in what had been Father O'Neill's office and Sister Mary Geraldine presided in the 8th Grade girls' room.

September, 1896, saw the splendid opening of the

Parish Schools. The decline of the parish had set in but seemed now to halt for a period of two or three years. Children's Mass was said in the upper church at 9 o'clock every Sunday and Holy day. At this Mass there was congregational singing and a short practical instruction. To the music of a religious march, the thousands of children filed down the middle aisle in ranks of four. Truly a beautiful sight. In passing, special mention might be made of the praiseworthy young ladies who were organists in those golden days of Holy Family Parish. Who does not remember gentle Alice Shaughnessy; amiable Mae Lorden, and pretty, winsome Marguerite Shannon? The Boys' Sodality received Holy Communion every third Sunday and the Girls', with a membership of 400, on the fourth Sunday. A devoutly, beautiful practice during 1903-4 was the Novena of Holy Communions every third Friday for nine months preceding the Golden Jubilee of the Immaculate Conception. This Novena terminated with solemn services, December 8th, 1904, conducted by Reverend Henry Dumbach, S. J., of happy memory.

Father Curran was Director of Holy Family Parish Schools until failing health forced him to relinquish his charge to be succeeded by Father Masterson. The moving of parishoners now became alarming, scores of families moved to different parts of the city, but God's blessing so lavishly obtained in Holy Family Parish accompanied those good people and as Ireland of old sent out her missionaries to disseminate the true faith to the pagans and idolaters of Europe, so too, did the members of Holy Family Parish bring the true faith with them to all parts of

the big city. Today, no matter to what parish you may go you'll meet a hearty hand shake from some former member of the Parish that Father Damen established.

THE VALLEY

BY MYLES SULLIVAN

The Valley in 1856 was mostly swamp. In that year Anton Beresheim established himself at the corner of Catherine now known as Fifteenth street and Morgan street. He and his son, Anton, Jr., started a grocery, saloon and match factory and lived there until 1890. Anton, Sr., died about 1875 and Anton, Jr., carried on the business. Many quaint characters frequented "Tony's" in those early days amongst them was one, Goodman, who kept cows and sold milk in the neighborhood. Goodman had a son, Augie, now known as Professor Eldora, a very successful Vaudeville performer. Augie started out doing stunts in a big barn belonging to his father; juggling, trapeze work and bareback riding on an old horse. "Ein Cent Matches" or "Matches Henry," was another character; he peddled the matches that were made in the factory. Humelseim an exiled German Count helped in making the matches. He used a tool that looked like a carpenter's plane with an opening on the bottom the size of a match stick. This he ran along the log cutting out the sticks. The sulphur was then placed on the ends and they were ready for market. The lumber was obtained from old lake schooners which were out of commission.

Tony was a very kindhearted man. Some of the people who traded with him borrowed from him and

when his back was turned rubbed out the record he used to make on a slate he kept for that purpose. One man, after thirty years, paid back \$70 he owed because he said he could not sleep, Tony signed notes, and bails and bonds, Mrs. Beresheim says he wrote too well, and had to be curtailed otherwise they would have been bankrupt. In 1890 he built a house at Fourteenth Place and Morgan streets where the Egan family lived with them for nineteen years. Rev. Thomas and Rev. Joseph Egan, S. J., were both born there. The Beresheims had nine children. Tony is now eighty years old, married fifty-six years. He is hale and hearty, and Mrs. Beresheim is bright and happy. Lucy, their daughter, is living with them.

After the fire, Tony took care of six families, thirty-two people sat down to the table at one time. Five families were almost naked, and had to remain five weeks, until relief shanties were built, for them.

Jim Carr, a cattle buyer, was an old neighbor of theirs also Mrs Conley, who lived in Rebbecca street. She kept a number of goats. Mrs. Mooney another neighbor had a son, Charles, who was home after a season on the stage starring in his own play "General Grant's Trip Around the World." His mother had prepared an elaborate breakfast in honor of his homecoming and had left it a few minutes to get something at the store, when one of Mrs. Conley's goats walked in and ate the breakfast and table cloth to boot. Mrs. Mooney, returning from the store, met Mr. Goat leisurely coming down the front steps, passing each other very respectfully as if nothing had happened.

In the early seventies the Valley from Stewart

avenue to Racine avenue was pretty well settled. The work on the railroads attracted many families to the place. Mr. Britt an old settler remembers when there was only one Jew on the west side. He kept a liquor house and grocery in Canal street, near Wright. He remembers also when Fourteenth Place was the end of the Blue Island avenue car line. Mr. Britt lived in Catherine street near Loomis. For many years James Cahill, nicknamed gentle Jamesie, kept a saloon and grocery at Fifteenth and Loomis. Simon Higgins, Fifteenth and Blue Island avenue, also had a saloon and grocery. The first junk shop in the neighborhood was conducted by an Irishman, James Barry, at Fifteenth and Blue Island avenue. Henry Sherer was in the sash, door and blind business at Henry and Blue Island avenue. The work was done by horse power. Afterwards the firm moved to Fifteenth and Blue Island avenue and operated the plant by electricity. The Love Foundry occupied the corner of Racine and Fifteenth streets for many years. Mr. Farley, a pioneer piano mover resided in Catherine street between Center and Blue Island avenue. Bill Foley was a horse dealer, Fifteenth and Loomis. His son is now a policeman.

The Sheahans of Margaret and Catherine streets, used to get the neighborhood cows in a drove and pasture them at Wood and Catherine streets. Mr. Mulvihill, grocer, Fifteenth and Blue Island avenue lost an only daughter and moved to California. Phil Cullen kept a store, Fourteenth Place and Morgan streets. Ed. Prindiville was at Solon Place and Catherine street and Tom Pepper at Fourteenth Place and Solon. Mr. Miniter was on Rebecca near Morgan. Capt. Morgan Collins' father was in the

grocery business at Morgan and Fourteenth streets. McGreevey's at Fifteenth and Solon Place, was another old time grocery in the Valley. D. M. Osborne's warehouse, recently destroyed by fire, stood facing Rebecca street on Morgan for over fifty years. The building was struck by lightning many years ago and half of the two upper floors were torn away. Last year fire destroyed this old landmark and there is a fine modern structure in its place. The Lordens lived on Catherine street right after the fire and the Youngs came to live on the street in 1866. At that time one could look from Morgan to State street. A public pump at the corner of Halsted and Fourteenth Place supplied the district with water. A Punch and Judy show in Canal street run by a man named Niemeyer was the movie show of the time, and Humpy Carey played the fiddle for the weddings and entertainments.

BACK IN THE SIXTIES

BY THE LATE THOMAS DALY

Pat Daly lived on May street, North of Taylor street. When not working as a carpenter he obtained a job at the North Side Rolling Mills for fifty cents per day. He walked to and from his work every day.

Mrs. Daly was known as "Mrs. Daly on the hill."

When the neighbors had any tough problem they were advised to go and see Tom McEnery.

Cottages in the neighborhood were small with the floor almost even with the ground. One day a woman prepared a large batch of "dough" and left it near the stove while she visited a neighbor. While

away an old white horse—too old for work—entered the house and ate the entire output.

The “Garden City Prairie” was bounded by Rucker, Taylor and May streets. After the game the players would assemble at the Home Plate and give three cheers.

P. S. Mr. Daly penned this note to Bro. Mulkerin just a few days before his death. The original was not dated, but the post mark gave the date of mailing, which was January 23rd, 1923. Mr. Daley was buried February 2nd.

REMINISCENCES OF A SISTER OF PROVIDENCE OF

ST. MARY’S OF THE WOODS, INDIANA

So there is to be a chapter in your book entitled The Community. A happy choice—“The Community!” No better term could have been selected, for, in those olden days, everything was almost “common”—*omnia communia*—among the members of the parish; and, well might it have been said of them, as of the first Christians: “The multitude of believers had but one heart and one soul.” As in a united family—and a “holy family” the parish was—all shared alike in the joys and sorrows, in the failures and successes, and in the material poverty and the spiritual riches of those early, struggling days.

And even during the later, growing years, the church and parish celebrations were still family affairs; the “Sunday School Entertainment” in the Brothers’ School Hall, the “Semi-Annual” at the College, the Bazaar in the Sodality Hall, all were events to look forward to for weeks, by young and

old alike. Did they go for amusement, or to find a means of beguiling an idle hour? I think not. The "tired business-man" had not yet appeared. There were, then, only the wholesome, healthy fathers of families, who came from the office and shop, the store and factory—sturdy, honest men, with the light of faith shining in their souls, and the fire of charity burning in their hearts—and they came, the whole family with them (all except the baby who was left with Grandma or over at a neighbor's)—they came because of the genuine, hearty enjoyment to be found in this whole-souled reunion of relatives and friends.

What a rich and blessed inheritance has come down to us of the second generation—to us, who are now at the hill-top of life, the half-century mark, and are ready to go down, or are already descending, "life's westering slope"—what a precious inheritance in these memories of the simple lives, and earnest deeds, and fervent prayers of our parents and grandparents! Confessors of the Faith, they were, all of them, who, though not living in times of persecution, were none the less heroic by the fidelity and perseverance with which they did the duty that came to them; met, with resignation, the trial that was theirs; of their limited means—or of their poverty—gave the mite, that, united with the thousands of other mites, built up the great and beautiful church and its numerous schools of which they were justly proud.

To the various devotions they came, through storm and flood, through sleet and snow, at early dawn or in the evening hours. Across the broad prairies, they tramped—the barren prairies, unshaded in the heat of summer; and in winter, open to the piercing

winds from the west and the north—along the unpaved, muddy streets where, sometimes for blocks, there was not even a sidewalk. No automobiles, no street-cars, and, during the first years, not even the “Bus Line,” that later ran along Twelfth street, and along the cross streets, also—Halstead and Canal.

It was the “Faith of Our Fathers” (kept alive and active by zealous pastors) that urged them on to the weekly and daily devotions in their beloved church; and it was the love of the Heart of Christ that attracted them, and prostrated them in humble, but joyous adoration before the Tabernacle, at Sunday Mass of obligation, at week-day Communion, at the evening Benediction, and at the Forty-Hours’ Adoration. Would that the faith, love, and fervor of that first generation, their fidelity to the duties of religion, their honesty in business dealings, their unquestioned integrity of moral life, and the beautiful union and sweet simplicity of their homes, might be passed on to the future generations of the parish.

Are the present generations—the third and the fourth—carrying on the sacred traditions?

But this is a digression, and far afield from the “social affairs” of the parish in the 60’s, 70’s, and 80’s. The Sunday School Entertainment was always held on St. Patrick’s night, or, on the night before, perhaps. Here, someone at my elbow prompts me, and says, “There were two entertainments; always two. And the proceeds went to the Sunday School Association to help pay for the little Sunday School papers—‘The Messenger,’ two ‘Mirrors,’ and one ‘Companion.’” The list rolled out, without a moment’s hesitation, as she checked them off on her fingers.

Yes; it all came back to me, then—a different paper for each alternate Sunday. How well-provided-for were we happy children in those happy days!

“Yes,” she continued, “there were always two entertainments. The first night was for the little people, when the primary classes of boys and girls from the different schools were questioned in public on the stage, after which each group sang a hymn or an appropriate song. Oh! weren’t they sweet—those dear old songs!” she said. “Can’t you hear them, even now?” And softly she sang: .

“France has the lily, and England the rose;

But everybody knows where the Shamrock grows.”

“On the second evening,” she went on, “the older girls from St. Aloysius School, or from the Sacred Heart gave a play; or they both did. And the Brothers’ School boys, too, usually had a drama. The lessons I took from the Bible stories, there enacted, were always more vivid to me than anything I ever learned later from books.

There was much fine acting—amateur, though it was—and artistic staging in those simple miracle and mystery plays of nearly half a century ago; and those who witnessed them will never forget the scenes—nor the lessons—of “Joseph and His Brethren,” “Job,” “The Wise and the Foolish Virgins,” “The Prodigal Son,” and the various Christmas plays.

It is half past seven, the evening before the feast of St. Patrick. Crowds of merry, happy, friendly people are mounting both flights of stairs leading to the Holy Family School Hall, on Morgan street. The usual Sunday School entertainment is about to

begin. A "family affair," indeed it is, for Johnnie is to be in the bible history class, and Nellie in the catechism class; little Rose the seven-year-old, is to be an angel in the tableau, and cousin Tom, a soldier in the play.

Brother O'Neill's band has just finished, with a flourish, the ever-welcome medley of Irish airs that brought smiles and tears to many a face, and found an echo in every heart. But—look—the curtain is rising! Oh! the thrill that passes through the waiting fathers and mothers as they smile upon the unforgettable scene—rows and rows of little white-clad girls standing there upon the stage.

Then, down in front, beside the band, rises the much-loved Father O'Neill—in those days, strong and active—and, in a voice that can be heard throughout the hall, he asks: "Who made you?—the first little girl on this end"—pointing to the right.

"God made me," comes the prompt reply.

Again the voice of the examiner: "Why did God make you!—the second little girl on this side"—and he points to the left.

And—oh!—the rightful pride and joy that beams on Papa's and Mamma's faces, as, in answer to the Reverend Father O'Neill, Nellie's words, in clear, silvery tones, float out over the listening hundreds: "God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him, forever, in the next."

One evening in the seventies the writer was an angel, waiting in ultra-earthly calm, with several other angels, in the south schoolroom below the stage of the Holy Family School Hall. Lovely cherubs

they were, with long flowing robes and shimmering wings, looking wistfully toward the winding stairs leading to the stage above, whence, at any moment, might come the tremendous summons to appear. Suddenly the peaceful atmosphere was disturbed by the noisy entrance of several hideous, black imps, with horns on their heads, and red circles around their eyes, who turned summer-saults and hand-springs, and otherwise disported themselves, up and down the aisles, and over the tops of the desks—much to the terror of the screaming cherubs, who rushed headlong for protection, their angelic dispositions completely upset.

Does my memory play me false, or was it a boy named Jennings, who was the best of the imps—or the worst?

Answer: There was such a boy, James Jennings. He could play the imp like an actor, which he later became.

No normal boy or girl in the parish, forty years ago, would have missed the fun of going for Easter water on Holy Saturday. Who, that ever participated, could forget the hilarious good-times of those few hours? They were worth waiting for, during “the forty days.” They would put the can to their mouths and drink heartily of the Easter water and go back and fill it again if need be.

The annual event took place in the east—front—vestibule, at the foot of the gallery stairs. At least, the vestibule was important, inasmuch as it housed the hogsheads of Easter water and the privileged boys who were to dispense it. But—the principal part of the performance was out on the stone steps, where about a hundred vigorous young papists, in

gleeful spirits, were laughing, shouting, and calling, scrambling and crowding—each striving to be served first—and abundantly!—with the blessed water. And the receptacles!—pitchers, tin buckets, bottles of all shapes and sizes. Good nature and reverence, withal—and a “lively” faith! Those were “the days of real sport.”

Yesterday (wrote a Sister of Providence) I sent for one of our Novices, Sister Mary Agnese (Ethel Prendergast), and said to her: “Sister, I have a letter here from Brother Mulkerins, who writes to acknowledge the list of our Sisters who had been members of the Holy Family Parish. He says he thinks that the names of some of our later recruits might be listed by other parishes, also. What claims have you, Sister, to the Holy Family Parish?”

Miss Prendergast (now a Novice at Saint Mary-of-the-Woods) is the daughter of Mr. and Mrs. James T. Prendergast of 4426 Washington Boulevard. Mr. James Prendergast and his brother, Mr. John Prendergast, are the owners of the well-known old firm (Incorporated 1875), the John Fitzpatrick Company, Western Avenue and 28th Street.

“What claims have I to the Holy Family Parish?” Sister Mary Agnese looked at me with eyes wide with amazement. “Why Sister!” she exclaimed, “my father and mother were married in the Holy Family Church.” “And,” she added with subdued excitement, “they were both baptized there, and so was I. They both made their First Holy Communion there—my mother, Agnes Russell, from the Guardian Angel School on Forquer street, and my father from St. Joseph’s School on Thirteenth street.

“And, Sister,” she said laughingly, “my father was born in the year of the Chicago fire, on September 1st. The fire broke out in Mrs. O’Leary’s barn on DeKoven street, you know, just back of Forquer, on October 9th, when my father was six weeks old. Mrs. John Fitzpatrick, his aunt, who at that time was living on Canal street near Forquer, carried him in her apron to a place of safety. His mother had to take care of the rest of the children. For a long time we didn’t know Papa’s age,” she added with a twinkle in her eye. “We never could find out; and, though we had heard of the Chicago fire incident, it had not occurred to us to look up the date. But once he ran for an office; and then it all came out in the papers.”

The other “later recruits” all present similar claims; that is, all were born and baptized, and spent the greater part of their lives, in the Holy Family Parish. In each case, however, the families have, within late years, moved to other sections of the city.

“When seven years old,” writes a Sister of Providence of St. Mary’s of the Woods, “it was my privilege to have had, as a teacher at St. Aloysius School, a Sister of Charity called Sister Mary Cleophas. So real was her spirituality and so attractive her holiness—though the children would not have been able to define her charm, nor to explain it—that she completely won the confidence and love of her little pupils. Her influence over them was far-reaching and enduring. Under her guidance, prayer was a delight, little “acts”—as she called sacrifices—sweet and easy, and visits to the Blessed Sacrament were familiar talks with the best of all friends. She inspired a personal love for Our Lord in the Holy

Eucharist. Faith? Those children of hers did not believe; they knew that He was there.

At the beginning of each school session—morning and afternoon—just before we turned to kneel for the opening prayer, she stepped down from the platform to say a few words that would lift our hearts to God and to heavenly things, and would prepare our minds for the work of the day. The writer, being “short of stature,” sat in the front seat, that year, and looked forward, longingly, for the moments when the dear teacher would stand close to the little front desk, while giving her instruction. As she lifted her thin, slender hand, between me and the sunlight, I could see the natural rosy glow through the almost translucent fingers, and—so great was my idea of her holiness—my child mind easily persuaded itself that this ordinary circumstance was something supernatural.

Oftentimes, when speaking to my mother about Sister Mary Cleophas, I said, in childlike seriousness, “Mamma, I am sure she must be the Blessed Virgin, come back to teach us.” Each week, over Saturday and Sunday, Sister gave us, as “home work,” the composing of original aspirations. If we could not yet spell the words, ourselves, we might ask someone at home to write the prayers for us; but the composition must be our own. On Monday morning, very happy were those little girls, whose aspirations merited special approval. “Oh! how beautiful is this one,” sister would exclaim. “Now, let us all say it together: ‘Sweet Mother, teach us to love Jesus!’ ”

(From a Sister of Providence of St. Mary’s of the Woods, Indiana.)

RECOLLECTIONS OF REV. WILLIAM WHALEN, S. J.

Dear Brother Mulkerins:

It is a far cry to the dim and distant past, but I'll try my best to recall some of the incidents which helped so much to keep the home fires burning in those halcyon days.

My earliest recollection of the olden times is the fear that came over me when first I accompanied my father to a Solemn High Mass. The organ which has been quiet for so many years fairly shook the church and made me very nervous about staying in the edifice. Shortly afterwards I joined the Acolythical Society, but as I didn't know the way to the Church, Jim Cagney, a cousin of Fr. James Sullivan, used to take me with him. This was previous to 1877 because Fathers W. Wallace and M. O'Connor went to the novitiate that year, and I distinctly recall both of them. Father Van Leent had charge of the Society at the time and he encouraged the boys to attend faithfully by handing out periodically at the meetings such pious articles as beads, crucifixes and medals. I am sure I was often the source of much amusement to the older ones, who would urge me to fall in line on every occasion of a distribution of prizes. At that time, St. Joseph's Home and the Sodality Hall were not built. I believe it was during this period that Father Damen had a public procession in the streets on the Feast of Corpus Christi. We marched as far as the Madames' on Taylor street, where there was an altar on the grounds. The dust played havoc with the vestments and cassocks, and may be this was the reason of no recurrence of the procession. The dedication of the Madames'

Chapel must have occurred about this same time. Bishop Foley officiated and though quite young, I played the part of page during the ceremony, which to my recollection was interminably long.

In those days whenever there was a Funeral Mass, we used to leave the school to serve, and our reward was candy or watermelon, according to the season. We considered it a great feat to carry the watermelon up the church tower ladders to the place where the bells were suspended and there devour it while waiting patiently and fearfully to hear the big bell ring. If time wore heavily on us, Johnnie McLaughlin, the son of the Undertaker, would take us across the street to his father's establishment, where we would try various coffins for a snug fit. Besides the men who entered the society, other big boys at the time were the Westwood and Liston Brothers and a boy named Nesbit, none of whom I've seen since.

We were always on tiptoe of excitement with picnics, feasts and other activities. The great event of the year to my mind was the spread given to the orphans from the South Side during the Christmas holidays. The hall on the top floor of the "Brothers School" was crowded with tables heavily laden with every variety of food and confection. The thousands of children attending school brought their quota of supplies, which seemed sufficient to feed the city. I believe all the busses of the city were engaged for the occasion and this ride from the South Side was no small part of the orphans' pleasure. Twelfth street was unpaved at that time and, of course, there were no street cars. Father Ragor's father controlled the bus line, which ran a regular schedule between Ashland avenue and Canal street. Beyond

Ashland avenue to the West as far as Riverside, the favorite place for picnics, there were very few houses. Our landmark at Ogden avenue was a famous beer garden, called Ogden's Grove—this continued to run for years, but this is a digression. Besides the feast, we gave the orphans an entertainment, but this, I think, was more or less of a bore to them, as their eyes were glued on the tempting tables. What they couldn't put inside, we made up in packages for them so that nothing remained on the tables. The superior of the orphanage at the time was my Father's cousin. I believe the Sisters who conducted the Institution were St. Joseph sisters from St. Louis. The cornet band of the school had quite a reputation among the city's musicians. The drummer, Billy Nagle, was on account of his skill, known among the small boys as a star ball-player is today. The cornet, fife and drum band and cadets were engaged frequently by different societies, especially the A. O. H. On one St. Patrick's day we marched in the snow, I'm not sure whether to the Cathedral or to St. Mary's on Wabash avenue, but I do remember that we expected to drop in our tracks at every step. Another occasion saw the Cadets in a competitive drill—Battery D with the Zouaves of St. Patrick's Parish. We won.

The Young Men of the Parish usually gave an entertainment during the Christmas holidays, because they could have the services of some stage stars, notably John Devlin, brother of Vincent, who returned home at this time for his vacation. These shows had a professional air and were very well patronized. When the Opera "Pinafore" was first produced in Chicago, the young men gave a minstrel

show, which was a burlesque of Pinafore. Six of us cadets spent two hours a night for two weeks drilling to the music of the songs and at the performance made quite a hit going through the manual of arms to music without any command.

The school periods were much longer in those days and the vacations correspondingly shorter. We continued classes until July and opened up in the middle of August. Brother O'Neill was accustomed to corral about six of us for these vacation days to help him oil the high picket fence encircling the school property. Our reward was a picnic at the close of summer. On one of these picnics, Father O'Neill, who loved to fish and joke as well, was very much nonplused when he asked a farmer at the fishing pool what he would fall against if he dropped into the water. The astute farmer replied "He would fall against his will." I suppose he heard the joke before. Father O'Neill did.

During this period Tom Scully, afterwards Judge, and I served Mass daily for three years at St. Aloysius School.

Later on in Father Van Agt's time, the Acolytes had a picnic in Milwaukee, a two-day event. The Milwaukee boys took us to their homes for the night and the day was spent on the Soldiers Home Grounds outside the city. The Acolytes were very prompt in reporting for service in those days, regardless of weather conditions. Rain or shine, deep snow or chilling blast did not deter them. Because of the large congregation, numbering 5,000 families, there were many priests at the church and college and in consequence many Masses, but none too many for the Acolytes. They were on the job at all times

and in this I think they excelled similar organizations in other cities of my acquaintance. On solemn occasions when the whole Society turned out *en masse*, with its many colored cassocks and capes, its angels in white on the altar steps, its leaders, six censer bearers and two masters of ceremonies, it presented a veritable scene from Fairyland, moving about in well executed formation with the myriad lighted majestic altar as a background.

Times have changed since then and the small congregation remaining affords but a sad memory of past glories and achievement.

NOTES ON ACOLYTHICAL SOCIETY BY REV. JOSEPH A.
MURPHY, S. J.

Mr. Van Agt, S. J., came to Chicago from Milwaukee in the fall of 1869, and the lads of Holy Family School were wondering what would be his regime after the departure of Brother Grennan for St. Louis. Dear little Brother Schulze gently broke the ice for us by telling us that Mr. Van Agt was a Hollander, that his health was not good, that he was soon to be ordained and that we boys had better look to our conduct so as not to make Mr. Van Agt's rule a hard one for ourselves. "Andy" Carr, afterwards the Pastor at Aurora, Illinois, had just come into the distinguished Parish office of the best server and the leader of the Acolytes. Vincent Devlin was a delicate boy from Damen street, whose literary tastes were even then clearly marked by his teachers in Room 5 of Holy Family School. Edward O'Brien was his literary rival. These three were acknowledged leaders but some minor lights twinkled in the classes below Mr. Dunn's. Con and Dave Sullivan,

Jim Marsh, Jim O'Connell, Joe Gorman, Tim Moroney, Tom Mullaney, Jerry Tierney, and M. Corboy held the center of the stage often after the departure of the demi-gods, Tom FitzGerald and Mike Cushing, for St. Louis.

Mr. Van Agt began his work by enrolling a large number of boys from Rooms No. 6, 7, 8, 4 (remember Room 5 was always the high class of the Holy Family School) and though those who hung over from the Grennan regime had scant respect for the recruits the latter soon made their presence in The Acolythical Society a very noticeable phenomenon. Most of them lacked the bump of reverence for age and position and their elders had a hard task to hold their pre-eminence. Mr. Van Agt organized the lads into "bands"—assigning to bands and leaders of bands the duty of serving at all functions in their designated places, extras being provided for by the officers in charge of the band. On great feasts the whole organization was pressed into service, and for the proper and dignified performance of their roles as Acolytes, censer-bearers, "angels," etc., several rehearsals usually preceded the feast-day appearance. Among the new boys of the period were some recent additions to the parish, such as the two Murphys, Tom and Joe, just from Ireland, John Bus, Bill and Tom Colbert, Ed. Sendelbach, "Greek" Ryan, Ed and Jack Puize, the brothers, Joe and Pat Ward, sons of the parish factotum, "Tim" Ward, Pat and Jim Comiskey, older brothers of Charlie (who were only admitted after a severe examination) and Joe Devlin, Jim Hines, Joe Breen, Joe Hickey, Jim Delihant and Eddie O'Sullivan. Later in the year came the Cagney Brothers. Jim

Sullivan, Jim Curran and the Bartleys. It was certainly a mixed assembly that used to meet at the Director's call once a month in the sacristy back of St. Joseph's Altar where Brother Schulze had a little cot shut in behind the big east entrance to the sacristy, and both Mr. Van Agt and the officers had no easy time to keep order. Sometimes in the midst of a fervent address by Mr. Van Agt the two big bells set up in the "yard" back of the church would suddenly startle us all and half the parish. Three or four minutes later a quiet-mannered lad would come in and offer an excuse for tardiness with a sly wink to the gathering. Joe Schaefer and Bob McGearry had a weakness for ringing the bells in that fashion. John Brennan and John Driscoll liked noise, too. Tom Murphy was not a school-boy; he had only come to Chicago in 1867, but he was "elected" President of the Acolythical Society in 1869 by the combined votes of the Director and a group of other Jesuits and the members of the Acolythical Society. He never got his brother's vote, strange to say. Both Carr and Devlin were permanent office-holders. They could not be pried out, so we did our best to make their lives interesting if not always glad.

MEMORIES OF MOTHER GALLWEY

BY MARY ONAHAN GALLERY

The history of the Jesuits in Chicago is intimately connected with the story of the Religious of the Sacred Heart. On March 21, 1857, Bishop O'Regan writing to Father Damen, who had just established the Jesuits here, said: "I have now another trouble

to give you. It is this. I want to bring the Ladies of the Sacred Heart to Chicago and I want this to be done this summer. * * * I write this day to Madame Gallwey and through God and his Virgin Mother I implore success for this good and holy project."

Madame Gallwey was then in St. Louis where the great convent of Maryville was being built. She was a woman of large vision and great ability, a worthy co-laborer of such men as Father Damen and Father Sorin. She was superior of the old city house of St. Louis. One of her pupils was a young Chicago girl, Margaret Duffy. This young girl had left a sweetheart behind her in Chicago who, not to be daunted by convent walls, made shift to write to her. The letter was smuggled into the convent by a bold mutual friend. After she had read the letter this pupil of the Sacred Heart with apparent innocence but none the less considerable native guile brought it to Madame Gallwey to read.

One can imagine the feelings of that stern faced nun as she read this ardent love letter. But she was a level headed woman and worldly wise in many respects and she knew there were other vocations beside the call to the cloister. The letter was signed "Will." Asked for an explanation the explanation was found entirely too laudatory. "I will have to have some other person's opinion of him besides yours, my lady," she said to the eager eyed girl beside her.

In writing to Chicago she learned that the "Will" who had so daringly violated the convent calm was William J. Onahan, a promising young man, a zealous Catholic and a great friend of Father Damen.

The courtship was allowed to proceed though the letters were no longer smuggled. Evidently the nun was taken with the writer of the letters and when she came to Chicago to look over the ground for a foundation, one of the first persons to pay his respects was William J. Onahan.

"It was in the Jesuit parlor on Twelfth street. I was a little uneasy as to how she would receive me knowing I had violated all convent rules but I put a brave face on it and dressed up in my best—I was quite a beau in those days. My flowered waistcoat and cape coat were the top notch of style. Presently the parlor door opened and a stately, eagle-eyed nun stood in the doorway. She eyed me silently from top to toe for a moment and I eyed her. It was a mutual appraisal.

"So this is the 'Will' I have heard so much about," she said.

"Yes, Madame Gallwey," said I assuming a boldness which I did not entirely feel.

The interview proceeded and was the beginning of a friendship, true, tender, deeply spiritual which lasted until Madame Gallwey's death.

Father Damen found a valuable lay friend in my father. Indeed with true Jesuit wile—a wile possibly sanctioned by the Scriptures, though I myself can scarcely be expected to praise it, my own existence hanging in a precarious balance thereby, he sounded him on becoming a Jesuit.

"But what will become of Maggie!" asked my father.

"Oh, Madame Gallwey will take care of her," was the airy reply. (For the moment I became one of Alice's Dream Children.)

My father shook his head. Maggie was too dear for that.

The day before their marriage my mother went to see Madame Gallwey, who, as she was leaving, gave her this advice. "Don't expect all sunshine, my dear. There will be rainy days as well. Be saving and thrifty. Never run a pass book at the grocery. And remember no matter what happens never come to me with any stories about Will because I will know beforehand that you will be the one to blame." The speech was not entirely fair but my mother was too much in love herself not to accept it meekly.

It is not surprising therefore that the last lines Madame Gallwey ever wrote—written as she lay dying on the fly leaf of a small Following of Christ. In a dim, trembling hand are the words: "To Will: Make this book the study of your life."

Some writings of Mrs. Mary Onahan Gallery concerning the old Sacred Heart Convent inspired a former student to poetry. The convent on Taylor street was burned March 8, 1910. Immediately after the fire Mrs. Gallery told some of her girlhood experiences in the convent to a reporter for the Daily News. On March 12th, four days after the fire, the following letter was sent Mrs. Gallery dated from Bridgeport, Connecticut:

Dear Mrs. Gallery:

The Daily News from Chicago came today and gave me the news of the Taylor street fire. The occasion I hope pardons the inclosed lines and my intrusion. I do not often break forth into verse, but the news of this morning struck in deep.

Cordially,

MARGARET C. BOYNTON.

VERSES TELL OF MEMORIES

The verses referred to are headed "On Hearing that the Old Convent of the Sacred Heart, Taylor Street, Chicago, is Burned:"

Well do I mind thee, dear, old house,
Set wide beside the prairie;
Austere, remote, with palings high,
Forbidden almost eerie.

But when one came to know thee well,
How different thy seeming;
Translucent now with joy and love;
With peace and knowledge beaming.

Like violets beside thy shrine,
What gracious lives were hidden;
Their mem'ry still like rare perfume,
Makes sweet life's path storm-ridden.

Thy friendly hands that grasp our own
Beside thy shaded portal
Have loyal proved and loyal will
Until the home immortal.

All things must pass, and we pass, too,
They told our youth's far dreaming,
The gentle ones who here abode,
And showed us life's true meaning.

Hail and farewell, oh, dear old home!
This joy to us be given;
May all who loved thee meet again,
Full merrily in heaven.

EARLY GRADUATE OF CONVENT

"The enclosed speaks for itself," writes Mrs. Gal-
lery. "The Daily News evidently travels far. Mrs.
Boynton is one of the early graduates of the Taylor
street convent, daughter of one of Chicago's early

settlers, and wife of the well-known swimmer, Paul Boynton."

RECOLLECTIONS OF REV. EDWARD O'REILLY, PASTOR
OF ST. PATRICK'S CHURCH, SOUTH CHICAGO

Father O'Reilly says he came to St. Ignatius College in "73." Walked every morning to the college and back again from Thirty-third and Halsted. There were no cars on Halsted in those early days. There was a bus line north of the bridge on Halsted. "This we seldom used, as we could make better time crossing the prairies when the weather was favorable and the ground dry, but when the weather was wet, just imagine the time we had in trudging through mud and slush. Halsted was not paved south of the river and even north of the river the ups and downs were difficult. Some lots had no sidewalks and before others the walk was broken in many places. When some of the boards were missing one had to dodge this hole and that, watch out that he did not get hit on the head with the end of a plank, as some one stepped on the other end, so that two persons tried to keep step as best they could in order that both would step on the plank at the same time. In winter our hardships were considerable, as will be admitted when one considers the long cold winters of those early days. Snow from six inches to six feet and the ice so that there used to be horse races on the river between Halsted and Canal street.

There were several of us boys who came from the South Side. I will mention a few: I came from Halsted and Thirty-third streets, Father Gillen from Thirty-seventh street, and Father McGrath, now of the Albany Diocese from Thirty-first and Indiana

avenue, and Mr. O'Connor from Thirty-ninth street.

I had for my fellow classmates: Mike O'Connor, John Donoher, Jim Curran, Jim Sullivan, and Will Fanning. All of these became Jesuits and distinguished themselves in many lines. I had also several others: Jimmy O'Connell, S. J., who was accidentally drowned; John Suter, Will Shaefer and Tom Healy.

My recollections of some of the Fathers and professors will never be forgotten: Father Coosemans was considered by all a very saintly man. He died of a sudden stroke of apoplexy. Father De Blieck, a very dignified, learned and a great orator. Father Verdin, who was prefect of studies, was one of the most lovable of men, kind, approachable, and lenient. Mr. McErlain, S. J., was another fine character.

Pranks and tricks were played, we had to have our fun in those early days. I mention a few:

One day Mr. McErlain was explaining the use of a battering ram and drew one on the black board. At a desk near the door sat Will Fanning. We were just after getting new desks in our room. Will was very busy drawing a picture of the battering ram on the top of the new desk. Just when he had completed the drawing to what he thought his satisfaction, who should come in the door but Father Verdin. He viewed the drawing on the beautiful new desk, and asked whose workmanship it was. Fanning answered with an air of pride as to his talent as a draughtsman, that it was his work expecting Father Verdin to praise him for it. Father Verdin without further delay gave him a reminder that he never forgot. That was the first time I ever saw the gentle Father Verdin on the war path.

At the Eleventh street side of the college ground there was a cow barn and yard, where a couple of milch cows were kept. Some one made a present of a buffalo calf to Father Verdin. We boys used to pet and play with the calf, also tease and prod him so that he really became vicious. Good Brother Schmidt used to attend to the cows and the young buffalo which by this time had grown to a good size and had also grown vicious from our playing with him. One day after we finished provoking and prodding the poor beast, Brother Schmidt went into the pen to look after his feed. The little buffalo got mad and pushed Brother Schimidt over the fence without inflicting any injury beyond a great scare.

This good Brother Schmidt was very popular with the boys. He had charge of the chemistry room, and at times we would help him put things in order, at other times we would hide some of his tools and implements, to his great annoyance.

Father Lambert was one of the most popular priests in the city. His reputation as a scientist was on everybody's lips; he gave us experiments on the making of gun powder. One fine day when he was absent from the chemistry room we started to experiment. Will Shaefer, who was one of the brightest of the boys, became rather careless and his mixture exploded and blew off his thumb.

ALTAR BOYS PICNIC BEHAVIOR

Before a picnic a meeting was usually held and among other preparations all were obliged to take a pledge not to go bathing. The penalty being *ipso facto* expulsion from the Society. The boys all take the pledge and off to the picnic next day.

Sports were usual in the morning. After dinner was always a dangerous time on account of a lull during an hour or so while the dinner things were being put away and other things were being prepared for the eventful afternoon. Usually the director of the Altar Boys stayed at headquarters while Brother Mulkerins looked after those in the field, the races, etc. The sly chaps frequently took advantage just at this time to stroll off for a distance where there was a curve in the river to take a dive in the waters of the DuPage. The Brother, accustomed to their tricks, would walk along the river bank down to where he suspected the derelicts might be found. Approaching the curve he beheld several large boys basking gloriously in the sun.

The boys also on the alert soon espied him and scampered off to a cornfield a half mile away. Brother could not, of course, catch the fleetfooted fugitives but managed to keep near them and on reaching the other end of the cornfield he overheard the lads in a glorious confab over their happy and safe escape from his vigilance. Their joy was of short duration. The Brother appeared in their midst, and merely shook his head, saying, "Well, boys, you have broken your pledge, but I assure you I will keep mine." Next day a notice was posted in the sacristy to the effect that so and so violated their pledges and were from that very fact expelled from the Acolythical Society.

Some of those boys are today distinguished ecclesiastics and honorable lay men. No doubt they regret their lack of fidelity and look back with fond recollections on the days of the altarboyhood.

Thornton park, which was located on the Calumet

River about 118th Street, was the scene of many a jolly picnic for the Altar Boys. The place itself was ideal—spacious grounds and woods, river and boats. Extensive covered sheds and pavilions and the distance was but about seventeen miles. The transportation facilities were excellent. The boys assembled at the foot of Blue Island Avenue and 15th Street—here they entrained upon three cars, for which the company charged only \$75.00 for the day. Going out there were only the altar boys and those kind ladies who came to look after their comfort, the Reverend Director, Brother Mulkerins and perhaps five or six of the priests. But somehow or other other boys came out later in the day—by what means it is hard to say. Perhaps on freight trains to South Chicago and then on foot the remainder of the way. However, several lads got out into the woods close by and got in touch with their Acolythical friends. This seems to have been a preconcerted plan amongst them. The acolyte friends of those hungry babes in the wood would load up their pockets and shirt waists with the best of everything and carry the goodies to their forlorn chums.

The young birds of prey would usually keep out of sight of those in authority during the day, but on the homeward trip they were the first in the cars and there they would be found munching sandwiches, fruit, etc., that their allies had secretly brought them. These lads when questioned as to what right they had in taking seats in the cars could not, of course, give a valid excuse, so they were allowed to return with dire warnings of punishment if such a thing happened again.

After several occurrences of this nature, the Altar

Boys were warned that if they invited any of their non-Altar boy chums to the picnic those so invited would be put off the cars and left to make their way home as best they could. On the next occasion the same "spalpeens" tried the same game but lost. They were put off the cars, and had to make their way by some other means. One or two who had a little money were able to pay their fare a part of the way—others less fortunate had to walk. Some arrived home at midnight—some at 4 A. M., etc. It was rather cruel, but it was effective. They never tried it again.

On the occasion of another picnic at Thornton Park, the pledge not to go bathing was administered as usual a day or so before the picnic. After dinner, as was the custom, the boys scattered about for an hour or so before the games took place. Brother Mulkerins goes down along the river to see if all is well. After meandering along the brushwood on the river bank for about half a mile he meets Joe Killgallon. "Hello, Joe," says Brother, "where did you come from?" Joe: "Oh, down there." "Down where," says Brother. "Just down the river." Brother: "Are there any of the boys down there?" Joe: "Just a few." Brother: "What are they doing?" Joe: Oh, just fooling along the bank chasing frogs and toads." Brother: "Are there any of the lads bathing?" "Well, well, I think some may be wading." Brother: "Do you know any of them?" "Well, I think so and so are down there." Joe would not tell that the boys were swimming, but finally the Brother got the names of a few in the group. That was all he wanted—if he got one he would get all the rest.

Joe walked back to the grounds and Brother followed the snake-like river until he came in sight of a nice span of water and here he saw several little "smoleens" basking in the shallow water of the Calumet. While the little fellows had one eye on the water, they had the other "peeled" for danger. No sooner had the Brother appeared on the horizon than they scampered out of the water and flew off like so many wild ducks, taking their "duds" in their arms. Brother turned back to camp, saying to himself, "I have the name of one of the 'spalpeens'—it is enough."

In the afternoon during the games a nice hardy little chap named John R— was seen winning his share of the events with an odd looking stocking on one leg. Nothing, however, was said or done until the following day when all the secrets came out as a result of the single name given innocently by Joe Killgallon. It was found that the boy wearing the odd stocking was one of the little ducks who flew out of the water and that in his flight he lost one of his stockings. To hide his one bare leg he had the keen wit to cut the lining out of his coat sleeve and this he tied up as best he could to take the place of the stocking he had lost.

The Brother, after examining all witnesses, found about four guilty of violating the pledge, which meant immediate expulsion from the Acolythical Society and the subject of this narrative was one of them. The news of the expulsion soon reached the ears of the good mother of the lad, with the liningless sleeve. She came to the Church in a very perturbed state, complaining of how some malicious altar boy had cut up her son's new coat, etc. You

should see the scene changed when she learned that the culprit was none other than her own darling boy.

HOW A DEAF MUTE TOLLED THE BELL TO SEE IF HE COULD HEAR ITS SOUND

It was late in the Fall of 1889, on a Saturday night about 9:30 o'clock, when the people were going to confession that the big bell rang out, peel after peel, as if tolling for a funeral but somewhat more irregular. All at once the people in the Church, and in the surrounding block hastened to the Church to learn what was the matter, saying "Who is dead?" Among the number came in great haste John W. Garvy, thinking that the bell was being tolled for the death of his old friend, Father Damen; for his death was expected at the time. Being informed that no one rang the bell and that no one was dead, Mr. Garvy, nevertheless insisted on investigating, feeling pretty sure that the bell rang by some superhuman power as a mark of respect for the great founder of the Church. It was thought best to investigate before reaching any conclusion so Mr. Garvy and a large party climbed up to the bell. They found all the doors leading to it unlocked, the janitor having neglected to lock them. On arriving in the belfry pretty well fagged from the effort, they found a man crouched under the bell. The fellow, when questioned, refused to talk. Nobody knew him at first, so that the investigators thought he was playing a trick to escape punishment. But no, he really was a deaf mute named Callaghan, who lived on Twelfth Street near Loomis. He found the doors unlocked and took advantage of the opportunity to see and perhaps hear what kind of a

thing it was to which the people of the parish responded so readily.

REMINISCENCES OF JOHN J. PHELAN

I well remember "way back when," in 1879, I came to Chicago from Whitewater, Wisconsin. It was very early in the year and I was enrolled as a student in St. Ignatius College. To facilitate my attendance at the College I arranged to take up my residence with my Aunt Ann, who at that time was living on Waller Street. Prior to my arrival in Chicago I was a member of the Father Matthew Total Abstinence Society Brass Band in my home town. Shortly after my being installed in St. Ignatius College, I was, one evening, "just strayin' round." I heard the strains of the music of a band coming from the direction of the building located on the northeast corner of May Street, adjoining the Church. Led by a boy's curiosity, I followed the sounds until I found myself in the room where the band was rehearsing. I found it was the band of the Married Men's Sodality. I made bold enough to introduce myself and let them know I was the cornet soloist from Whitewater, Wisconsin, and if they wanted some real artistic expression I was there to deliver the goods. It was an easy matter to induce me to join the band and my introduction into that group marked the beginning of many friendships which I am proud to say have been lifelong. All through the years that have passed Mr. Kennedy, who sponsored my appearance in this musical circle, and I have maintained a close contact.

It gave me a great deal of pleasure to attend the weekly rehearsals and I used to look forward to

them with a longing and anticipation which thrills me even today. These weekly meetings were doubly welcome as my circle of acquaintanceship was very limited but it soon began to grow and I can now recall meeting with many men at these very enjoyable evenings who have since left their impress on the life and history of our great city.

This band was no small factor in the life of the Holy Family Parish. Today's great success, the Holy Name Communion Sundays, brings back vivid memories of the Communion Sundays when the Sodality fifteen hundred strong paraded *en masse* in the streets surrounding the Church. On all such occasions the band, of course, led the van, and how proud we all felt on those mornings.

In the early eighties we had busy Sundays. We were kept at our highest pitch since it seemed that one ceremony after another demanded our presence, so we were kept more or less on the run—one time it was the laying of the corner-stone at Feehanville—another, the dedication of Father Cleary's Church at Kenosha, Wisconsin. Confirmation always saw us present as an escort to the Bishop. On such occasions, especially when the scene of the ceremonies was on the West Side, we marched half way to meet His Lordship and escorted him back to the same line of departure. Occasionally the band arranged to serenade some of the officials of the Sodality on some memorable or important date. Having functioned in their capacity in that direction, it was customary for the official in question to entertain the musicians. No need to record that, "a good time was had by all."

Yes, where are the friends of yester year? Per-

haps gone but not forgotten. How well can I remember my becoming a member of the Choir. I long cherished a secret ambition to be identified with this renowned group of vocalists and the many hours of happiness which resulted from the efforts I put forth in this direction have more than paid me a thousand fold. Nothing stood still in those days. The Choir functioned, not alone in a direct association with their original purpose, but also in outside activities. The many external recitals of the Choir in both sacred and profane music elicited the most enthusiastic praise on all sides, whenever they appeared. On one occasion we were scheduled to appear at Lockport, Illinois, to give a sacred concert. On account of a very severe snow storm our train was two hours late in arriving there—none the less, the people waited for our appearance and their reception of the recital was most enthusiastic and memorable.

In those days we made frequent appearances in Apollo Hall at Twelfth and Blue Island. This old landmark has long since disappeared.

A short time since a new organ, one of the most modern the city can boast, thundered forth its harmonious vibrations to a group that is almost new in comparison to that which in years gone by listened with rapt attention to the performances of Frank Rohner in his office as organist to a generation now passed. With no small amount of joy did we of old visualize the marvelous dexterity with which he called into being the never to be forgotten masterpieces, such as Mozart's "Twelfth Mass,"—Bizet's "Agnus Dei," Gounod's "Sanctus" and "Ave Maria." On other occasions the very rafters of the

staid old church reverberated with the tumultuous roll of Schubert's "War March of the Priests." A master response to a master touch. There may be others of a new generation and a new order of things but, as the ivy clings all the more closely to the stately old buildings as they gain in years, so will the memories of those happy hours ever cause us to hug them closer and closer to the very core of the heart of sweeter remembrances.

A great Catholic writer in one of his briefer essays on the Life of St. Dominic, has called the great preacher and his faithful followers, "The watch dogs on the fortress of The Faith."

It has not been permitted to me that I should continue to remain a member of the Holy Family Parish in the physical sense (in spirit I will ever be one). Frequently when in the district I drop into the Church to recite a few prayers. In almost every instance I am reminded of the "watch dogs" for it seems that no matter at what hour your visit is made, I see Brother Mulkerins busily engaged in some of his favorite tasks about the altar or church. It is a long lane to go back over to '79, but just the same, on this "fortress" I have always found this genial soul so quietly, so unostentatiously proceeding about his "Father's business."

"LET 'ER GO" GALLAGHER

From time to time "antis" arise who essay to destroy the Catholic Church. On such occasions, champions, not always well advised, appear to do battle for Her.

Some years ago in an Illinois town, somewhat more than one hundred miles from Chicago, a peculiar brand of bigotry broke out. The leading propagandist was a minister whom, for convenience, we will call Black.

Black's more than vituperative remarks aroused the ire of our good friend and intimate associate around Sodality Hall, "Jim" Gallagher. Several of Jim's friends, to whom he had from time to time unburdened himself, had admonished him in a Christian spirit "to have no ear" for such ravings as unfounded attacks soon spend themselves. This advice didn't fit in with the extremity of emotion that welled up in Jim's bosom and in a short time he became so "het up" as to require action.

In this frame of mind, it happened that his business called Gallagher to the town which was the seat of the enemy, and certain exigencies made it necessary for him to remain over Sunday. Whiling away the time in the little hotel, he learned, through random conversation, that Black would address a meeting on that very night. Alert to the opportunity, he gathered all the information he desired and in due time set out for the meeting place. On his way he met a kindred spirit from Chicago, who, upon being informed of Gallagher's purpose, decided to accompany him.

Entering the hall, the two friends seated themselves near its center and noted, with some surprise, the appearance of quite an assemblage. The chairman introduced Mr. Black, who forthwith began his "lecture." As Jim looked upon this individual to whom he had directed many vengeful thoughts, he called to mind all the slanders with which Black had been charged and it needed little to sweep away his self-control. For a while, however, there was nothing said to incriminate the speaker, but soon he began his insinuating remarks and gradually Jim's ire rose until it reached the boiling point. His friend seated with him, saw plainly the storm was about to break, and knowing Jim as he did, volunteered to guard the way to the door in case anything happened.

Just at this juncture someone in the audience challenged Black's statement, and when Black defiantly met the challenge, reiterating his statement with emphasis, Jim arose and called for an immediate retraction. The speaker failed to comply, whereupon, Jim, enraged, swung his chair threateningly over his head. Just then Jim's friend from the back of the hall shouted: "Everything O. K., let her go Gallagher!" And Jim did. Gathering all his strength he sent the chair hurtling

through the air straight for the form of the now terrified Black. It caught him fairly on the head and shoulders and swept him off his feet. In the course of his descent from the stage his head collided with some of the wood work and he sank into unconsciousness.

Black remained in a state of coma for two weeks, an anxious term for Jim, who was held under bonds pending the result. Fortunately Black recovered but, on regaining his health, apparently thought it wise to discontinue his slanders.

Ever since they call Jim "Let 'Er Go Gallagher."

BILLIE QUINLAN'S INGLORIOUS VICTORY

There's a "bit of a story" connected with the origin and development of the old "Forty-five" club and there are still living a number of boys and girls, albeit the silver threads may predominate over the gold, who will recall the stirring incident.

On "off" nights, when a meeting for band practice was not definitely scheduled or the attendance was not up to requirements but when some of the more musically and industriously inclined "spirits," as for instance Billie Quinlan, Jim Gallagher, Tom Hoyne, Tom Lynch, John Phelan, Bartley Mackey and others of their ilk were just irresistibly drawn into the atmosphere of symphony, something had to be done.

Accordingly, on one memorable occasion someone proposed a game of "Forty-five" and we all took to it just as ducks to water. The foundling was adopted, and, as our skill increased, it became habitual to visit each other's homes and play there. In fact we came to regard our games at the hall as mere practice for the bigger and better performances at the home gatherings.

Out of these gatherings came a new development, viz.: the spread of the game to all surrounding parishes and social circles and at certain seasons of the year tournaments were arranged to determine the most expert players. These were indeed serious contests, lasting in some cases for weeks, their duration depending upon the skill and number of the contestants.

These groups reacted nobly to their heritage in the matter of racy expressions and expressive actions. A phonographic record of one of these tournaments would sell for real money.

It was near the close of a long winter season of strenuous prac-

tice and preparation, that the final contest to be here detailed occurred. One of the members had invited the club to his home down on Fourteenth place. The affair was arranged for the spacious kitchen as more conducive to freedom of circulation and the good wife of the host provided a new kitchen table for the great game.

The players attacking their work were pursued by varying fortunes and at a late hour the contest narrowed down to a slight difference between two pairs of partners.

At last came the deciding game. Two hands have been played and but two deals remain to determine the issue. The first of these when played results in a tie.

Assembled in that kitchen are the best of the "West Side's" notables, either playing or looking on. With bated breath the players scan their hands, each man's face as passive as though he were about to cross the great divide. Not a muscle twitched, not a mouth corner rippled lest the eagle eye of the opponent detect some indication.

Onlookers in a position to see the cards could now predict the "finish," but no sign is given. The play is even. Trick for trick, it's a waiting game. The second last trick is taken, the final showdown impends.

Friends, those of you who have never been privileged to "sit in" where real games are played, and when the flame of interest has blown to a white heat, be advised that the sons and followers of Brian the Brave never enter half-heartedly into such an enterprise. The man that plays "Forty-five" as did these players is of the "adopted," one of the "boats crew" and not of the clan. He is, in a word, an exotic. The sweetness of this bitter "contest of kings" appeals not to the weakling nor the lethargic. A true Gael must announce himself and "denounce" others who aspire to outpoint him. One must be "brought up to it," but the "university" wherein this noble science develops has no vaulted halls. Frequently, it was the side of a hill, the back of a haystack or the loft of a barn. In such an atmosphere have the unconquered and unconquerable developed.

But to return to the play. The leader plays his final ace of trumps, his best bet for the last round. The next player contributes the King of trumps. He has been saving it for an

opportunity, but fate is against him. Comes number three, and with a resounding whack of his knuckles on the hospitable board accompanied by the declaration that it is the best card out, he plays the ace of hearts. Now all nerves are taut. Breathing virtually ceases. There is but a single card to be played. The man who holds that bit of pasteboard wears a look nothing less than godlike. Concentrating all his strength in his left hand, for he is "kithogue," and with a roar that would shake the rocks in the Glen of Aherlow, Bill Quinlan played his lone "five," the *coupe de grace*. In the playing all the pent up energy of unnumbered generations of Quinlans was set free. Epidermis became gutta percha. Bone became steel. The sometime gentle hand, employed on occasion to soothe a fevered brow, becomes a veritable trip hammer under the force of which the spick and span kitchen table crumbles into ruins.

A roar of applause bursts from the assembly, almost "in toto," but not quite. The good housewife just entering the room with refreshments, hears the crash and notes the ruin. In a twinkling she is impaling all "Forty-Five" players in general, and one, the erstwhile King Bee in particular. Like a flash the thrill of the victory subsides, and soon, very soon the guests are on their way down the street with little thought for anything other than personal safety.

The next day, on inquiry concerning the affair, Quinlan confessed: "It was the first time in all my life that I regretted holding the five, bad luck to it."

BOY DRINKS COAL OIL FOR WINE

On one occasion, when Brother Schulz was gone to ring the bell for Mass, one of the servers left the altar and went back into the sacristy, saying to himself, "Now is my time to get a good drink of Mass wine. He reaches down into a cupboard, where there were some bottles filled, which to him looked like wine. He drinks—glug, glug, glug a—bah—it was coal oil. Harvey—the boy's first name—got so sick that the doctor had to be called and have the precious liquid pumped out of his stomach.

Mr. William J. Turner, now of 4107 W. Adams street, Chicago, tells this story:

Brother O'Neill sent Harvey and Jim Taylor and myself to serve a funeral at 9:45 a. m. on a February day. It was about 1867. It was one of those periodical occasions when the whole prairie was nothing but one sheet of ice. It would happen this way—when the weather would break in late February there would be floods galore. The Desplaines would overflow into Mud lake. (Mud lake got its name from the stagnant water remaining after the Spring floods. It covered an area of two or three square miles, from Ashland to Crawford avenues, and from South Twelfth to Thirty-ninth streets. The Chicago river could not carry away all the water, in fact, the ice floes would choke up the gulleys and creeks that led to the river. The water would naturally back up, so that in a few days we had a perfect inland lake, reaching from Halsted street west to Riverside and south to Lyons and the Summit. Then all at once the temperature would change and freeze up this whole prairie lake. This would give us boys all the fun in the world.)

Jim, Harvey and I made for the church to serve the Mass, but not seeing any sign of the funeral we thought to have some fun while waiting, so we spun around for a block or two on the smooth, tempting ice field. There was a stiff breeze blowing from the Northeast, which we found very convenient when skating with it. We opened out our coats, which acted like sails, propelling us with great speed over the inland lake. We were actually so intoxicated with the ease and speed with which we covered the space, that we forgot all about the funeral, so that in about an hour or so we found ourselves in the village of Lyons, about twelve or fifteen miles from home. Now came the crux of the situation. We were all empty from within, and neither of us had a penny from without. The wind that was so kind in wafting us with all speed so many miles from home, would now be our most cruel foe by opposing and contesting our every stride homeward. We rested a while on the banks of the historic Desplaines, and putting up all the steam that we were capable of started homeward. After a struggle of three of the hardest hours we ever put in, we arrived at May and Twelfth streets just about when the brothers' school was dis-

missed. The boys looked at us and jeered, and foretold what was coming to us on the morrow. This we anticipated on our way home, which greatly depressed our spirits. When we got home we got what we deserved from our mothers, who were greatly worried, not knowing but that we had been swallowed up in some broken ice hole on the prairie, of which there were many.

We got the warmest reception of all from good Brother O'Neill, when he lined us up before the class next day. The old timers can well remember, for it is something they could never forget—the warm reception he gave for grave offenses in those early days, and ours was considered such. Neither wind nor ice, nor pleasure could ever tempt us to fail in our duty of serving Mass again.

Mr. William Turner is the son of Christopher Turner and Mrs. Turner, great workers for Father Damen. Mrs. Turner was a charter member of the Married Ladies' Sodality. She was presented with a gold medal at the Married Ladies' Sodality golden jubilee.

Mr. Turner, the author of the story, married Miss Bridget McEnery, of May and Polk streets. They were the happy parents of five altar boys—Frank, Ray, Will, Ed and Tom.

Harvey and James A. Taylor were the sons of the noted A. D. Taylor, who built the first Catholic church in Chicago. On one occasion when Father Damen was very much in need of money, Mr. Taylor gave him a check for \$1,000, a great sum in those early days. James A. Taylor represented Chicago in the state legislature and was also the chairman of Father O'Neill's silver jubilee in the Holy Family school in 1890.

ALTAR BOYS PLAYED "TAG" WITH FATHER DAMEN

BY THE LATE JOSEPH B. BREEN

On a certain day, when Brother Schulz was absent from the sacristy, Pat Enright and myself and other boys thought we

would have a game of tag, so we were having a glorious time, one of us was watching behind the door leading from the basement to the priest's sacristy. This place was very narrow and dark, so that you could barely see your hand. The fellow behind the door was hiding until the other came up, whom he was to tag. The tag consisted of a good clout in the back of the neck. The giver would then fly. On this occasion the boy behind the door heard slow footsteps coming up the stairs and thinking it one of the lads, prepared his ambush, and just as he was ready to strike, he was almost paralyzed in beholding the portly form of Father Damen opening the door. Father Damen exclaimed: "Oh! what's this? what's this?" That incident finished our tagging for that day. We all disappeared like so many rabbits at the sight of a hunter. Father Damen took it all good-naturedly, knowing that it was not intended for him, but just an exuberance of boyish tricks.

Joseph B. Breen was the elder brother of the Jesuit fathers—Aloysius A., Francis X. and Paul M. Breen. Later on he became prefect of the Married Men's Sodality and a model Catholic layman.

REMINISCENCES BY CHARLES BYRNE

On a certain night there was a meeting of the altar boys called in the sacristy of the church. Rev. M. C. Van Agt was our director. After transacting routine business of the society, the meeting was concluded by prayer as was the custom. The smaller boys went out in two divisions. One came out the B. V. M. altar and the other by way of St. Joseph altar. One of the leaders shouted out to the leader on the opposite side that he would race him out through the church. The other leader took up the defi and out they raced like a bunch of Texas steers, closing the pew doors as they went out, dashing wildly through the front doors. In the sudden pushing out of the doors, a good old lady was knocked down. An awful hallabolloo and mille murder was made about the stampede through the church, and the knocking down of the old lady. Complaint was lodged at once to the pastors about the bad altar boys, so that Father Corbett came at once to the sacristy, complaining about the scandal of the whole affair. As was usually the case, after the

meeting quite a number of the larger boys stayed in the sacristy gossiping. I was one of them, although I was a small boy. I felt it a big thing to be allowed to stay, so I sat up perched on a table near by and listened to the wisdom of the officers discussing the various concerns of the Acolytical Society. I was, therefore, present when Father Corbett made his complaint and heard it all. Father Van Agt ordered at once a special meeting of all the altar boys, and at that meeting he asked each one in turn who it was that started the stampede. As usual, all pleaded not guilty. When everybody seemed to be innocent one little spalpeen stood up and said it was Charley Byrne and, worse still, another leprechaun said sure. Enough, it was Charley. Here were two witnesses against me, so that all my pleading and all my proofs of an alibi was unavailable.

Father Van Agt had a whip (for the pastors kept a horse and buggy in those days). Well, how he wielded that whip on my legs and shoulders. I seem to feel the sting of it yet. I went home thinking many things that were not prayers, about my accusers and the wielder of the whip. In a few days, however, Father Van Agt called at the house and matters were straightened out, so that Father Van Agt said in his usual gruff way, "Charley, go right back and serve." I was thus reinstated, to my great joy and to the greater joy of the folks at home.

I have not the least doubt but that the boys who accused me thought they were right, for in the dusk, dim gas light of the church some boy who looked like me must have shouted the signal that caused all the trouble. However, there was no more racing through the church during my time. During my term of service as an altar boy I served at St. Aloysius Convent, when the sisters lived on Halsted and Maxwell streets, where the little chapel was so small that only one sister at a time could receive Holy Communion, and that by kneeling at the door of the room of what was called a chapel. Several of the boys of my time were Jimmy Marsh, Vice President; Andrew Carr, later on Rev. Andrew Carr; Joe and Tom Murphy, now Jesuits.

After I grew up I drifted into politics. I was elected County Commissioner in 1892. In 1902, when Alderman, St. Aloysius school was vacated by the sisters. Owing to the influx of foreign population in that locality, I introduced a bill in the city council

that the Board of Education purchase the school for the use of the children of that neighborhood, which they did, for \$40,000. My brother Timothy and myself are in the coal business at 1317 West Roosevelt Road since 1878. We still supply coal to the neighborhood and follow our old customers all over the West Side. We are now about the oldest family in the parish. Our parents were married in the little frame church, on Eleventh and May streets, in 1858.

REMINISCENCES OF MRS. JOHN GRIFFIN

Mr. John Griffin was one of Father Damen's original volunteers. He collected for the stained-glass windows. Both Mr. and Mrs. Griffin assisted at the early bazaars or fairs. She says:

We had the first fair for the Church downtown in Bryan Hall. It was the only Hall in the city of any large size in those days. We had a large cake on a table, in the middle of the Hall, on which everyone had to take a chance. We had music, consisting of flutes, violins and bagpipes. We all danced the beautiful dances of those early days and Father Damen himself, to encourage and be at home with his people, danced a little also.

I remember the first parish picnic. It was held at Highland Park, Illinois. It was all woods, sand hills and hollows. We had much fun, until an accident occurred to a little girl whom Mr. William Creed, one of Father Damen's close friends, had invited to enjoy the outing. She, with other children, was playing in the sand hills, sliding down into the ravines and having a good time, when she most probably struck a stump or stone when her sweet, gentle life went out and her dove-like soul took flight to God. We had to wait until the regular train in the evening before taking the little remains home, as there was no other during the day. Good Mr. Creed felt heartbroken, and few of us could enjoy the remaining sports of the day.

When Father Damen began the Church, on May and Eleventh streets, there was but one building on Twelfth street (now Roosevelt road) and that was a saloon at Beach street, next to the river. The owner's name was Moore and besides conducting the saloon he kept boarders.

A fair was held in the new church, just before it was plastered (1859). I made a fancy quilt for it. My neighbor, Mr. Murphy, said, "I am going to win that quilt." I said, "Never, never—you'll never win it." Mr. Murphy said, "You will see that I will," so he bought the two books that were out on it, at fifty cents a chance—a big sum in those days when men worked for fifty cents, seventy-five cents and one dollar a day, but people didn't mind it, as long as it was for the church. However, on the night of the final contest Mr. Murphy came up and handed a roll of bills to a friend of his, saying, "Put all this money on that quilt—it must be mine." So the two books full of chances and all that money, were invested by Mr. Murphy, but just at the last minute a lady came up and bought one chance for fifty cents. The lots were drawn and this lady with her one chance won the prize, to the great disappointment of Mr. Murphy. Of course, womanlike, I could not resist reminding him that I told him he would never win the quilt.

Daniel Lorden, a great friend of Father Damen, sold out his property on Monroe street and Fifth avenue and bought other property at West Twelfth street and Racine avenue.

Thomas O'Neill owned 80 acres of land running from Twenty-second street south on Halsted street, to the North bank of the river and west to about Ashland avenue. He divided it among his children. One of his sons, John, lived at Twenty-second and Halsted streets. It was into his house that Father Damen went to rest after his weary day begging and it was here he was refreshed by what he took out of the "china sugar bowl on the mantel-piece," as may be seen elsewhere. The Coyne Brothers, commission merchants on South Water street, are grand-children of Mr. O'Neill.

The Walsh or Welsh family owned another eighty acres running from Sixteenth street to the O'Neill section and west to about Center avenue. It was on this ground donated by them that the first frame church and school in Sacred Heart parish was built.

The first school in what is now the Sacred Heart Parish was on Halsted street, near Twenty-second street. It was a two-story house, having a saloon on the first floor and the school on the second. This school was conducted by a Mr. or Brother

Hynes, as he was called (he being an ex-religious). This Brother Hynes would conduct his little band of pupils every Sunday to Mass. They very soon came under the watchful eye of Father Damen, who at once saw the necessity of establishing a school south of the tracks for the accommodation of the numerous children in that neighborhood. In 1866, the first start was made by erecting a little frame two-room school on Eighteenth street, calling it St. Stanislaus School.

REMINISCENCES OF F. S. BRANDSTADER

I retain very pleasant memories of many of the priests of old Holy Family Church, but have an especially affectionate remembrance of Rev. A. A. Lambert, S. J., the champion of the boys. I once heard Father Lambert declare himself with reference to boys:

"Take good care of the boys," said he, "for in putting the proper foundation under the boys you are underwriting the future of the men."

Nor was this a mere idle declaration as he most successfully put the idea into practical application. He started his work for the boys in Holy Family Parish with about 300 youngsters and when he left there were 1,000 in the organization, known as the "United States Juniors," including a fife and drum corps of forty pieces and a brass band of sixty pieces. The other name for his organization was the "St. Joseph's Working Boys Sodality." The sodality meetings had not been very well attended prior to Father Lambert's time, but in a few months he had an attendance of over 500 every Friday evening in the basement of the church. His plan to attract was to tell a continued story, and when he had said, "Now next Friday evening we will continue," there was a chorus of "aws" from the boys. Many a now successful man owes his moral foundation to the training of Father Lambert.

Rev. Ferdinand L. Weinman, F. J., was also beloved by the children. He was in charge of St. Joseph's Sodality before Father Lambert. I hope his history will appear in the story of the Holy Family Parish. I remember one day coming down Twelfth street (now Roosevelt road), he met a boy coming from school and, as was his habit, he stopped to talk to him. "What

is your name, my boy?" The boy gave a German name. "German, eh!" said Father Weinman. "No Father, my mother is Irish," the boy flared back. "Well, well, well," laughed Father Weinman, "a good cross, my son, a good cross."

THE BROTHERS SCHOOL

This school was sometimes criticized unjustly because a few of the many thousands of boys that went there turned out badly. I'll warrant that for every bad one, there were five hundred good ones, and I am sure its record will compare with any other school in the city.

To mention the "Brothers School" brings up many fond memories such as "The Brothers School Band coming down Morgan street." How often has an old timer heard or made that remark. Can you picture "Old Man Langan" standing in front of the school blowing his whistle? Can you hear the shrill notes of the "Wearin' of the Green," or the "Second Piece," "Garry Owen," and by the time they were warmed up, "Hail to the Chief."

I will always remember my First Communion. We met at the Brothers School on a cold Sunday in May, and I was the only one in line wearing a straw hat. I was "guyed" all the way to the church, but the strains of the Brothers' School Band kept up my spirits.

Do you remember the long lines of patient men, women and children as they sat and stood in the darkened church awaiting their turn for confession? Did you ever stand in line for an hour when you were a boy or girl and just as you were about to go in, some old fellow or woman would elbow you to one side, saying, "Shure, ye have all day to go to confession," and go in ahead of you, or did you ever wait an hour to go to your favorite confessor and when your turn came he was called out on a sick call? These are memories that I carry with me always, and I know you do.

How many remember the trained bear in Willoughby-Hills' window on the northwest corner of Blue Island and Twelfth street? It was quite a novelty in those days, and it would be good advertising in these days.

How many remember the fire tower opposite the church, that

famous landmark where they used to sight the fires from, before the alarm system was installed? If I live a hundred years. Hook and Ladder No. 5 and Engine Co. No. 18 will be my picture of a great fire house. Many times, as a boy, I watched those horses dash out of the old barn and made up my mind that a fireman's job was the only one in the world worth having.

The first ice cream parlor in the parish boasting a piano was on Taylor street, between May and Center avenue, almost opposite Frank Lawler's house. It was owned by John McGovern and was the talk of the neighborhood at that time. Many an old timer spent a pleasant evening with his best girl, dancing to its music, but it was always silent at 10 p. m., and never played ragtime or jazz.

One day not long ago my business took me into the neighborhood of dear old Holy Family Church in the shadow of which I spent twenty-two years of my early life.

Twelfth street had been widened and lacked the warmth and friendliness of years ago. Geraghty's and Oinks had disappeared from across the street as had John Blackwell's from the north side. I strained my eyes for some friendly name but all were gone. However, the old church rose majestically against the winter sky.

I went inside and found but two people, visitors like myself perhaps. To one without memories like mine it would have seemed lonely indeed, but for me the fine old edifice was immediately peopled. Memory's stage was full. Some, nay many, of those whom I knew best in former days have been called to their reward, but many still labor and wait in this vale of tears. The living and the dead commingled in my vision.

Memory calls up the first visit to the church with my father, my first Communion, Confirmation, the Sunday night lectures, the happy bride and groom with whom I "stood up," the same bride's funeral some seven years later where I was pallbearer—her bereaved husband and four small children in the train—and similar tragedies. Or Hurley and McNellis collecting the seat money on Sunday morning. Had I the talent I could write one hundred dramas, as many comedies and not a few tragedies with this old church as a central setting.

Coming back to realities, I noted the seven lights still burning before the statue of the Blessed Virgin, lighted in 1871 by Father Damen, and to be kept forever burning in Her honor in thanksgiving for the preservation of the church and the parish from the ravages of the great fire that all but consumed Chicago. The fine old stations of the Cross still ornament and glorify the walls looking more than ever like old masters. The same majestic altar, the sturdy pews, the roomy confessionals and the strikingly beautiful altar rail, both masterpieces of the wood carver's art, the galaxy of saints and martyrs and confessors all about on their carven pedestals and the soft light filtering through the art windows selected and executed with erudition and devotion, all conjure up such feelings and emotions as I experience nowhere else—as if it were nearer Heaven here than elsewhere.

But what familiar form is this that now comes within the range of my vision? As I live none other than Brother Mulkerins. I am sure it is he. I can positively identify him by the grey lock in his hair as he turns about. Why, yes, Brother Mulkerins discharging the duties of Sacristan just as of yore. O, for such constancy! O, to persevere.

It was a sad and a joyful half hour I spent that winter afternoon in the dear old church. Emerging I felt the shock of the surroundings as I beheld the clutter of strange faces and forms in the street. All is changed, yet nevertheless the wish is in my heart that the old church may long stand if for nothing other than a mission and a mecca for the wandering children of the parish scattered broadcast.

PAYING AN ELECTION BET

Charlie Jacklin, a democrat, bet on Blaine, and John Meier, a republican, bet on Cleveland. The loser was to wheel the winner in a wheelbarrow from Twelfth and Blue Island avenue to Halsted street and back, a distance of about a mile in all.

Jimmie Graham borrowed two dummies from Willoughby's Clothing Store and put them and the wheelbarrow in the window of his shoe store, at the northwest corner of Twelfth and Blue Island. The date of payment of the wager was advertised in Graham's window also.

On the night of the settlement of the bet, the concourse of people in the street was so great that Graham was obliged to close his store. When the time arrived, Meier, who won the bet, appeared wearing a white plug hat and a heavy overcoat buttoned up to the neck. Jacklin, having lost, undertook faithfully to pay his bet. The crowd pressed upon the actors in the comedy and someone began throwing mud at Meier's white hat. Meier managed to dodge the mud and Jacklin got most of it. So great was the throng, that the wheelbarrow and its load could proceed no farther than Forquer street and the bet was there declared redeemed.

Meier went home in triumph, but Jacklin had to bear the jibes and jokes of three thousand onlookers. "I said to myself," says Jacklin, "What a big omadhan I was to go betting on a black republican, anyhow."

FOOLING BROTHER MULKERINS

In 1896, the picnic for the Acolytes was held at Burlington Park. At 10:30 A. M. the train arrived there with three carloads of lively boys ready for one of their greatest days of the year.

Sandwiches were distributed to strengthen the inner man-in-embryo, as an hour must elapse before dinner could be served. Boats were chartered for the day, about fifteen in all.

No sooner were the sandwiches in hand than the *little* spalpeens made a dash for the river, into the boats and all off for a glorious time.

Presently came trudging along several of the larger boys who looked grudgingly upon the young "fry" monopolizing the boats and leaving those "who bore the heat of the day" high and dry on land. They went to the boat house and found it locked. "No hope," said they, "Brother won't rent any more boats and those kids won't return before dinner, after which we won't have much chance on account of the games in which we are to take part." One lad, George S——, said: "Look here guys, see these oars?" They were leaning against the window of the boat house. Why not break this window and pull out the oars. The keeper is off duty and Brother is away looking after the kids."

"All right, just the thing," came in a chorus. "We will watch and chase off any of the kids that may appear."

Accordingly, George tapped lightly on the thin pane of glass—a hole was made large enough for a hand and arm to pass through. Out came the oars and a moment later all the lads were in the remaining boats and paddling happily over the sluggish waters of the DuPage.

The brother was, of course, horrified when he learned that the boat house had been broken into by his boys and the oars and boats taken without leave.

It was many years afterward when the perpetrator of this deed was made known and it was the culprit himself who made the disclosure. He probably felt safe when he did confess, for he was then a priest. Here is one of the reasons why a boy should not be judged too harshly.

AN EXCESS OF ZEAL

There used to come to the church a harmless, middle-aged man who, it was learned, was, mentally speaking, "a little mellow." The church janitor at that time was the saintly Peter Bloom. Peter noticed this poor omadhan coming into the church and using the holy water by fist fulls on his bald head. Possibly the poor fellow was conscious of a vacuum in his cranium and thought that by soaking it with plenty of holy water he might succeed in filling it. Be that as it may, the janitor didn't take kindly to the practice as he was obliged to clean the font after each such ablution, and accordingly remonstrated with the visitor several times. He also called the attention of the Sacristan to the unusual proceedings and, seeing that threats and admonitions were of no avail, the good janitor suggested that the patrol be called the next time the strange acting visitor sought to make a wash bowl of the holy water font. This drastic treatment did not meet with the approval of the Sacristan, but he was willing that a threat of the patrol wagon might be used to frighten the man, and accordingly it was agreed that on his next appearance he would be told that the wagon was sent for. Soon the poor simpleton was caught in his usual dereliction. The church doors were immediately closed, the culprit was seized by the Sacristan who, according to the plan agreed upon, gave

orders to good old Bloom to call the patrol wagon. In the excitement Bloom forgot that it was to be only a make-believe proceeding—a gesture, as some would say—went straight to the alarm box and called the patrol. In the meantime, the Sacristan, judging that the offender was sufficiently frightened to absorb the intended lesson, released his prisoner and let him proceed on his way. When the offender had gone some distance down the street, Bloom returned and announced that the patrol wagon was on the way. “Why,” said the Sacristan, “you didn’t really call the patrol, did you?” “Vy sure. Didn’t you tole me?” “Yes, but didn’t you know it was only a joke to scare him?” “Vell,” said Bloom, “yoke or no yoke, I kotch him dis time,” and off he runs to overtake the fleeing culprit. It was amusing to witness good old Bloom wabbling along at a gait to which he was wholly unaccustomed. Soon the officers arrived, Bloom returned with his captive and a lengthy dialogue ensued. A brief court-martial was held, the prisoner was ushered into the wagon, given a free ride for a block or two and then released with a warning not to use the holy water fonts in the future for a shampoo. He didn’t.

NEIGHBORHOOD NOTES BY JOHN T. McENERY

But few living men are so familiar with a large part of Holy Family Parish as Mr. McEnery as will appear by the following notes:

POLK STREET

The southwest corner of Polk and Morgan was occupied by Pierce Dolan, who kept a grocery store for many years. He was one of the characters of the district. Dolan had a number of children. One of his daughters, Maggie, was married to Harry Wallace, at that time salesman with Carson-Pirie-Scott & Co., and he is now general sales agent for an eastern firm.

To the west of Dolan’s was McGuire’s Butcher Shop. Then the McGrath property. The McGrath boys are very successful teaming contractors, having a large garage at Harrison street and Racine avenue. To the west are the buildings occupied by the Raycroft family, Tom Raycroft being one of the successful

contractors of the early days. Next the Sheahan family, who came to Chicago in the early fifties and settled on the prairie. The Sheahans had quite a large family, Con, one of the sons, kept a grocery store at the southeast corner of Miller and Polk. One of the daughters joined the Madams of the Sacred Heart. Another became the wife of James Flynn, who was connected with the W. J. McLaughlin Coffee House for a number of years, and now employed in the Civil Service Commissioners Office.

At the southwest corner of Polk and Miller, lived the Jennings family. They had two sons, of whom one, Patrick, is still living. Beside them were the McConnell's, Hugh and Tess, good Irish people, from Kerry, always willing to give a helping hand to the needy. They settled on the prairie in the fifties. They had a large family of boys and girls, of which Mrs. Schick is still living, and two great grandsons, Tom and Hugh Snell, are Acolytes at Holy Family Church. Then came the Kane family who kept a little store just east of Sholto, and the southeast corner of Polk and Sholto was owned and occupied by Mr. Maguire as a coal yard.

The southwest corner of Polk and Sholto was owned by Patrick Powers, who settled there in 1857 or 1858. He had two sons and one daughter, Moses, Jimmie, and Mary. Mrs. Powers is still living. The building on the west, a frame cottage, was owned and occupied by Mr. and Mrs. Delaney. Mr. Delaney was foreman in the John Sheriff Lumber Yards for years. Mr. and Mrs. Delaney came to Chicago from New York in the early '50s. They had a family consisting of six boys and one girl. Kittie Delaney married and is now living on Congress street, near Homan avenue.

The next building was owned and occupied by Mr. and Mrs. Carr, the parents of the Rev. Andrew J. Carr, Miss Annie Carr is now the wife of John Anderson of Taylor street, and Kitty Carr is now the wife of John Rogers of St. Paul, Minn. In the next place lived the Kenna family, father and mother of Alderman Michael Kenna of the First Ward. Then came a brick cottage owned by Mr. McAuliff. His son, John, is now one of the officials of Butler Bros. One of his daughters was married to James Regan, whose father kept a milk depot on Brown street, just south of Twelfth.

Then came the Lewis family, who lived in the two-story brick building. George Lewis, the father, was for years in the wholesale coffee and spice business, and in former years had charge of the coffee roasting machinery with the firm of W. J. McLaughlin. The southeast corner of Polk and Aberdeen was a two-story frame building occupied by the McKeon family. Mr. McKeon was a stone contractor in the early days of Chicago. He had quite a large family. The southwest corner of Polk and Aberdeen was occupied as a coal yard by Patrick O'Brien. One of his sons, P. D. O'Brien, attained prominence with the Chicago Police as an inspector.

To the west was the building occupied by Mr. and Mrs. Stretch, as a butcher shop. They had a large family of boys and girls, of whom one, Mary Stretch, is still living. Then came the character of the district, Richard Clark, who in the sixties occupied the frame cottage at (old number) 368 Polk street. Mr. Clark was elected as an independent candidate for Alderman of the old Eighth Ward. As soon as he was elected he had a large sign placed on his front door. The inscription was "Ald. Richard Clark." As soon as his term of office expired he had the sign changed to read "Ex-Ald. Richard Clark." His wife was the nurse of the neighborhood. They had one son, Frank, and two daughters, Annie and Mary. Mary married a Frank Hickey, who in later years moved to Baltimore. Frank Clark died in the Civil War.

Next came the property of the McEnery's, Thomas and Mary. Mr. and Mrs. McEnery settled on the prairie in 1849 or 1850. They kept a grocery store at No. 374 West Polk street. It was a meeting place for all the neighbors of the district, and a stopping place for Irish emigrants on their way north or west, to other parts of the United States. Their store was a meeting place for the politicians of the district, and many a political scheme was hatched in that little old 374 Polk street. While Mr. McEnery always took an active part in the political game, he always refused to accept any political office.

MAY STREET

The corner of May and Good streets was owned by Phillip and Mary Reilly, whose son James is connected with the Peoples

Gas Company. His daughter, Kitty, is married to Mr. Richard Collins, superintendent of one of the stores of the Peoples Gas Company.

The corner of Damen street was owned by Mr. and Mrs. Connell, early settlers of the city. Hugh Connell was one of the first employes of the Chicago City Railway, and was in their employ at the time of his death. His daughter Mary is married to Mr. Richard Powers, one of the successful plumbing contractors of the city, now residing on Central Park avenue, near Jackson boulevard.

The southeast corner of May and Damen was owned and occupied by Patrick Hamill, who, in his time, was one of the successful wholesale meat dealers of the city. Then a two-story frame residence owned and occupied by Mr. and Mrs. Ryan, for a number of years. Then the two-story frame occupied by Mr. and Mrs. Hughes, the father and mother of James and Rose Hughes. Rose is still a member of the parish and sanctuary Society and lives on Edgemont avenue.

The next building south was owned and occupied by the Turner family. Mrs. Turner was prefect of the Married Ladies' Sodality of the Holy Family Parish. Mr. Turner died about 1885, and left surviving him Mrs. Turner, who died but a few years ago, five sons and one daughter. William Turner, for years connected with the Chicago Post Office; Mathew, an employe of the Railway Mail Service; Christopher, now living in Brooklyn, New York; Thomas, an employe of the city, and Vincent, connected with the Metropolitan Life Insurance Company of this city. Nellie Turner married Mortimer Scanlan, now residing in Oak Park. Mrs. Scanlan was a member of the Jesuit Church Choir of the early days, and was famous on account of her contralto voice.

The next building was owned and occupied by Simeon Armstrong, a famous barrister of his time. Then came the Stubbs' property. Captain Stubbs sailed the Great Lakes for many years and is noted in history as one of the masters who brought a sailing vessel from England to Chicago. Mary Stubbs, the daughter, died some years ago. Edwin Stubbs is one of our leading Board of Trade operators. James Stubbs is engaged in the manufacture of packing boxes and has been very successful.

The next building was owned and occupied by Patrick and Mary Hopkins, old settlers of the district. Their daughter, Mrs. Sorge, is still living. Later on it became the residence of Mr. and Mrs. Garvey. The building on the alley corner, north of Taylor, was originally owned by the Riley family. The two Riley boys were very successful plumbing merchants of the West Side. In later years the property was owned by Mrs. O'Connor, who had two daughters and two sons, of the former, Mrs. Wendorf and Bessie O'Connor, now reside in St. Thomas Aquinas Parish, and Jeffrey O'Connor is the representative of one of the large clothing houses of Chicago.

The northeast corner of Taylor and May was owned and occupied by William McCarthy, a very successful coal and teaming contractor, and quite a politician in his day. On the northwest corner of Taylor and May lived the famous John Hatton, "Dumpy." He was Jack-of-all-trades, but his specialty was house painting. He was a frequent visitor at McEnery's Store and spent a great deal of time reading aloud the happenings of the day from the newspapers, and was a source of entertainment to the visitors assembled around the store. Many stories could be told about the Hatton family. One of the daughters married a Mr. Bradley, who kept a butcher shop on Sholto street near Gurley. They were very prosperous and retired some years ago. The Hatton boys are now living on Fullerton avenue, near Western, and have been very successful.

To the north on the west side of May street lived the Yore family. Mr. Yore was the teaming contractor for the W. W. Kimball Piano Company. The business is still in the family, his grandchildren, Henry and George Maun, and Luke McLaughlin, having in charge that part of the work, with the Kimball Company. The property is now owned by the Haughey family. Their son, James, is one of the officials of the Brennan Packing Company. In the two-story building on the north lived Lawrence Yore. He was salesman for the W. F. McLaughlin Coffee House. He was one of the first men employed in that capacity and afterwards represented the Nineteenth Ward as Alderman. In later years he was the owner of a milk depot. This building in later years was owned and occupied by Jeremiah Sullivan and wife, who removed to Presentation Parish, and are now liv-

ing on Lexington street. One of their sons joined the Jesuit Order.

The Ryan family lived on the north, and next to them the George Yore family. George Yore, for years, kept a milk depot there. Next came Peter Smith and his wife, who emigrated to this country about the year 1847 and settled on May street about 1855. Mr. Smith was one of the characters of the district and many are the stories related of him and his son, Luke. Then came the George Daly family and the Sheahan family following. Next came the Bulgers. Mathew Bulger settled on the prairie about the year 1855. John Bulger, his son, married a daughter of Michael Yore. Michael Yore was famous as the best forty-five player around the Sodality Hall. Katie Bulger married Anthony Murtaugh, who was employed by the Board of Trade as Telegrapher. Mrs. Murtaugh is now residing in St. Mel's Parish. Her boys are very successful business men.

The next buildings were owned by Patrick Conaty, who also settled in that district about the year 1855. Mr. Conaty's early life was very eventful. Latterly he was employed as a machinist with the Illinois Central Railway and lived to the ripe old age of 84 years. Only a few days before his death he shingled the roof of his two-story building.

Next came the Lahey family, Tom and Margary Lahey. Mr. Lahey was an operator on the Board of Trade in the early days. Then came the cottage of Michael Hayes, who lived on that spot for many years. One of the Hayes girls married John McJohn. Another became the wife of Joseph I. Sheridan. The two-story frame house just south of Polk street was occupied by Capt. Sammes and wife. He was owner of many vessels sailing the Great Lakes. The daughter married William Boldenwick, who afterward was elected Mayor of Lake View.

BETTER STREET

The cottage on the north side of Better street just east of May street, was owned in the early fifties by James McGrath. He afterwards moved to Dubuque as General Agent for the Chicago, Milwaukee & St. Paul Railway, and became very prominent in the affairs of that city. He died only a few years ago at a ripe old age.

In the next building on the east lived the McMahon family, early settlers. One of the daughters married William F. Quinlan, owner of the Edgewater Coal Company. Then came the McJohn family, I believe one of the first settlers, if not the first in that territory. In one of the buildings lived Mr. and Mrs. Russell, father and mother of Drs. D. P., James J., and Joseph P. Russell, very successful physicians and surgeons of the city. The Russell Brothers in the early days were noted for their wonderful voices and with another brother comprised the Russell Brothers Quartette, which entertained audiences all over the United States.

On the alley corner was a two-story frame building owned by William McGrath and his wife. Their son, William, is a successful Board of Trade operator. One of his daughters is still living. The northeast corner of Damen and Aberdeen was occupied by the Quinlan family. William is the owner of the Edgewater Coal Company as above noted. Mathew and Michael Quinlan are captains in the Chicago Fire Department, and John is with the Police Department. Then came the Gleason family. A son, Timothy, is one of the successful business men of the city. Next came the McCaffery family, all old settlers. Their son, Edward, now living on Harrison street, near Kedzie, is a very successful business man.

Next was a cottage owned by Mr. and Mrs. Cushing, parents of the Michael Cushing of the Jesuit Order who lost his life while swimming at St. Inigoes, Maryland. John Cushing married Margaret Kennedy, the daughter of Patrick Kennedy of Gurley and Aberdeen streets.

The corner of Sholto and Damen was occupied and owned by Patrick Martin and wife. Mr. Martin was one of the famous boot and shoe makers in the early days of Chicago. Indeed, to have a pair of boots or shoes made by Mr. Martin was a distinction. His son, Patrick Martin, was one of the successful contractors of the city and died only recently. Frank Martin is engineer in chief of the Chicago Public Schools. James Martin was a successful building contractor of the city and died a few years ago. His daughters, Mary and Anna, are still living and reside on the south side. Mr. Martin died a few years ago at the ripe old age of 94.

The northwest corner of Better and Sholto streets was owned by Owen Rooney and his wife. They came to Chicago in the early fifties. One of the daughters married William Sheridan, son of Redmond Sheridan, of Taylor street. William Rooney, the son, is connected with the Chicago Fire Department. Further to the west on Better street were the McCarthy family. The daughter became the wife of Michael Condon, and then John Feeney. Old Feeney was a terror to the boys of the neighborhood. He was somewhat of an aristocrat and always wore a stove pipe hat and frock coat. Further on on Better street were the Gallagher family and the Burkes. A granddaughter of the Burke family, Margaret Malone, still lives in the Parish.

Next came the Diffley family, also very early settlers. Mary Diffley, Mrs. Freeman, is now living in St. Mel's Parish and has a very fine family. Her boys have been very successful in the business world of Chicago. Following the Diffleys came Edward Carey, the teaming contractor. Carey came here from Tipperary in the early fifties. The next building was owned and occupied by Thomas Murphy and wife who was the first superintendent for Joseph Stockton. His two sons, Thomas and James, are still living.

MCALLISTER PLACE

THE GOLD COAST OF THE DISTRICT

The northwest corner of McAllister Place and Centre avenue was owned by John Brenock. To the west was the double two-story stone front residences owned and occupied for years by the Peter Ragor family. Mrs. Ragor was the daughter of John Brenock. The northeast corner of McAllister and Lytle was the residence of John Brenock. He formerly lived at the corner of Forquer and Halsted. Mr. Brenock, in the early days of Chicago, was one of the successful packers of the stockyards district. He had a very large family. One of his daughters married John Burke, a very successful man in the stockyards district. On the northwest corner the two-story brick residence was owned and occupied by John and Thomas Coughlin, house movers and raisers. John Coughlin had three sons and one daughter. The daughter, Catherine, became the wife of George Plamondon. Timothy Coughlin succeeded his father in busi-

ness and died a few years ago. Next came the row of two-story residences owned by William J. Onahan. Farther west the residence of Edward Powell, whose sons and daughters took a leading part in the social and business affairs of the city. The next was the residence of Michael Considine, one of the successful hay and grain dealers of the city. One of the sons, John Considine, is still living and is still engaged in the hay and grain business. Miles Devine also lived in that block. He is one of the leading lawyers of the city. Then came the two-story frame residence built shortly after the Chicago fire, owned and occupied by the Walsh family. Their son, Richard, was one of the first graduates of St. Ignatius College. This residence in later years became the home of Mr. Timothy Ryan, one of the successful contractors and a leader in politics in his day. In the early days he was assessor for the West Town.

The northeast corner of Sibley and McAllister Place was the two-story frame residence of Edward McQuaid, one of the leading merchants of Chicago in his time. In later years, this residence became the property and home of Alderman John Powers, who has the distinction of being the oldest alderman in the City Council, being elected consecutively by the people of the Nineteenth Ward for the space of thirty-five years.

The northwest corner was the home of Michael Bailey, a leader in politics in his day. His son, Harry, is superintendent for the County Infirmary at Oak Forest. Their daughters married James and John Kelly, plumbers and manufacturers of the city. They are very prosperous men and reside in Austin.

Next came the Amberg residence and then the home of Michael Corboy, one of the leading plumbing contractors of the city. Mrs. Corboy was the daughter of John Waller. Three sons are still conducting the business and are very prosperous. Mr. John Waller was one of the first residents of the parish and still visits the Holy Family Church. He has been connected with Holy Family parish longer than any layman now living. He has been an active member of the St. Vincent De Paul society since 1866 and its president for many years.

The northeast corner of Loomis and McAllister was the two-story residence owned and occupied by Mr. C. Lynch, a teaming

contractor for the C., B. & Q. Ry. He was a very successful man and retired a few years ago. He is now living in Oak Park.

RECOLLECTIONS OF JOSEPH I. SHERIDAN

Mr. Joseph I. Sheridan, now 62 years old and a resident of Holy Family Parish for 62 years, furnishes the following very interesting review:

Mr. and Mrs. James Lamb resided on West Taylor street, east of Sholto previous to the Chicago fire. Mr. Lamb was foreman for the C., R. I. & P. Railway at the Forty-seventh street shops for more than forty years. Joseph E. Lamb, a son, entered the postoffice department as a clerk about thirty-five years ago and is at present assistant superintendent of the city delivery of the Chicago postoffice. His brother, Thomas, is in the real estate line.

Matthew McElroy and his wife came to West Taylor street about 1856. Mr. McElroy was noted for accompanying his mother every Sunday morning to High Mass at the Jesuit Church. He was very witty and could tell a good, clean story. His daughter Sarah was a teacher in Holy Family School.

Mr. James McDonald and wife lived on West Taylor street east of Shoteo in the early sixties. They established a grocery and were engaged in that pursuit until the children were self-supporting. Mr. Charles T. McDonald, a son, is a prominent citizen of Oak Park, Illinois, and has been engaged in the clock and silverware business over thirty years.

Michael Coughlin, father of Alderman John J. Coughlin, opened a grocery store on the northwest corner of West Taylor and Miller streets and remained in this line for years. One day a squirrel owned by one of the neighbors escaped from its cage and climbed to practically the top of a very tall willow tree nearby. The Alderman, who was at that time about fifteen years of age, followed the squirrel and was forced to crawl out on a branch, in order to reach it. John grasped the fugitive, but the squirrel fastened his teeth in John's hand between the thumb and the first finger and, although his hand was badly lacerated, the youngster brought the squirrel to the ground and restored it to the owner.

Michael F. Barrett was a resident on West Taylor street, between Miller and Sholto. His history as deputy coroner, under Henry Heitz, and also that of his brother, John, who was a police operator for years, is familiar. Both came into the parish about 1871, probably earlier.

William Nugent settled on West Taylor street more than fifty years ago. He later moved into the old Eleventh Ward in the vicinity of Elizabeth and Madison streets. He became active in Democratic politics and was, for ten years, a member of the Democratic Central Committee. His father John was sewer contractor.

John Fanning had a very strangely built residence on the southeast corner of West Taylor and Sholto streets. All old-timers remember it. The first impression it gave was that it was a receptacle for some one who had no further use for this world. Mr. Fanning, it was often said, was sure to go to heaven. He had one son, a lawyer, to plead his case and another son, a priest, to pray for him.

The McGeary family was well known, from whom came Rev. erend James McGeary, S. J.

Florian J. Sheddy came from Madison, Wisconsin, and located on West Taylor street, between Sholto and Aberdeen streets, late in the seventies. Mr. Sheddy has been in the service of the Chicago, Rock Island & Pacific Railroad since the early eighties and is the manager of the mail department of that railway.

John Barron was an early settler on Aberdeen street, just north of Taylor. He was employed by the Aetna Powder Company or American Powder Mills and at first received four dollars per week. He later became the Western manager and received five thousand dollars per year. I met him during the war, and he told me that he had been very successful and that his firm had paid him a substantial sum in order to refrain from the powder business. He married Miss Grace Fitzgerald, who was a childhood associate and was born in the parish.

James J. Fitzgerald arrived in Chicago with his parents about fifty years ago, and resided in the parish for a number of years on Aberdeen street near Damen. He followed the railroad line, and was in that pursuit in Spokane, Washington, a few years ago. James could, in my opinion, dress more neatly than any

young man in the neighborhood. He usually wore a blue coat, a white vest, a large flashy necktie and a fedora felt or straw hat tilted to one side of his head. His shoes were always well polished and with a springing step he was quite attractive, especially to the gentler sex.

M. W. Cagney was either born on Sholto near Damen street or his folks located there when he was an infant. He is a lawyer and was, under the Dunne administration, assistant corporation counsel.

Captain John McAssy was in the parish before the war. His brother James was connected with the Board of Trade for years. William, another brother, was, the last time I heard from him, in the book business. The younger members I see only occasionally.

John Adams, of Miller street, was baggage master for the Fort Wayne Railway. His son Eugene is his successor. Sam, another son, is in the stock market. I understand he is a broker.

John Garrity, of Taylor and Aberdeen streets, was in the candy business.

John Conway, the contractor, owned a number of buildings on West Taylor near Aberdeen.

Albert Prieska was the owner of a barber shop on West Taylor street, between Miller and Sholto streets, about forty years ago. Frequently the young men would call at Prieske's shop on their way home about "three o'clock in the morning" and announce their arrival with a few kicks at the door. Albert would be aroused from his slumbers and before he retired probably a half dozen young lads would not be in condition to put in an appearance at their daily occupation. Sometimes this proceeding was repeated several times during a week. They usually paid him his customary compensation; but he had a ticket system providing a certain number of shaves for one or two dollars, and when a customer was shaved or secured a hair cut, the ticket was punched. Very often, as on rainy days, business was dull and it was generally understood that certain customers, particularly the nocturnal visitors, had a few extra punches in their tickets.

Thomas and Patrick Kennedy were neighbors as far back as my memory runs. They occupied homes on West Taylor near

Miller. I believe they were the original hay dealers. The hay was stacked at Loomis and Taylor streets for a number of years and was destroyed by fire one evening about 6 o'clock, very close to forty-five years ago.

Patrick Kennedy resided for some time at the northeast corner of Sholto and Taylor streets.

Ed Wodicka had two barber shops, one at the same place that Albert Prieske occupied and the other at Taylor street, just west of Blue Island avenue. He was inclined to discuss socialistic doctrines, but was smooth enough to have Irish Catholics for his customers.

Miss Johanna Sheahan, of Miller and Polk streets, was a member of the choir, and, when about twelve years old, sang every morning at the six o'clock Mass. She continued singing for several years. She married Mr. Thomas Henneberry, who as a boy lived on Newberry avenue north of Twelfth street.

The Stietch family were on Morgan street, northwest of Blue Island avenue, when I went to school.

Patrick Stietch joined the navy, I believe, at the age of eighteen. He told me that when the natives in the tropics became sick the only medicine that is administered is the juice of the fruits which grow in that part of the world, and especially the juice of the lemon. He said that when a person has a cold a glassful of lemon juice before retiring will cure it.

Patrick Kennedy had a coal and wood yard on Miller and Taylor streets over thirty-five years ago. He was an enthusiastic and polished gentleman and had a faculty of making friends. His office was rendezvous for those who took pleasure in discussing the topics of the day.

About the same time Moore and Tennison sold flour, feed and hay. They supplied the neighborhood for years.

William Coggle was in the same kind of business at the same period on Blue Island avenue near Forquer street.

Michael Kelliher was a resident on Morgan near Polk, at least fifty years ago. He is assistant superintendent in the mailing division of the Chicago postoffice, where he has been employed for about forty years.

John F. Higgins came to Chicago from Madison, Wisconsin, after the Chicago fire, and for some time his place of abode was

on Morgan street north of Taylor. He edited the "*Chicago Siftings*," a West Side sheet devoted to politics. Later he became owner of a large printing establishment. I understand that he installed a complete printing outfit at Feehanville.

The O'Brien family were early arrivals in the parish. Their home was on DeKoven street near Des Plaines. Martin has been with the U. S. collector of custom in the capacity of assistant chief clerk for a number of years. His brother John has been connected with the Sherman House since boyhood. Martin told me that his mother went to the Jesuit Church continuously for more than fifty years. Also that she was one of the first members of Saint Anne's Sodality.

Mr. William Carroll and Mrs. Margaret Carroll selected Taylor near Halsted street for a place of residence when they entered the parish before the Chicago Fire. Later they moved to Taylor street near Loomis. Thomas, a son, is in the real estate business. His brother George is a clerk in the United States postoffice in the money order division.

About 1877, a number of the young men in the vicinity of Damen and May, with other boys in the surrounding neighborhood, would congregate every evening in one of the vacant lots of that part of the parish and invariably one of the number would suggest to John Larkin or Dan Flynn to sing:

"In the papers have you read,
Have you noticed what they said:
That no Irish need apply to earn their daily bread."

This was the chorus of the song, "No Irish Need Apply," and, as will be remembered, appeared in the daily papers at that time. When the song reached the ears of the elder Mr. Gleeson or Mr. Quinlan or some other patriotic Irishman, a request would be made to continue and a messenger despatched for a watermelon or some kind of fruit and on rare occasions refreshments of a stronger nature were furnished.

The Riordan family were living on Taylor street, opposite Miller, before I was born. Matthew was a general athlete and I believe became a stationary engineer. His two sisters were married. One became Mrs. Fred Wilson and the other Mrs. Quigley. They later moved to Johnson near Maxwell.

Edward and Joseph Carrier were, as boys, within their mother's voice when playing on the prairie near Damen and Aberdeen streets. Later they moved to another section south of Harrison street.

On Taylor street, east of Aberdeen and west of Blue Island avenue, resided John Ryan, John Lawler, now a letter carrier; Dennis Flynn, Christopher Burns, Matthew Armstrong, James Lynch, Patrick Kelly, William White, Michael Hoy, H. R. Eagle, who was a wholesale grocer, and William, his son, a broker, and John Henneberry.

These are in addition to the individuals previously mentioned.

On Sholto street lived William Murphy at the corner of Eleventh street, opposite the Planing Mill. Teresa Murphy was identified with W. C. O. F. Her brother, James E., was an exceptional artist as an expert wood engraver. William was a letter carrier, and Mrs. Elizabeth Goodbody is a teacher in the Chicago Public Schools. The following also lived on Sholto: Daniel Short, John Ward, Thomas Kenneally, John Kelly, Frank Gibson, Owen Rooney, Patrick Martin, whom I met on the corner of La Salle and Washington streets on his ninety-second birthday and requested him to permit me to accompany him to his son's office. He independently replied, "I can take care of myself"; Phil Sullivan, Patrick Burke, John Callahan, Thomas Kennedy.

On Miller street lived Patrick Ward, Joe's father; John Mahoney, John O'Connor, Martin Kennedy, William O'Rourke, who was probably the most scientific, all-around baseball player of his time. He was a member of the Franklin baseball team, and Edward Tobin.

On Morgan street lived Thomas and James Farrell and their brother Michael. They were former residents of Madison, Wisconsin. Their sister is Mrs. Cooney. The Dubin family (Mr. Dubin was cashier for the West Division Street Railway and was one of the most substantial citizens of the West Side), the Dunn family, Tobin, contractor; Kiernans, and the Lange family.

On Aberdeen street lived the O'Brien's—John is a member of the board of trade, Dan was in the printing business—Edward Hanrahan, father of William; John Gaynor, who was later Al-

derman of the Eighteenth Ward; Gleesons, Adlams, Fergusons, Cronins, Ryans. (Mr. Ryan was the only Irishman that I ever heard play a bag pipe. He played practically every evening after supper. It might have been dinner, but I suppose the old neighbors enjoyed their meal at night whether called dinner or supper.) Hugh O'Brien, whose daughter, Emma, married Edward Bremner, a member of the insurance firm of Moore, Case, Lyman & Hubbard.

Between Blue Island avenue and Aberdeen street there were a number of non-Catholics who lived harmoniously with the early parishioners.

On Taylor street were George Whitfield, Mr. Chilvis and George Frazer, Benjamin and Joseph Huhn.

On Aberdeen street Fred Hosfield and James Rankin, whose family occupied the first house north of Taylor on the east side, when he was about ten or twelve years of age. I have been informed that he is reputed to be worth several millions. He was a member of the Board of Trade house of Rankin, Pringle & Young.

On Miller street lived another Chilvis, brother of the one on Taylor street; David Richie, Joseph Strominger, John and Charles Hammett. I understand that John was successful in business and that he was one of the owners of the Pioneer Roofing Company. William Taylor, who was on the editorial staff of the Chicago Herald and chief clerk in the election commissioner's office under Judge Scates. Fred and John Scott, who were both financially successful and members of the Board of Trade.

On Taylor street, between Blue Island avenue and Aberdeen street, lived Harry Jennings, father of James J. Jennings, who has been in the United States postal service for more than thirty years. He is recognized as an expert in the general delivery section. He is entitled to special credit for his faithful attention to both his father and mother and I know that he has made many sacrifices for both of them.

Thomas Walsh, contractor, was located just east of Blue Island avenue.

Simeon Gilmore and Harry Gilmore were children on Taylor street about one hundred twenty-five feet west of Halsted. Lyon

& Healy were in the musical atmosphere with Simeon. Joseph Tynan was in the city clerk's office and also with the chief of police as an assistant secretary. It is my impression it was under the early administration of Carter H. Harrison. James Tynan was employed by several firms on the Board of Trade. Ignatius Tynan, I understood, was identified in the political arena. Their father was in business on Blue Island.

John, Thomas and Robert Hogan were in their infancy when their parents built their home on the prairie near Aberdeen street. Mr. Hogan was an invalid for years, caused, as I remember, by rheumatism, notwithstanding the present theory of the medical profession. Mrs. Hogan was a wonderful woman to accomplish what she did with the assistance of her daughter Mary. She succeeded in securing their homestead later on May street practically by her individual effort. She was a daily attendant at Mass. The younger members of the family now reside in Los Angeles, California.

SHOLTO STREET

Amongst the earliest residents of the parish were the Maloney family. They had a number of cows and supplied the neighbor with milk.

On Sholto street lived Jeremiah Carmody, grocer; Fitzgibbons, Doyle & Murphy, and Patrick and John Hammill.

On Miller street lived John White, and Jeremiah Flynn, better known as Jerry. He was a practical politician and very popular. Jerry was always ready to do a favor for any of his friends. He was active in the political sphere and was frequently urged by his numerous friends to permit them to submit his name as a candidate for Alderman. He was for a number of years bailiff at the Harrison Street Police Court, under the elder Mayor Harrison.

Now let us hear from a living witness of those early days of the Altar Boys Society. Mr. Timothy J. Sullivan says:

"I came every morning to serve Mass all the way from Jefferson street, the east end of the Parish, which was a full mile from the church, and came in all kinds of weather. In those

days it was nothing to wake up on a winter's morning with snow half way up to the roof of our cottages and then try and plow along the middle of the street, as that was the safest place to walk, for sidewalks, there were none except here and there. Brother Grennan would call a meeting of the Altar boys from time to time to teach us the Latin prayers, put us through all the movements for serving both High and Low Masses, and before great festivals put us through the Sanctuary drill that was the admiration of the whole city. So that on great festivals when the whole Society was appointed we made such a great showing that people came from the north, south and northwest sides to see us. Not one would leave the church until the last Acolyte had left the Sanctuary. The Altar boys were divided into six bands of about fifteen in each band. One of these bands would serve High Mass and another the evening services, and the whole six on solemn occasions. On Christmas night three sets would serve the midnight Mass at the Sacred Heart Convent, where we would have breakfast. We showed the nuns how boys could eat, but they were prepared, having procured extra supplies on hand. At the 10:30 Solemn High Mass the six sets would serve and the Master of Ceremonies would carry an ornamental staff with a beautiful ornamental top. The staff is carefully preserved in the sacristy. It was a common thing with the older boys, after evening services to meet on the corner of Twelfth and Blue Island avenue and to walk down along the avenue to Halsted, then north on Halsted to Madison and back to the starting point and then disperse. Blue Island avenue in those days was one of the finest business streets in the city, a good broad walk of boards, bright, busy stores all along the way. There was truly an excellent spirit among the boys. Now that the parents of the Altar boys co-operated with their director will be best illustrated by the following incident of which I myself was the chief actor. At one of the regular monthly meetings held in the Sacristy, for we had no other room to meet in, Brother Grennan was giving us instructions about serving Mass. There was a bunch of small boys huddled in a corner, of which I was one. Among the group was a little spalpeen who could crack a joke that would make a cat laugh and yet show

no signs of the joke on himself. I happened to be one of the loudest in my response for I could not suppress my feeling. Brother Grennan gave a serious warning, 'No more of that.' All was quiet for a moment or two, then the lad started again, and I, like a big amadawn, could not control my feelings, but burst forth once more, and was caught again. Now there was no excuse. I was supposed to be the cause of it—yes, the ring-leader. Brother Grennan got up, took hold of me and gave me a clout, telling me to go home. The sacristy was not the place for such levity. Well it was not the clout so much as the humiliation of being sent home in the presence of all the altar boys whilst the real culprit sat innocently looking on the performance. I walked home that evening with a heavy heart, determined never to go back and serve again. So the next morning when my mother called me at the usual hour I did not respond. She called: 'Tim!' 'Tim!' 'Tim!' several times, until finally I could not stand it any longer, so that I told her the whole story and that I was not going back to serve after such treatment, alleging my innocence in the matter. (My father had gone to work.) Then my mother said: 'Very well, Tim, if you do not go today I will tell your father tonight and I will engage you will be up and off tomorrow before he goes to work, or instead of a clout you will get the benefit of the harness strap in the barn.' At the stiff and cold reception of my tale of woe I began slowly to get my things on and gradually I got away, and when a block or so from home I put on all the steam I was capable of putting on and got to the sacristy in time for my Mass. Brother Grennan smiled as if nothing had happened: I never tried the game again."

NOTE—Mr. Sullivan was successful in the business world and was a teller in the First National Bank of Chicago, where he spent forty years. He is now retired and a resident of Austin. He was first cousin to the late James Sullivan, S. J., one of the most learned and esteemed Jesuits in the Missouri Province.

RECOLLECTIONS OF STEPHEN DOOLEY

The following families were among the old settlers on Fifteenth street between Morgan and Center avenue:

The Patrick Lorden family, Bowlers, Cassidys, Donahues, Devlins, McGreeveys, Cronins, McDermotts (two families), Browns, Sullivans, Morans, Dalys, O'Donnells, Doyles, Morrisons, Foleys, Shields, Caldwells, Colohans, Connellys, O'Sheas, Spears, Prindivilles, Walshs, Farleys.

Some of the best known of the old settlers on Henry street, now 14th place.

At No. 34 lived the well known Police officer Jerry Houlihan.

Senator Mahoney family at No. 2, the Breen family at No. 9, the Lynch family at No. 42, Carroll family at No. 40, Wm. Lardner at No. 16, Peter Shaughnessy at No. 15, John Whelan at No. 10 (the home of Frs. William and John Whelan).

John Hanrahan family at No. 81 (Tom, an officer police force for 30 years and John, in the Water Dept., City Hall, for 20 years).

Wm. Carey at No. 87. (His son is County Agent.)
Adams family.

Thos. McGourty family at No. 64. (Parents of the well-known Usher of Holy Family Church; John P. was in the tea and coffee business.)

The Crowley family at No. 71. The Magner family. (Joseph, one of the sons, is Secretary of the Chicago Stock Exchange.)

The William Dooley family. (Stephen, the eldest son, the author of these notes, is salesman for

the Ideal Fuel Co. He has done effective work for the publication of this History.)

Mr. Dooley takes pride in the quality of the men who sprang from his locality within the Holy Family Parish.

In this old neighborhood lived Wm. Burke, better known as "Dexter" Burke on account of his speed in running as a boy when he used to play ball with the Garden City Baseball Club. He is Chief of the Republican Party in this district. Al Gorman, a nephew of Mr. Burke, was elected city clerk on the Democratic ticket in 1923.

Michael Ryan lived at No. 61—Henry and James Ryan, Jr., and their sister, Margaret, are still living at the same number.

The following are some of the old settlers who lived on Mitchell, now 14th street:

The Delephant family (one of the sons, James, joined the Society of Jesus, in the later seventies).

The Crowe family, the Neals, Grays, Foleys (Capt. Foley of the Pinkertons), Hartys, McDermotts, Dudley Solon (cor. Margaret and 14th street, whom everybody knew for his open hospitality), the McClevey family, Shannons, Tony Murphys, the McEvoys, Haws, Howards, Gillens, Parkers, Browns, Campbells.

MARGARET STREET—NOW SOLON AVENUE

At No. 9 lived the Frank McLaughlin family—of this family came the Rev. Jos. A. McLaughlin, S. J., and Sister Mary Agnes of the Visitation order. At No. 11 the John McLaughlin family, of whom is Mrs. Isaac Lilly. At No. 13, John Rafferty, of whom came Judge Joseph P. Rafferty. At No. 5 the Reilly family. At No. 26, Prosser, who patented the re-

volving railroad car for grain shipment. His shop was at 22 Henry street.

MISCELLANY

The following notes escaped insertion in proper places but are so interesting as to demand space.

In the earliest days of the parish coal was scarce and had not come into general use. Accordingly fires had to be supplied and the young lads were kept busy in their vacation hours cutting wood. Even the locomotives on the railroads were fired with wood.

When the parish was new the nearest police station to the church was at Madison and Desplaines Streets. There were but two water mains on the South West Side, one on Halsted Street and the other on Blue Island Avenue. Residents had to carry water from the nearest hydrant which was at Fourteenth and Halsted, all the way down to Rebecca and Morgan streets, about half a mile. Mischievous boys frequently threw mud into the pails of water and the bearer would be obliged to return for more and wait in the long line for an opportunity to fill the vessel again. Many carried two pails by means of a yoke over the back or shoulder.

Mrs. Mangan, says she heard Father Damen relate the following:

“In a certain city, a Protestant minister gave the use of his Church to Father Damen for a mission. By the time the mission was over both Minister and congregation were converted.”

She also says that she heard Father Damen say there was no parish money invested in the building of St. Ignatius College, but that money used in the con-

struction was procured from the proceeds of the mission.

In the early days the weather used to be exceedingly cold, and cases occurred where a funeral-hearse and remains had to return home.

Wages on the railroad track were \$1.15 per day, in the seventies. Freight handlers received \$1.25 a day.

In the early days Father Setters was accustomed to preach so long that the bell had to be rung as a signal for him to stop.

Although Father Setters was made the object of many good natured jokes he was assuredly a saintly man as the following from Holy Family Church Calendar for 1903 proves:

“Father Setters, during his thirty-five years work in Holy Family Parish—1868-1903—baptized 23,800, officiated at 4,080 burial services, visited over 20,000 sick and absolved more than a million penitents.”

Reference has been made to halls and meeting places which have, in the course of time been replaced by other structures or are otherwise used or named. Amongst these may be named “Bryan Hall,” which was on Clark street near Washington. “Metropolitan Hall,” at the corner of Randolph and Fifth Avenue, now Wells street.

“City Hotel” was at the corner of State and Lake streets.

CHAPTER XXVI.

DONORS, ADVANCE SUBSCRIBERS, GUARANTORS AND BENEFACTORS.

The commission in charge of the preparation and publication of this volume is deeply indebted to all those who gave donations, advance subscriptions and guaranties and who otherwise aided in any way in the work.

In recognition of their valuable assistance, the names of all such so far as available and permissible are here published:

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3. Blanchards' writings and maps.
4. Father Garraghan's writings and researches.
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